

EFFECTUAL FERVENT PRAYER

By Alden Truesdell

PRAYER might be described as pondering the Presence and the Power of God.

Prayer quickens the spiritual nature and gives understanding to man. Prayer keeps open the avenue between man and his God, between the creature and his Creator. To the partially awakened man it is an intermittent practice, but to the more fully awakened it is a continuous activity, like breathing. Indeed it is very similar to breathing, and just as essential. "The Spirit of God hath made me, and the Breath of the Almighty hath given me life. . . . If He were to gather unto Himself His Spirit and His Breath; all flesh would perish together."

It is possible to say so much while conducting prayer in public that listeners are repelled rather than attracted to the practice of prayer. But if actual, fervent prayer is lifted upward from the heart, few will weary of it; many will be attracted to it and be benefitted by it.

Many so-called spiritual works are built upon the principle of praise, but it is praise of men rather than praise of the Most High. There are metaphysical associations being sustained by this practice, where each one tells his neighbor what a great soul he is. Man is magnified, God is minimized, and Jesus Christ is forgotten. These people have their brief reward in doing what they do to be seen of men.

Life should be pleasant, but life should also be sincere and earnest. All people are seeking life and seeking to get the most out of life. But this most must not be limited to pleasure. The most pleasant way is not always the most profitable way, although the most profitable way will always yield the greatest pleasure in the end. Not that suffering or martyrdom are commendable in themselves, but the willingness to be inconvenienced is an indication of obedience. Obedience is the least painful path of learning, and learning is the most profitable way of life.

The effectual, fervent prayer is sometimes diluted by a self-seeking attitude that is largely unconscious. We desire the good things of life; we find God is willing to give them. So we exchange our spiritual aspirations for obvious manifest benefits and believe we are justified in doing so, because everyone else is doing it. Actually all of us are indulging in a little sharp practice with God rather than letting God give His good to us as He knows how. We are good people and our friends who are doing the same thing are good people. It was to such good people that Jesus addressed His charge: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

The attitude for worshipers is: God for God's sake, Christ for Christ's sake, Truth for Truth's sake - rather than: What am I going to get?

"Come boldly unto the throne of grace." Prayer is not begging. We are to be men, not mendicants; but men that wait for their Lord rather than doing their works to be seen of other men.

The Psalmist sang: "I will behold Thy Face in righteousness: I shall be satisfied, when I awake, with Thy Likeness." This is our goal: to "see" God, to know our eternal oneness with Him. The things are fine, but they do not satisfy completely; whereas if we awake to Reality, we will be so delighted with that status that we will be disinterested in all things, although we will use them graciously and wisely.

The Lord's Prayer has always served as a model for those who have desired to pray effectively and fervently. Space does not permit me to analyze the Prayer, but this has been done by many experts. Most of those who have analyzed this Prayer have found themselves absorbed by it. This is the object of any prayer: to be absorbed by it and by Him to whom it is directed. James wrote, "The effectual fervent prayer of a righteous man availeth much." If the prayer is fervent enough to absorb the spiritual seeker, it is bound to be effectual. For it is when the words are forgotten and the mind is stilled that the realization of sonship comes, with Grace and Truth from God.

There are several ways by which a healer knows his work is done. One of these is a sense of disinterest, a desirelessness. It is a sort of what-difference-does-it-make attitude that indicates the work is effectual. Another assurance of good results is an intense, an almost unbearable, stillness. This stillness always precedes the coming of the Son of God, who steals into consciousness like a thief in the night - in a time when there is no thinking, no praying, no anything but awe and reverence. The Advent of the Son of God is always a "silent night," a "holy night."

The purifying effect of Spirit - the result of fervent prayer - is often represented by fire. Moses saw the Spirit as a burning bush: "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush was not consumed." Similarly Hebrews says, "Our God is a consuming fire." And Jesus said, "I am come to send fire on the earth."

This fire is refining; it consumes our misconceptions and so lets healings and blessings show forth. This spiritual fire is also comforting. On cold days, when wood fires are used, everyone congregates around the stove or fireplace for warmth and comfort. So it is with the warmth of Spirit.

"Blessed be God, . . . the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation (pressure), that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

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SPIRITICITY, January 1966

GOD IS ALL

By Robert Applegate, Jr.

(Continued from last month)

THAT GOD IS ALL, that God is the Only Reality, is an axiom with us: that is, a basic truth from which other truths are derived. If it is granted, then the rest of what we say follows. If it is not granted, then much of what we say cannot make too much sense. As I said last month, we do not try to prove our

axiom, but we do point out that it explains many of the paradoxes of Spirit (for which it is hard to find another explanation).

That God is the Only Reality, and therefore the Only Doer, explains why "the weakness of God is stronger than men," why "the foolish things of the world confound the wise," why "My Grace is sufficient unto you." It explains why the work of God is "that you believe." It explains why those who have done the greatest works, who have changed the course of human history, have maintained that they did nothing.

