

SPIRITICITY June 1958
THE FATHER
By Alden Truesdell

JESUS CHRIST introduced to man's worship an intimate Father-son relationship.

Jesus said His entire success depended upon doing the Father's Will. He said also that whoever follows Him in doing that Will is His brother, sister, mother.

Not all the disciples of Jesus grasped the idea of the Father-son relationship that Jesus tried to teach them. John came closest to expressing this idea when he wrote: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

The Father in Heaven was so real to Jesus that nothing could ever distract Him from His mission of being His Father's instrument. No honor could turn His head; no indignity could discourage Him. His assignment was not always pleasant, but His assurance of the Father's Purpose was such that He gladly surrendered Himself to that Purpose. Then, after doing works that none other had done, He was permitted to follow His desire to return to His Father. "I ascend unto My Father," He said, "and your Father; and to My God, and your God." There was no earthly reward commensurate with the service He had rendered.

Jesus explained His seemingly unique relationship with the Father in the words, "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." But He did not claim - as others have claimed for Him - that His Sonship to God was a personal relationship peculiar to Himself. Rather, He advised all men to call this One - and only this One - "Father": "Call no man your father upon the earth: for one is your Father, which is in heaven."

To know our sonship to God is the purpose of our existence in the world. To know that the "only begotten Son" within us is the Reality of our Being gives us entrance into the Kingdom of Heaven and Eternal Life. Nothing experienced ever affects the interior Father-Son relationship, not even death. When spiritual Reality is accepted into the consciousness of man, he is exempt from death; for he abides - here and now - with the Eternal Father who is Life. This is what Jesus was explaining when He said, "If a man keep My saying, he shall never see death."

The One who opened for us the New Dispensation invites you and me to follow Him to that place where we may say with Him, "He that hath seen Me hath seen the Father."

SPIRITICITY June 1958

OPPORTUNITY

By Nell Truesdell

ONE OF the banks of our city has a mechanism that reports the correct time when a certain number is dialed; but before the time is given, a recorded voice suggests some feasible plan for the saving of money that may profitably be invested in the bank. One of the spiels contains the words,

"Opportunity strikes in a hurry! Opportunity won't wait!"

Everybody understands that the possession of sufficient funds or of adequate credit is the hinge upon which all business deals swing; and everybody knows that when a person has capital he may take advantage of opportunities to increase his material wealth. What we as Truth students want to consider is how we may acquire spiritual capital so that we may grasp our opportunities to increase our spiritual treasure. And our capital is our understanding of spiritual principles.

One of the first opportunities that presents itself to us is that of giving thanks to God. Such opportunities face us every hour from the instant we wake in the morning until we go to sleep at night.

Our first morning thought should be "Thank you, Father." Every day that we remember God first, instead of worrying about the affairs of the day before anything has actually happened, we lay up a bit of spiritual substance that becomes substantial and supports everything that we do.

Before we eat a meal, we should offer secret thanks, if it is not convenient to do so openly. Soon we shall notice that our supply of food increases in quantity and in quality. And the same practice should precede any spending of money. For to bless money is to increase its buying power.

Before any undertaking, from the most trivial to the most important, we should seize the opportunity to first give thanks to God. Paul put it clearly in his letter to the Thessalonians:

"Rejoice always, pray constantly, give thanks in all circumstances;
for this is the Will of God in Christ Jesus for you."

As we continue our practice, our store of substance on the inner plane of consciousness increases, and we notice that our health is improved; our contacts with other people are happier and more profitable; our capacity to meet our financial obligations is freer, because we are wiser in our expenditures.

From the beginning of our Scripture through to the end there is a strong accent on man's need to give thanks to God. When Moses, for example, was instructing the Israelites, he said of the Lord:

"He is your praise; He is your God, who has done for you great things which your eyes have seen. . . . You shall therefore love the Lord your God. . . . Consider the discipline of the Lord your God, His greatness, His mighty hand and His outstretched arm."

When you have established the habit of giving thanks to God the rewards are staggering. In time of need help is instantaneous when you have laid up a reservoir of spiritual substance. Not that you hoard God's substance for emergencies, but that you acquire treasure that never fails to meet any demand.

The added blessings that come unexpectedly without your having asked for them are the outer evidences of an inner richness that is the result of your having taken the opportunity to acknowledge God in all your ways, to thank Him first in every undertaking.

To be enriched inwardly is far better than to be materially rich. Spiritual richness lends quality to every detail of living; and though a person may seem to have nothing, he possesses all.

"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

From this instant onward, grasp the opportunity to be grateful to God. "Thank you, Father; thank you."

000

SPIRITICITY June 1958

THE PEACEMAKERS

By Robert Applegate

"BLESSED ARE the peacemakers: for they shall be called the children of God."

Man is mimetic rather than creative; that is he reproduces whatever he gives his attention to. The "peacemakers," therefore, can only be those who give as much attention to the Peace of God as most people give to the frenetic activities of men.

