

RESURRECTION

By Alden Truesdell

LIKE GOD, Life is omnipresent. Life is all-inclusive, eternal. Life is always going about its business of being itself and of "living it up." It is not trying to live anything down. If we can comprehend this and liberate the pent-up energies in Life, we may perceive the resurrecting quality in Life and so be able to accept the opportunity of fulfilling the purpose for which we came into the world. We will understand the reason for our being in the world and the method of our escape from it.

Actually we are all familiar with degrees of the Resurrection. Our birth into this world was a resurrection from death to life, but it was not a returning to the Most High. We were born out of a former life into this present life so that we might further our education, for the one purpose of attaining mastery and of getting release from the wheel of human existence. But all this transition from one degree of life into another is as that of a scholar taking examination after weary examination so that, finally, he may be freed from the learning process. The transitions from one life experience to another are expressions of the mercy of God. They are good, but in themselves they are inadequate. They are the Law that brings a Moses up to the holy mountain, but cannot convey him into the Promised Land. Only a New Dispensation will do this, and that Dispensation came with the Advent of Jesus Christ. It culminated in His Resurrection from the dead.

Joshua, who was chosen to take the Israelites into the Promised Land, is said to have been the first Christ-type man. And so we see in Scripture (as we sense in individual development) constant progress from one state to another, a continuous betterment that promises eventual perfection.

One of the most persistent attitudes that retards our progress in Truth is the insistence that present appearances and circumstances be patched up without being radically changed. For we are reluctant to trust the complete change that renews all things. The Scripture does not encourage such an attitude, but emphasizes clearly God's intention and ability to "make all things new."

We are all familiar with the changes that have taken place in our own comprehension. Things that seemed to be unattainable a few days ago have become normal at the present time - in what Maister Eckhart calls the "now moment."

Dr. J. W. Matthews of Austin, Texas, said recently in speaking at Texas Christian University:

"Jacob's inevitable encounter with God occurred only when he was willing to admit his faults and weaknesses. The inevitable encounter occurs only when the external situation in which a man lives drives him to the extreme of his inward being. The result is that he is transformed into a new being, with a new life, a new world, and a new hope."

Dr. Matthews showed how Jacob, being forced to admit his name was Jacob (which means "the cunning one") was renamed Israel by God Himself - Isreal, the prince whom God serves. "For as a prince hast thou power with God and with men, and hast prevailed."

A Dr. Fabre in his talk to this same gathering said:

"Modern man has made an encounter with nothingness, in that he has lost his sense of soul, sense of security, and sense of love. These three losses have depleted western man's resources, and his sense of community has disintegrated because he has lost these things."

We are in agreement with these good doctors and if anyone should think it strange that we quote orthodox doctors of divinity, let him know that we are in agreement with both religion and orthodoxy. We ask for more religion (worship of God) and less religiosity, for more orthodoxy (right thinking) and less pious pretense.

Modern man has become the unsuspecting whipping boy and convenient example for the clergy, and yet the clergy have made modern man what he is, by turning to him for support. And who knows but that, because of this, modern man is in the process of turning to a higher, freer concept of God than his critics can bear witness to.

Modern religious leaders refer frequently to the great Biblical leaders, such as Abraham, Jacob, and Moses. But if the great God of religion is a living God, and they worship "the God of Abraham, and the God of Isaac, and the God of Jacob," where is the modern equivalent of these giants? Where are their Job, Jacob, Joshua, and Jesus? What example is offered to turn modern man in the way he should go?

How may the message of uplift be transmitted to modern man except through modern ministers? "How shall they hear without a preacher?" or learn without a teacher? If the people are perishing for lack of vitality, it must be that the vision of religion itself is lowered; for "where there is no vision, the people perish."