After all, what did Jesus do? In outer activity He did practically nothing. But by His Knowing He uncovered the Reality of God, so that to this day wherever He is accepted - and to the degree that He is accepted - men have waked up to the Reality of Life and Love and Joy and Peace. "Miracles" have always followed acceptance of Jesus Christ; they are simply "signs" - proofs - of the Truth.

The opposite view to ours is that the material world is real. If this view is pushed to its logical conclusion it leaves very little place for God. It is of course supported by all the evidence of our senses and by our common sense. Yet it is an act of faith to accept what our senses tell us and there is a great deal of evidence that these senses are wholly deceptive. Both science and mysticism, both physics and metaphysics, tell us our senses and our common sense are poor guides to Truth.

If we accept the Allness of God, then what does it mean to us? First, it means that we can do nothing (this is why most people refuse to consider the teaching - it destroys all self-importance). The many actions we go through have no more reality than movements in a dream. Knowing this will not immediately deliver us from these many activities, but it will enable us to see them in a new light. It will remove the burdensomeness from them; for if we see ourselves and our work in a true light, we are neither proud of what we accomplish nor overwhelmed by what we have to do.

If God is the Only Reality, then, both the things that men strive mightily to achieve and the things that they greatly fear have no substance. When someone said to the philosopher Plotinus that the barbarians might overrun the Roman Empire, he said: "The littleness of it all!"

If God is the Only Reality, then our whole work is to wake up to this Reality. But when I say that this is our whole work, it does not mean that it is easy. It is the hardest work there is. Jesus said, "Many will seek to enter in, and shall not be able." This work is hard because all belief in the outer must be surrendered, and this of course includes surrendering all desire for anything in the outer and all fear of anything in it. To do this is truly to "die to the world." All the mystics have seen this; and this has been their practice - to die to the world. Paul said, "The world is crucified to me, and I to the world." Socrates said that the practice of philosophy was the "practice of death," and he defined this as "fleeing from all but the necessary use of the eyes and the ears" that the consciousness might give itself wholly to God. Plotinus called it a "flight of the alone to the Alone." This is the only "death" that leads to Eternal Life. What we ordinarily call death has nothing really to do with it.

To follow Christ to the knowing of God is the hardest work there is, but the rewards are infinite. They are Eternal Life, Eternal Joy, Eternal Peace, Eternal Love. There is nothing unselfish about seeking this way; yet those who

do choose Christ are "the light of the world." They are the only hope for the world. This is one of the paradoxes that follows our axiom.

If we know this - or believe it - then what must we do? Well, the first thing is simply to know what our goal is. To wake up to the Reality of God is our goal, and we must ever keep our eye on this goal. For if we do not know where we are going, we can spend a lifetime of effort and get nowhere. If we know where we want to go and keep our eye on this mark, then every step will take us toward it. So our work is to know where we are going, and to do everything that we do for this one purpose.

One of the Desert Fathers (the anchorites of Egypt in the Third and Fourth Centuries) had a vision that made him cry. He saw how few who were supposedly dedicated to Christ attained, and how many who were engaged in worldly pursuits did attain. It does not matter what we do, but why we do it. Everyone has something to do in the particular dream-state he is in. If desire for God is the motive back of our actions, then those actions, whatever they are, will be good. They will do more good than we will ever realize. If desire for God is not our motive, then nothing we can do will amount to anything, no matter how much it is acclaimed by men.

Right where we are, we have our opportunity to set our course toward Christ and Eternal Life. If we have started on this way, then we must keep on. One of the best practices to help us on this way is that given by Paul: "Study to be quiet, and to mind your own business, and to work with your own hands.

"If God be for us, who can be against us?"

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SPIRITICITY, January 1966

ABIDE IN THE ONE

By H. B. Jeffery

MANY PEOPLE have lost confidence in themselves, because they have looked out into the world for their good.

There is only One Mind. If you know this Mind to be the all-wise, all-kind, all-loving, you will see It in every man. The reason man does not see It in his fellow man is that he has separated himself from God and therefore believes his fellow man is separated from Him. But there is only One Mind. This is the Truth and it has its own *modus operandi*.

You are never given a task, but that the Father in you is able to fulfill it. You have the power and intelligence given to you to accomplish whatever task is before you. Know that it is a stepping stone, that it is a task of love and joy; then it will be a blessing to you. Whatever seems to be a burden to you, or a problem, will become a stepping stone to higher and higher things. Gentleness is a great power, although the man of the world does not know it and thinks otherwise. God will instruct you and guide you every step of the way. Ask of Him.

The word educate comes from the Latin educare, to lead forth. All knowledge is within man, and so there is no true education until one brings out

what is within. Some educators are beginning to see this. The more you call forth and use; the more you will have; for there is infinite wisdom within you. All that you want to be, you already are. Therefore go to the Source. It is complete. Call It forth.

The Greeks always called upon their gods to teach them their art and their sculpture; they never used a human model. They looked to their gods, and that is why you cannot but be moved by beauty as you behold one of their statues. Even when one gazes at old ruins he is still moved by the beauty. Architects today are studying the Greek architecture for inspiration. They do not know the source of the Greeks' inspiration, and so they try to copy from them. If they would look within, to their own Source, they would find even more beautiful forms.