There is a fascination about violence. We are attracted to it; and we admire the one who gives it successful expression, because there is so much of it in us. The trouble is that violence never settles anything; it always produces more violence, more problems. The inescapable law is that for every action there is a reaction that is equal in intensity. Whatever we give out, therefore, we inevitably get back. It makes not the slightest difference to the law how justified we may be in our own eyes or in the eyes of others. "With what measure ye mete, it shall be measured to you again" - always, unfailingly.

"When reviled, we bless," said Paul; "when persecuted, we endure; when slandered, we try to conciliate." "Why? Because Paul was lacking in spirit? or thought himself better than others? Because he was timid and afraid of violence? No! His non-resistance was the result of his having laid up his treasure in the Eternal Realm of the Spirit, rather than in the transient realm of human opinion. He had his eye set on the Eternal Reality, and he would not permit himself to be distracted from It by the meanness and littleness of men. "I count everything as loss," he said, "because of the surpassing worth of knowing Jesus Christ my Lord; . . . that I may know Him and the power of His resurrection. . . . This one thing I do, . . . I press on toward the goal."

Doing that one thing, Paul had no time for animosity, recriminations or vindictiveness.

Paul, before his conversion, had tried the way of violence. But when he saw what Jesus Christ is, he saw the foolishness of human strife. In his mission of telling the Good News he met ingratitude, injustice, misrepresentation, and false accusation, as well as open and violent opposition. He met it all with firmness, but with conciliation when possible. In his former way of life, he had accomplished nothing; when he followed the way of peaceableness, he accomplished miracles. He brought a new message to a distraught world and he thereby changed the course of human history.

Peace is power. Peace is not a negative state, consisting in the absence of violence. Peace is the Eternal Activity of God, which accomplishes that which violence tries unsuccessfully to attain. No one can make Peace, literally any more than he can make Love. Peace eternally is, and manifests Itself when anyone recognizes It and invokes It. The "peacemakers" are the peace-knowers, those who know Peace as the gift of the Almighty, which is the Activity of the Almighty. The Name of that Activity is Jesus Christ.

If we invoke the Name of Jesus Christ, if we see what Jesus did - and what Jesus Christ is - we shall know a profound humility which will make us very still. In the face of the transcendence of God, we shall see the futility of human agitation and we shall surrender our human desires. Then we shall know within ourselves the "peace of God, which passeth all understanding." And when we know this peace, we shall carry the contagion of it wherever we go.

"Shall be called . . . " is a Hebrew idiom meaning simply "shall be," since the name of anything was regarded as expressing its essential nature. In modern words we should say, "The peacemakers shall be, truly, the children of God"; or, better, " . . . shall be, consciously, the children of God." For, in truth, every person is a child of God, but most are unconscious of this Reality of themselves. One can know It - become conscious of It - only by being still inwardly until It is revealed as an Eternal Fact. When, in the stillness, Truth reveals Itself to any person, he knows the revelation is true. He hears the words, "thou art My beloved son, in whom I am well pleased." If he values the revelation above all else, he will keep it as a permanent possession. He will be, consciously, a son of God.

000

SPIRITICITY June 1958

THE FRUIT OF THE SPIRIT

By H. B. Jeffery
(Continued from last month)

GOODNESS

IF WE would reap the harvest of the Spirit known as goodness and enjoy the good that is all about us, we must first resolve to follow Jesus Christ in the practice of judging no man after the flesh. Every human being is in possession of some gift, talent, capability, or capacity for goodness.

These gifts are good; and this goodness we are to recognize, place confidence in, pass righteous judgment upon, praise, and magnify, to the ignoring of all that seems not good. That which is recognized responds actively. That which is good, revealing its goodness, can become so active that all which is untoward must cease from its activity, having no room or opportunity for expression.

If a man is judged after the Spirit, if he is recognized as a son of God - the Spirit - that which is good in him will receive a quickening, take on new life, and begin to produce after its own kind. Thus, if a man has a talent for finance, that talent will become more alive and active; the financier will have new visions of its usefulness and serviceability; he will be aroused by a new determination; and, as a consequence, he will accomplish much new good.

Should someone have a latent skill, yet unrecognized - and there are many such - our judgment of him as a spiritual being would awaken this sleeping ability and stir its possessor with an awareness of its presence. Then the hidden gift would move outward, command all vehicles of expression, and reveal its purpose as the reason for that individual's life on earth. The why and wherefore of himself would be made known to him.

Goodness is a positive quality, characterized by strength, quietness, and unoffending firmness. It is self-operative, silently forceful and protective in its action. The really good - not the "goody-good" individual carries about with him, wherever he goes, a sense of security and certainty which is contagious. He has an inner spiritual confidence that is protective, physically, mentally, morally, spiritually.

When fully recognized as of the Spirit, goodness first moves quietly to possess and supervise the activity of every function and office of mind and body. Then it moves outward to influence the attitude and behavior of others. But in this divinely natural influence, it is never officious or offensive; for goodness is primarily a state of being, bearing within itself satisfaction and contentment.

Those who are consciously good, in the spiritual sense of knowing their relation to their Cause or Father, are immune from mental, psychic, or physical contagions. For this goodness that is from the Spirit is health-creating and health-preserving - making not only for health of mind, body, and estate, but health of skill, talent, and ability - giving to all a higher tone and more perfect performance.