If the people are looking to the ministry and the ministers are looking directly to the Highest, then - and only then - will modern man and modern minister return to the Most High and be found rejoicing and quickened with a lively new hope. For the clergy's complaining about modern man's shortcomings is like a man who wrote to us: "I am having trouble with my wife. Please pray for her." If the man's sights were raised high enough, he would get along very well with his wife. If the ministers' sights were trained toward the Most High, they would save themselves and many others. Modern man does not need ministers to tell him things are wrong, but to show him what is right.

I shall quote from a letter received into this ministry of the Christ Truth: "Do you suppose at long last that I've come to the broad, smooth-flowing place in this river of living? I'm so happy, so content, and so full of love for all that which surrounds me. I don't remember ever having felt quite this way before. Perhaps I did once, and have just forgotten. God has indeed been good to me.

"I think there are people who have to come the hard way to this way of feeling, and I must have been one of them. Now the past seems like a bad dream. That wasn't me; this is me - this person I have become. Thank you again."

This is a practical exhibit of the lesson of the renewal of all things - not just of one phase of human existence. We are reminded again that the transforming reaction to the direct action of the High Watch is infallible.

This is the way of escape from the bondage of foolishness and ignorance. This is the Resurrecting Principle of Eternal Life. We see, then, why we must endure "as beholding the Invisible."

Not too long ago we heard Dr. William Albright (an enlightened and distinguished scholar) tell a religious group that we have not yet caught up to the wisdom of Moses - let alone the tenets of Jesus Christ. And is not this strange? Would not we think that somebody, over the years, would have heeded and practiced the Principle which has changed the world and all things in It? How is it we do not see that, unless Jesus Christ was resurrected from the dead, "we are of all men most miserable"? Why do not we see with the Apostle Paul (who would show us the "great mystery") that "we shall not all sleep, but we shall all be changed"?

Those who are called "ministers of the Gospel" (which was signed and sealed by Jesus Christ with His Crucifixion and Resurrection) have the responsibility of teaching, yes; but also of practicing that Gospel of Eternal Life. And if they do, they will find that, when they have lifted up the Son of man, they will see Him and know Him. They will know He can do only those things which He sees the Father doing, the things that are well-pleasing in the sight of God.

"And I, if I be lifted up, will draw all men - even modern men - unto Me."

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SPIRITICITY, July 1959

THY CLOSET

By Robert Applegate, Jr.

"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."

Many people think that religion consists in the performance and non-performance of outer acts: in going to church (which is good if it is for the purpose of worship), in performing certain rites, in abstaining from this and abstaining from that. Yet Jesus Christ (whom we acknowledge as Teacher and Saviour, as Lord and God) insisted over and over that what matters is our inner relation with God. "The Kingdom of God is within. . . . Seek ye first the Kingdom of God. . . . Thou shalt love the Lord thy God with all thy heart. . . . Watch ye therefore and pray always. . . . This is the work of God, that ye believe."

I, like most others, like to be thought of as a doer. I see so much that I feel has to be done or ought to be done, and I want everyone to know how much I am doing and how hard I am working. Yet what can I do that is going to make any difference? The world has been here for a few billion years and will probably be here for a few billion more, and there is little that I can do that is going to change it one iota. But if I can get in touch with the Creator, I will help the world and all in it to the extent of my contact with Him.

Some of the happiest (and I am sure the most profitable) moments of my life were when I was flying as a gunner in a B-26 during the last war. I was

shut up for four hours at a time in the rear of the plane and there was nothing for me to do (I never, thank God, saw an enemy fighter). Since I am naturally a coward, who does not enjoy being shot at (there was plenty of anti-aircraft fire) and does not enjoy freezing either (and it was cold back there), I prayed with considerable fervor and steadfastness. In these circumstances, which would seem unpromising, I was aware of the Presence of God. I knew a peace, a joy, which it is impossible to describe to anyone who has not experienced it.

If I could pray always with as much fervor as did when I was flying, motivated not by fear but by desire for God, I would lead a charmed life. I would do myself (and all whom I contact) more good than I could ever do by any outer act. And as Jesus said, I would be rewarded outwardly with whatever I needed at the moment (just as during the war I was rewarded with what I wanted at that time: protection).

