

SPIRITICITY, June 1957

THE FATHER

By A. J. Truesdell

"YOUR FATHER knoweth what things ye have need of, before ye ask Him."

The most natural thing for a child to do is to look to a parent for supply and support. It should be just as natural for a man to look to, and expect from, his Heavenly Father. But it is not. And it is not, because the true relationship is not understood.

The race of "mortals," as they like to call themselves, have assumed that because they have changed from cave men to white-collar men they have accomplished something of themselves and have a great responsibility to reform the world and each other - not taking into consideration the laws that have caused them to evolve.

The race and the individuals in it have assumed themselves to be the important objective of the whole plan of creation. And they are right. But importance is not so much in their present appearance as it is in their ultimate potentiality. We are not yet as important as we feel ourselves to be, but we are destined to show forth greater works than have as yet entered our hearts.

A man who has studied many isms and ologies barged into my office with a tirade against certain of the clergy. In smug assurance of the validity of his own theory, he enumerated the many ministers he had straightened out. I was duly impressed and letting him speak his piece, inquired of my Lord, "What about this man?" The reply was instantaneous, "This is not a man; this is an opinion."

As some men are so filled with self there is no room for God, so some men are so filled with their own opinion of God there is no room in them for God's knowledge of them. If one could only come to himself and then humble that self "under the mighty hand of God," he would see God and himself in a new and better light.

"Call no man your father upon the earth: for one is your Father, which is in heaven," said Jesus Christ.

Notice how willing Jesus was to acknowledge the Father:

"Why callest thou Me good? there is none good but one, that is, God."

"Have faith in God."

"My Father is greater than I."

"I say not unto you, that I will pray the Father for you: for the Father Himself loveth you."

A lesser man might have claimed some credit for what the Father did, but Jesus did not. Nor can we afford to do so.

What do we know of God, whom Jesus referred to as "the Father"? First, we know His Presence as a sense of peace and well-being, causing us to give attention to the area within where He seems to abide. A sense of peace permeates the consciousness of the sincere seeker for God, for the Father is still and stable. While an earthly parent is sometimes confused, the Heavenly Father is always serene, always sure, and eternally untroubled. It is by knowing this that man shows it forth.

The inner place of peace has been sought as spiritual sanctuary since the search for Spirit began. This place where "spirit with Spirit can meet" has been called by many names: the "inner chamber," the "holy place," the sanctum sanctorum. In its poised and unruffled atmosphere, one learns of God - His Nature: His Peace, His Wisdom, His Love.

How often do the multitude of children long for an understanding father! And how many times is such longing rebuffed, as they look to an earthly parent for the fulfillment of that desire. Of these, Jesus said, "Their angels do always behold the face of My Father in heaven." Children know when something rings true and see in their earthly fathers the reflection of what their angels behold in the Father in Heaven.

The word "understanding" seems best to sum up the quality one would hope to find in a parent; and in understanding, God seems to surpass Himself. Certainly He surpasses all concepts man has of Him.

We come to a tremendous realization of the magnitude of the Father; and while contemplating, and marveling at, His heroic Nature and mighty works, the margins of awareness expand so that new vistas of transcendent vision unfold. We see why God is indescribable and how His understanding is ever incomprehensible, but how man - how man's understanding - grows by contemplation of the Unknown, All-knowing One.

As man sits at the feet of this most benevolent of monarchs and most solicitous of fathers, he finds area to exercise his former tendency to hero-worship. Those attributes he looked for in human parent or world hero are dwarfed in the contemplation of the True Quality they pointed to. Man's tendency to attribute spiritual qualities to a person and then to worship the person seemingly so spiritually endowed is fraught with futility and disappears when the Perfect Parent is considered. For "when that which is perfect is come, then that which is in part shall be done away."

As one contemplates his Father in Heaven, he may indulge his worshipful tendency without stint. For this Hero in Heaven stands serenely by to say to every compliment, "Yes, I am all that, and more. Ask what ye will."