The good workman goes about his task with a self-confidence that borders on presumption. We see some men working at dizzy heights in the construction of buildings, bridges, aqueducts, trestles; and we see others fearlessly moving about among dangerous high-speed machinery. But since they are thoroughly good workmen, their every movement is ordered and sure. Their mode of procedure depicts an inner sense of order, which is a reflection of the great Cosmic Order - to whose benefits all men have access, and of whose Nature all men are privileged to become conscious partakers.

Nothing is really accomplished, anywhere, except by what is good. Goodness is everywhere, doing the work of the world and maintaining the order of the Universe. It is universal. Good is of God, and is God; and God is All-in-all.

Goodness is active, not static; a creative power, not inert theory; alert, not passive; positive, rather than negative; a living substance, ever moving towards desirable, satisfactory ends. The non-producing, non-accomplishing, non-achieving person may exhibit a negative passivity that does no apparent harm to anyone or anything, but neither does such negativeness do any good. It is a false, counterfeit form of goodness, with which many people seem to be afflicted. For it is an affliction, sometimes rendering its victims so falsely good that they are "good for nothing." They are neither good nor bad; and to such the Spirit says, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Jesus, the Master, said: "My Father worketh hitherto, and I work" - that is, "I am actively engaged in accomplishing something beneficial." He went about doing good, though many said He was a glutton, a winebibber, an associate of sinners, a blasphemer, and altogether bad. He was ever actively engaged in achieving benevolent, helpful ends. Follow Him; and "for goodness' sake do something!" whether it is pronounced good by others or not. Out of it, goodness will eventually emerge, and be recognized.

Goodness is truly above all the pairs of opposites. It is of God, who is the Supreme and who has no opposite. The Orientals speak of the Supreme One as the Good that is beyond good, the God that is beyond God - or That which is above what human beings may think of as good, opposed to evil. That Supremity is the One Predicate-less Being, which transcends all human concepts, although we may look up toward that Most High One with the spirit which He has given us. "In Thy light shall we see light," declared the Psalmist, to the One Above.

The practice of acknowledging and acclaiming the beneficial, adequate, competent work - or good activities - of men and women will unfold and increase our perceptive faculties and render more sensitive our intuitive Powers. It will make us more quick to discern the movements and operations of the Spirit in the lives and in the accomplishments of mankind.

This praise of all goodness as a fruit of the Spirit is truly magnifying the Lord, the Creator of the heavens and the earth. And it revivifies our consciousness of the Divine Presence. It makes us more aware of the fact that "the Infinite and Eternal Energy from which all things proceed" is ever working in man and through man, both to will and to do, in establishing God's Kingdom of Heaven in the earth.

If you have any doubts about the progress of goodness, begin to look for it right in your own home. You will find that you are able to behold a remarkable improvement as to both the new inventions and the better quality of objects, utensils, methods, procedures, conveniences in the necessities, and even in the luxuries, of your common, everyday life.

Then you will see truth and goodness manifest with increasing measure in whatever direction you look, and this through the achieving of men and women both good and evil in the sight of their fellows. For "the God above God" is no respecter of persons. And it is not the worldly-wise that God chooses for the expression of His Spirit, nor is it the high and the mighty according to human judgment. It is rather the "meek and lowly in heart."

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. . . .

"For the wisdom of this world is foolishness with God. . . .

"For it is written: I will destroy the wisdom of the wise (in their own conceit), and will bring to nothing the understanding of the prudent (in their own self-concern)."

The goodness or badness of the human man is as nothing in the sight of the Good that is beyond good. But whoever shall steadfastly watch for and acknowledge the Spirit in man and in his work shall have his vision increased unto the beholding of the Omnipresent, Omniscient, Omnipotent, Goodness that is of God. He shall be constantly blessed through the ceaseless enjoyment of that fruit of the Spirit which is "the goodness of the Lord in the land of the living."

(Next month: "Faith")

Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

JUNE 1958

2. We may APPLY our hearts unto wisdom.
3. BREAK forth with joy, sing together.
4. CONTINUE in My Word.
5. The Word DWELT among us.
6. I have ESTEEMED the Words of His mouth.
7. If the Son makes you FREE, you will be FREE indeed.
*
9. I (God) GIRDED thee, though thou hast not known Me.
10. God sitteth upon the throne of HIS HOLINESS.
11. Jesus Christ brought life and IMMORTALITY to light.
12. JUDGE no one.
13. You will KNOW the Truth.
14. LOOK unto Me, and be ye saved.
*
16. I (God) will guide thee with MINE eyes.
17. Walk in NEWNESS of life.
18. I am God, the Holy ONE in your midst.
19. The Lord is PERFECT.
20. They came to Him from every QUARTER.
21. God will REDEEM my soul.
*
23. My SON, be wise.
24. He that TILLETH his land (consciousness) shall have plenty.
25. Sing praises with UNDERSTANDING.
26. Thy VISITATION hath preserved my spirit.
27. Almighty God, WALK before me and lead me.
28. Keep YOURSELF pure.
*
30. They are all ZEALOUS for the law.

"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.