We are here in the world to find God. There is nothing else that is worth doing. Anything that ministers to that end is good; anything that does not minister to that end is not good; anything that hinders that end is evil. And there is only one place that we can find God, and that is "in thy closet," within our heart, within our own being.

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SPIRITICITY, July 1959

THE TEACHING OF JESUS

Paraphrased by Nell Truesdell
JOHN, Chapter 9

(THE DISCIPLES asked Jesus, as they passed a certain man that was blind from birth: Master, who sinned, this man or his parents, that he was born blind? Jesus answered:)

---- Neither the parents nor the man willfully transgressed Divine Law: this condition offers me opportunity to show that the purpose of the Supreme One must be revealed. During the time allotted to me, I am compelled to carry out the assignment of My Maker who appointed me: for at the time of severe affliction, no person is able to do anything. While I abide in the realm of human existence, I Am the Illuminating Agent of that realm. ----

(After He had said this, Jesus spat on the ground, mixed clay and spittle, and anointed the blind man's eyes with it. Jesus then ordered:)

---- Run and cleanse yourself in the healing waters of peace (pool of Siloam). ----

(When the obedient man washed, his sight was restored. Neighbors who noticed began to argue whether this was the same person, and they asked him how his eyes had been opened. He truthfully told them what Jesus had done, and they asked: Where is He? But the man did not know.)

(Now this miracle was performed on the Sabbath, and the Pharisees {to whom the restored man had been brought} asked him to tell how he had received his sight. After he repeated his story, some of the Pharisees declared that Jesus could not be a man of God because He had broken the Sabbath. Others argued that a sinful

man could do no miracle such as this. As the conflicting judgments of the Pharisees reached a high pitch they asked the restored man what he thought about the person that had healed him, and he answered: He is a prophet.)

(The headstrong religious leaders did not believe that the man had been born blind, and called his parents before them. Since the Jews had already decided to excommunicate from the synagogue anybody who confessed that Jesus was the Christ, the fearing parents admitted that the man was their son and had been born blind, but said they did not know how he had received his sight. He is of age, they said evasively, ask him, and he will tell you.)

(Getting no satisfaction from the parents, the Pharisees again called the man before them and told him to admit that Jesus was a sinner. With new courage, the man spoke up and said that he did not know whether or not Jesus was a sinner; but that he did know that, whereas he had been blind, he now could see. When the religious leaders persisted in asking him what Jesus did to open his eyes, the man plainly answered that he had already told them. Irritated by their questioning, he dared a step further and asked, Will you also be His disciples? This audacity inflamed the Pharisees who accused: You are His disciple. We are Moses' disciples. We know that God spoke to Moses, but we do not know this Person or where He came from.)

(The persecuted man retaliated with: Why here is a marvelous demonstration of spiritual power and you refuse to admit that He is godly; still He has opened my eyes. We know that God does not respond to sinners; but God will hear whoever worships Him and does His Will. Since the world began, no one has heard of a miracle such as this: that the eyes of one born blind are opened. If this Miracle Worker were not of God, He could do nothing.)

(Wrathful at this insult, the Pharisees accused the healed man of sinfulness: and how dared he be bold enough to teach them! So they cast him out of the synagogue. When Jesus learned of this He sought and found the man and asked him:)

---- Are you now convinced about the Identity of the Supreme One? ----

(When the man asked, Who is He, Lord, that I might believe on Him? Jesus answered:)

---- You have met and conversed with Him, for He is talking with you.----

(The astonished man replied: Lord, I believe. Then he worshipped Him. Jesus, unmindful of the crowd drawing around Him, said aloud:)

---- I entered into the realm of humanity to show up its practices to the extent that innocent persons might have the power to understand spiritual values; and that the self-sufficient mentalist, might lack all awareness of spiritual values. ----

(Some Pharisees who heard this speech asked Jesus: Are we lacking in awareness also? And Jesus answered:)

---- If you were innocent, you would have excuse for your disobedience: however, at this time you declare, We understand. Consequently, your transgressions continue. ----

THE LORD'S PRAYER

Our Father:

In Your Realm Your Name is revered.