SPIRITICITY, June 1957

TEACH US TO PRAY

By Robert Applegate

(Concluded from last month)

OF ALL the people in the world, we are the most fortunate in that we have the instruction of Jesus Christ with respect to prayer. We will do well to forget everything that anyone else has to say about this subject until we have

wholeheartedly practiced our Lord's instruction. For if we neglect this priceless gift, we cannot be held guiltless. As the author of Hebrews put it:

"How shall we escape if we neglect such a great salvation? . . . Therefore, let us run with perseverance the race that is set before us, looking to Jesus the Pioneer and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame. . . . For here we have no lasting city, but we seek the city which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name." (RSV)

Jesus' teaching about prayer is simple and ineluctably logical. In it, we may distinguish seven distinct points of practice.

1) "When thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret." We do not pray to be seen by men; we pray to commune with the Father. To do this we must enter into the innermost of our being, for our heart cannot be attuned to God while our mind is occupied with external affairs. Spirit and the material world are antithetical. To become conscious of the one, we must turn entirely away from the other. Therefore, close out all the outer. Close out every thought of the outer and every thought of self. Get wholly within, completely alone with God. Sometimes it takes all the determination we can muster to do so, but it can be done, and it is the only way. "And thy Father which seeth in secret shall reward thee openly."

2) "When ye pray, believe that ye receive." Simply believe that you have what you ask for. You can make yourself believe (if that is at first necessary), just as you can make yourself love. And if you believe that you receive, then there is nothing left to do but to give thanks. If we believe that God is Love and that His Will is being done, what can we do but be thankful? "Father, I thank Thee that Thou hast heard Me," Jesus said. "And I knew that Thou hearest Me always."

3) "When ye stand praying, forgive, if ye have ought against any." To forgive is the only way to get a personality out of your consciousness and everything must leave before the Christ can come in. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." If you are harboring resentment against any person, that feeling (as well as undermining your health) will act as an effective barrier to your prayer. It is only the calm, untroubled heart that can be aware of God's Presence, but rancor is a storm in the heart. It must be calmed by the word and the attitude of forgiveness.

The heart must be empty before Christ can enter - not that He holds Himself aloof, but that He cannot enter where there is no room for Him. You cannot put water into a bottle that is already full. And God cannot come into a consciousness that is filled with human judgments. In short, we cannot perceive the Oneness and Allness of God while we are aware of the duality of the phenomenal world. The only way to empty our heart is to forgive. Therefore - - and this cannot be overemphasized - "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."

It is easier to perceive the necessity for forgiveness than it is to forgive; but when we see the undeserved Love of God for us (despite all our shortcomings), then we are willing to extend the same forgiveness to others.

4) "When ye pray, say, Our Father which art in heaven. . . ." This Prayer with its seven petitions covers all that we want or can rightly ask for: "Thy Kingdom come. Thy Will be done. . . ." We are to believe that the petitions (or commands) are answered; and thus they become affirmations and assurances. Use this Prayer, mean what you say, and believe that it is fulfilled. The first words "Our Father" will help to the attaining of that forgiveness which is essential to effective prayer.

5) "Watch ye therefore, and pray always." Jesus did not say to pray three times a day, or five times a day, but "always." (The literal translation of the passage is "Be awake at all times, praying.") And Jesus emphasized this point by the Parable of the Importunate Widow, who was so persistent in demanding justice that the judge granted her request in order to be rid of her. Like her, we must "weary" the Lord by our "continual coming" until He will "avenge" us speedily. It takes less than a minute to remember the Lord; it takes no time at all to listen to Him. We can acknowledge God in every single activity throughout the day, this day. We can listen for His "still small voice" continuously, if we are sincere and whole-hearted.