In whatever line of activity you are engaged, go to the Source within you - call upon It, and It will instruct you. You will find yourself doing things simply and beautifully, and there will be time to accomplish all the things you want to do. The spiritual man - is a man who accomplishes a great deal. Working with the Spirit, he is ever at rest and refreshed. "They shall run, and not be weary; they shall walk, and not faint."

At the center of a balanced fly-wheel there is a point that is perfectly still. As long as that point remains still, everything revolves around it in perfect rhythm. But if the point is not still, then the wheel is off balance; it bumps and loses power. So it is with you. There is a point at the center of your being where you are one with God. As long as you keep centered on that God-point within, you will find your universe revolving around you in perfect harmony. Your own will come to you.

In business offices one sometimes hears: "Yes, that is the Chief. He comes in at ten and goes off at three, but we are the fellows who work. We work, but he goes off and plays golf." Well, if that Chief were not there, there would be no work. It is his knowledge that makes everything move around him.

The clergy often quote at a funeral: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." What the words mean is that he who knows God and reaches his Source (and so dies to the outer) will find works done around him.

You cannot raise a finger, you cannot breathe a breath, without God; therefore let go! The Father is the Prime Mover - the Initiator; and Christ is God in action in you. You stand upon the rock of your integrity in God.

Everything that you touch within - in consciousness - must show forth in the outer. Every action must have its re-action. By being praised and blessed, the earth will yield her bounty. Nature is a handmaiden. As you rise in consciousness, she will willingly and gladly give you her secrets. Man was created upright. Keep to the perfect perpendicular.

A real musician never gets tired - he just loves to play. Paderewski would give encore after encore until his manager would stop him. He would play all evening, for he never got tired.

First involution and then evolution. One cannot evolve unless there first be involution. One cannot unfold unless there first be infoldment. A flower unfolds from the center; so does a man. First impression, then expression.

Ever keep your mind and your vision on the ONE - "Thou Only, Thou Only, Thou Only." Abide in the ONE. The more you are wedded to the ONE, the greater individuality you will have.

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Prosperity is of God. It is not money; it is a prosperous consciousness. The Psalmist sang: "Prosperity is of Thee." "The earth is the Lord's, and the fulness thereof." You are given dominion. You shall not want.

The nerve to the pocketbook is a sensitive one; criticism will cut it.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

SPIRITICITY, January 1966

THE UNSEEN FAMINE

By Nell Truesdell

ON A CERTAIN day in July 1965 I had a vision, and I immediately wrote what I had seen.

"I looked, and I saw a famine in the land. The earth was covered with dry grass, and the branches of trees were without leaves. The ground was yellow ochre color. Everything on earth was yellow and brittle-looking.

"People stood: not in crowds, but each one stood alone. That is all they did; they stood. Without thinking, they stood. Alone.

"The famine was not lack of food though food was not visible as I looked. The famine was a lack of Spirit. The earth with everything in it lacked Spirit. The famine was a spiritual famine.

"It was not a pretty sight. However there was nothing dirty about it, as though it were unclean or defiled. Just emptiness - with no Spirit. The hunger in the grass and trees and people was a hunger for Spirit. Nothing else. Neither the vegetation nor the people knew what they hungered for. They just stood where they were: the grass, the trees, the people. I felt that there were many people, but I saw only a few: solitary, desolate. None uttered a cry. None begged. They just stood in the dry air. Everything on earth was so dry that, if it could move, it would have crackled, as dry grass crackles when you walk on it."

That is what I saw: a famine in the earth. When I asked, "What caused this?

Alphabet of
DAILY MEDITATIONS
for every week day of the month

JANUARY, 1966

3. Rejoice ALWAYS.
4. We are BOUND to give thanks to God always.
5. Pray CONSTANTLY.
6. Guide your affairs with DISCRETION.
7. I AM the Lord which EXERCISE lovingkindness.
8. God's FIRM FOUNDATION stands.
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10. Blessed be His GLORIOUS Name forever.
11. HOLD firm to the sure Word.
12. IN your teaching show INTEGRITY.
13. We might be JUSTIFIED by His Grace.
14. My lips shall utter KNOWLEDGE clearly.
15. LET our people LEARN to apply themselves to good deeds.
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17. I have MANIFESTED Thy Name.
18. The Lord's mercies are NEW every morning.
19. Be OBEDIENT.
20. Grace to you, and PEACE from God the Father.
21. QUIT ye like men.
22. RESPECT those who labour among you.
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24. The Lord STOOD by me and gave me STRENGTH.
25. How UNSEARCHABLE are His Judgments.
26. See VISIONS of peace.
27. The True WORSHIPERS shall WORSHIP in Spirit.
28. O God, Thou hast taught me from my YOUTH.
29. Where is thy ZEAL and thy strength?
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31. It is God that girdeth me with strength, and maketh my way perfect.

"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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