Your Realm is established.

Your Will is being done in our realm

As it is already done in Your Realm.

Give us bread today.

And erase our mistakes as

we also erase the mistakes

of others against us.

Draw us away from trial,

And save us from uselessness.

For Thy Realm, Thy Love, and Thy Perfection are for ever.

Amen.

(Mt. 6:9)

Paraphrased by Nell Truesdell (October 24, 1957)

SPIRITICITY, July 1959

THE LORD'S PRAYER

Anonymous

(Continued from last month)

WHICH ART IN HEAVEN

JESUS WAS aware of the scattered and confused states existing in the minds of men. For He knew the tendency is to look outward for security, to seek refuge outside oneself. And He knew this idea of separation has to be overcome if man is to attain at-one-ment.

"Which art in Heaven" immediately draws the attention away from earthly contacts and sends the mind into the mystical realms of Spirit, into the realms of Being, into the uncharted areas of "Man the Unknown." Without these specific words, which clearly define where to reach our Father, man would be hopelessly confused and perplexed.

It is possible to comprehend the Heavenly only when the mind is in complete union with the Father, and it is because of the necessity of establishing this union between the finite and the Infinite that Jesus emphasized these words - "which art in Heaven."

"Heaven" suggests always a state of Bliss, a state of unchanging Perfection, a Paradise to be inherited eventually.

But "Heaven," being the finished Kingdom, the totality of God's Idea of Himself, is truly at hand and is being reflected into the consciousness of man as swiftly as he can bear it.

Apparently this is why the Master said: "Unto you (that are within) it is given to know the mystery of the Kingdom of God: but unto them (that are without) all these things are done in parables." To those who can pray, "Our

Father"; and praying, turn or focus the mind within so steadfastly that all physical sensation is offered up on the altar, permitting the higher mind to swing into motion in the stillness (thus reflecting the glories that are eternal) - to those who can thus function through their higher faculties is the Kingdom revealed.

The first of the Ten Commandments is: "Thou shalt have no other gods before Me." For God understands that man, in his descent into matter, in his sojourn here on earth, always sets up false gods and worships the gods of sense enjoyment.

And it is true that, when man utters, "Our Father which art in Heaven," he forsakes all other interests and ascends to the eminence of the Spirit. This is the ideal attitude of prayer.

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JULY 1959

1. If we ASK ANYTHING ACCORDING to His Will, He heareth us.
2. The fear of the Lord is the BEGINNING of wisdom.
3. CAUSE me to hear, to know Thy way.
4. Call on the Name of the Lord, and be DELIVERED.
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6. His praise ENDURETH forever.
7. FOLLOW after patience.
8. The Lord shall GIVE that which is GOOD.
9. My HELP cometh from the Lord which made HEAVEN and earth.
10. The righteous shall INHERIT the land.
11. The meek will He guide in JUDGMENT.
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13. He that KEEPETH thee will not slumber.
14. LABOUR not for the meat that perishes.
15. We are MEMBERS one of another.
16. NARROW is the way that leads to life.
17. You have perfected your souls in OBEYING the truth.
18. POWER belongs unto God.
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20. He is a QUICKENING spirit.
21. The RIGHTEOUS Lord loveth RIGHTEOUSNESS.
22. SEARCH me, O Lord, and know my heart.
23. Blessed is he that TRUSTS in the Lord.
24. The Lord UPHOLDS you.
25. The works of His hands are VERITY and truth.
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27. WAIT patiently for the Lord.
28. Thy YOUTH is renewed.
29. Be ZEALOUS to be found by Him . . . at peace.
30. Take heed to the ministry of the Word.
31. Incline your heart unto the Lord.

"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.