6) "Watch and pray. . . . And what I say it unto you I say unto all, Watch. This is the most important point and is where most people go astray, and so find that their prayers are ineffectual or, worse, deleterious. They pray with their attention scattered all over the world. They pray for the sick with their attention on the sickness; and if the sick one suddenly jumped out of bed, they would be startled out of their wits. They watch, but they watch the disease, instead of watching for the Lord. Yet Jesus repeated and emphasized this instruction over and over again. We increase whatever we give our attention to. If we give more attention to a situation to be healed than we do to the Healer, we increase the appearance of inharmony. When we pray, therefore, we must be blind to everything except the Presence and the Almightyness of God. This must become so real to us that we cannot see, or believe in, anything else. We are to pray to the Father; we are not to pray at a person or a circumstance. There is no reality but God, and why should we give attention to that which is not real?

7) "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." If we have obeyed our Lord's instruction, we may be inclined to feel a smug sense of accomplishment. We dare not indulge in it. We have done nothing but what we were told to do, and not only the instruction but the ability to obey it was given to us.

The way seems narrow, and so it is; but the promise still stands that the Father knows what things we have need of. And the "things" include the essential commodities of courage, wisdom, fortitude, and humility. These are a part of "our daily bread." They are always sufficient for the current day.

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SPIRITICITY, June 1957

CHRIST TRUTH LEAGUE EMBLEM

By A. H. H. Shaffer

(Concluded from last month)

(For the sake of clarity, Mr. Shaffer's description of the Emblem of the Christ Truth League is repeated before the continuation of his explanation.)

ON A FIELD, a fringed mantle of white linen, and rayed gold, displayed a monogram "CTL" lower case, blue, supported and girded by a silken girdle, even of gold, of blue, purple, and scarlet, twisted, knotted in a bow, and tassels twelve gold.

The twelve golden tassels on the girdle are symbolic of the Twelve Spiritual Attributes of Man, namely: Faith, Strength, Discrimination, Love, Power, Imagination, Understanding, Will, Order, Zeal, Renunciation, and

Generation. The position of the tassels in the design symbolizes the foundation of the Christ Truth League for the Spiritual Attributes are the fundamentals of Life.

Among the ancient Hebrews the tassel had a symbolic importance. The mantle, girdle, cloak, and robe were adorned at each corner with a tassel to serve as a constant reminder to keep the commandments of Yahweh.

"Speak to the people of Israel," Moses was told, "and bid them to make tassels on the corners of their garments throughout their generations; . . . and it shall be to you a tassel to look upon and remember all the commandments of the Lord, to do them, not to follow after your own heart and your own eyes, which you are inclined to go after wantonly. So you shall remember and do all My commandments, and be holy to our God." (Numbers 15:38-40, RSV)

The mantle constituting the upright field of the design is dedicated to Alden Truesdell, who has given his wealth of wisdom and guidance to the Healing Ministry of the League. One of his favorite quotations is John 8:32: "Ye shall know the Truth, and the Truth shall make you free." The symbology of this device conveys the idea of the Mantle of Christ.

In antiquity the white mantle was recognized as a garment of dignity and honor by all Semitic peoples, by the Greeks and the Romans. The Jews often used it as a prayer shawl, and in everyday life it was worn as a protection from the sun. Its use by Jesus Christ and His Apostles invested it with a certain sanctity.

Three times the cross motif is inferred: An inverted cross is formed by the overall shape of the two main devices; the letter "t" in the monogram suggests an upright cross; and the bow knot in the girdle takes the outline shape of the crux ansata. Symbolizing the "key of life," the crux ansata was adopted by early Christians to identify fellow worshipers during persecutions. But our first record of it is in the ancient Egyptian hieroglyphic writings, where it was known as the ankh, symbol of immortality.

The twists of the girdle have been formed in part to resemble, abstractly, lips parted as in the act of speech. This is meant to imply the spoken word, which is a minister for good. "By thy words thou shalt be justified." Man's words can and should echo God's Word, the One Creative Power. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made."

In the shaded portion of the mantle is an outline abstraction of an overflowing cup or chalice, which suggests the several Scriptural references to the cup, but is specifically intended to represent the passage in the Psalm of David: "my cup runneth over."

In conclusion, the whole insignia may be said to represent all that is concerned with the League. The monogram in its entirety represents the congregation, which includes all who are touched by the ministry. It is supported spiritually by the strength and wisdom of the words of Christ Truth.

Girded with the Strength of God, mantled with the Wisdom of the Holy Spirit, taught by the Gospel of Truth, man may obey the order: "Follow Me"; and may hear the promise: "He that believeth on Me hath everlasting life."

SPIRITICITY, June 1957

YOUR PURPOSE

By Nell Truesdell

YOU CAME into the world for one purpose. What is that purpose?

The chances are that you think you have not yet found that purpose. If so, you are living under the spell of a deceptive opinion about yourself. Your opinion - your persistent false mental conception about yourself - is the only influence that keeps you in bondage to your apparent failure, and that tinges your existence with sorrow, lack, and unhappiness.

How did you arrive at your opinion about yourself? You built it up, little by little, by your own personal reactions to people and things around you. Your opinion is the fruit of your erroneous judgments about God, about yourself, and about others. Your opinion is built on your beliefs that fall short of positive understanding of the truth about anybody or anything. Your opinion of yourself is as a house that is built on a foundation of sand; without binding power, it shifts with every chance downpour of circumstance and rearranges itself under the pressure of changing moods.

Every human being feels inadequate. Everybody longs for change, for deliverance. Deliverance into what? When you ask a person, he is unable to give a satisfactory answer - either to you or to himself. "Oh, I don't know - just something different, something better," he sighs uncertainly.

What did Jesus Christ do when existence in the world promised nothing but heartbreak and failure? Did He run toward the first opportunity that seemed to open a door of escape? No! He deliberately stood His ground.

In Chapter 12 of the Gospel of John it is related that Jesus, having arrived at an apparent height of success, was approached by a number of well-schooled Greeks, who had come to Jerusalem to celebrate the Passover. They no doubt promised Jesus a chair of philosophy in one of their universities; and, to Jesus, it offered an opportunity to get out of the clutches of the chief priests, who were consulting how they might destroy Him, together with Lazarus, whom he had raised from the dead. Jesus knew of the plotting against Him. He knew that all His efforts to awaken the people to their inherent Light had seemed to come to naught. And what did He answer the men?

"The hour is come, that the Son of man should be glorified. . . . He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

Did Jesus Christ fail? Would we still be trying to follow Him if He had failed?

What about you? Is it your purpose to find success in the world or to find and keep the words of Jesus Christ and to follow Him right where you are?

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JUNE 1957

1. Lord, who shall ABIDE in Thy tabernacle?
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3. BECAUSE He is at my right hand, I shall not be moved.
4. I will bless the Lord who hath given me COUNSEL.
5. DO all things heartily, as to the Lord.
6. The Lord my God will ENLIGHTEN my darkness.
7. In Thy Presence is FULNESS of joy.
8. Holy up my GOINGS in Thy paths, that my footsteps slip not.
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10. My HEART is glad and my glory rejoiceth.
11. The Spirit maketh INTERCESSION for us.
12. My soul shall be JOYFUL in my God.
13. He that KEEPETH thee will not slumber.
14. I shall be satisfied, when I awake, with Thy LIKENESS.
15. MIGHTY works are wrought by His hands.
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17. We have NOW received the atonement.
18. We know not what we should pray for as we OUGHT.
19. Seek PEACE, and PURSUE it.
20. Study to be QUIET.
21. The Lord RECOMPENSED me according to my RIGHTEOUSNESS.
22. I have SET the Lord always before me.
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24. Do all THINGS without murmuring.
25. With an UPRIGHT man Thou wilt show Thyself UPRIGHT.
26. God hath VISITED His people.
27. It shall be WELL WITH thee.
28. We bless YOU in the Name of the Lord Jesus Christ.
29. Be glad, ye children of ZION (peace).

"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.