

SPIRITICITY, November 1956

## THANKSGIVING

By Alden Truesdell

The ability to praise God and to minimize the form and appearance of things has been the distinguishing mark of the seers and prophets of all ages.

The Psalmist promised, "Every day will I bless Thee, and I will praise Thy Name for ever and ever." This saying is echoed by the writer of Hebrews in the words: "Let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His Name."

Thanksgiving was a mighty practice with the prophets of old, and miracles can be traced to its exercise. The Psalms record many songs of praise and thanksgiving. Items, one by one, are listed, for which thanks to God is given. Even today, after the passage of centuries, we can sense the power of praise and thanksgiving when we read these poems.

The composers of these songs were specific in praise to God, and we find that little was overlooked by them. They praised God for His Righteousness, His Mercy, His Strength, His excellent Greatness, His Faithfulness, His Holiness, His Loving-kindness. The entire doctrine of praise can be summed up in one statement of the Psalmist:

"Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely."

The wonder-workers of old were quick to learn and apply the powerful practice of praise. They praised God in a personal way - "with my whole heart," "with uprightness of heart," "because Thou art my God," "because I am fearfully and wonderfully made."

None of the men expressing this elaborate praise enjoyed blessings such as the ordinary citizen of our country takes for granted. These pioneers in realms spiritual struggled for their meager sustenance, even for their lives. But they found much for which to express gratitude. It is good for us that they did, for their praise and the expressions of thanksgiving of their sincere followers have been responsible for much of the wealth the world has since enjoyed. Everyone being born into the world today enters into the benefits of other men's labors, and will accept as his just due the fruits of the practice of his progenitors, the trail-blazers.

The world has become wealthy since the day that Jesus Christ looked up to heaven, gave thanks, and then fed five thousand hungry people. Yet we, in this time, offer little sincere thanksgiving. It seems fashionable to complain rather than to praise - more sophisticated, less naive.

As we trace the expressions of praise from Psalms to the Gospels we find their wordiness decreasing. Where the Psalmist required whole songs, Jesus Christ almost apologized for His unnecessary use of spoken words, explaining that He used them because of the people standing by. His own effective prayer of thanksgiving was not in spoken words, but in silent attitude of grateful acknowledgment. When He did speak, it was with complete assurance: "Father, I thank Thee that Thou hast heard Me."

We may choose our method of thanksgiving. If, like the Psalmist, we carefully list our blessings, we shall have an imposing, even cumbersome, list. It might be awkward to memorize so many items. But it is profitable practice, and God is long-suffering. He will bear with the wordiness, as long as the intent is sincere.

Or, like Isaiah, we may choose to exercise our prerogative of command. He told the heavens and the earth to praise the Lord. This, too, is beneficial; for the "heavens" represent the high consciousness; and the "earth," whatever has form. Both respond to the magic of praise expressed in gratitude.

But if we want to be followers of Christ, gratitude will be with us a joyous, spontaneous attitude of life rather than studied words for specific effects. If reasons are required for the practice of praise and thanksgiving, then we must see ourselves deficient in this respect. For praise is not a specific act for a specific gift; it is a spiritual privilege of a spiritual creature. Thanksgiving is the method by which we show our joy and pleasure in expressing our divine calling. It is an expression of delight in our divine origin and spiritual heritage.

Praise is pleasant; praise is profitable; praise is powerful. The practice of praise fortifies man's consciousness, making firm those blessings of the Spirit so freely given.

A letter came recently from a lady on the West Coast, who has had a series of gratifying experiences since meeting us here many years ago. The reason for her success in these matters is summed up in this quotation from her letter: "I feel like jumping up and down and shouting, 'Praise God!'" When we consider thanksgiving, can we think of a more sincere practice than actually to feel thankful in this way?

The practice of giving thanks, to which Thanksgiving Day is dedicated, is a most beneficial indulgence and a prolific bearer of blessings. We understand that the purpose of this day is to express gratitude for blessings and benefits. But thanksgiving is not a duty or a religious routine. It is a pleasurable and profitable practice. It is a privilege, much like living and breathing - and just as important.

We understand the thankful practice of this day to be dedicated to God. Although we are grateful to friend and parent for kindness and service, we distinguish between such gratitude and thanksgiving to God. Thanksgiving Day is God's Day. Giving thanks has always been a form of prayer; and for those who do it continually, it acts also as invocation and petition, because the more gratitude expressed, the greater the flow of benefits and blessings.

Whoever has the presence of mind to give thanks for the treasure in heaven and the gifts of the Spirit will be recipient thereof and a witness of the Kingdom of God with men. That is all we have to be thankful for - nothing but God and only God - as Life, Protection, Strength, and Provision; as Love, Joy, Peace, and Power; as the Kingdom within and all things added.

What is there to be grateful for but that invisible, intangible, yet self-evident Power and Presence that gives the increase and causes all visible and tangible things to work together for good; and all recipients of God's good favor to shout together for joy?

"Doth not wisdom cry? and understanding put forth her voice? . . . Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all things that may be desired are not to be compared to it. . . . My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. . . . For whoso findeth me findeth life, and shall obtain favour of the Lord."

Those who have heeded Wisdom's instruction know that the Giver and the gift come to him who is of a grateful heart.

"If a man love Me," Jesus Christ said, "he will keep My words: and My Father will love him, and We will come unto him and make our abode with him."

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SPIRITICITY, November 1956

THE LORD'S PRAYER

By H. B. Jeffery

(Continued from last month)

GIVE US THIS DAY OUR DAILY BREAD

This is a mistranslation, and gives an entirely inadequate conception of the thought involved. A more correct rendering would be "Our spiritual bread, give us today"; for there is no word meaning "daily" in the original text.

In the Greek, the word used (and accepted by us as "daily") is a coined word, found nowhere else in that language, which evidently means "spiritual." Jerome (who was a competent scholar and was a great deal nearer in time to the writers of the Gospels than we are) translated it by the Latin word *supersubstantialis*: meaning "above the material" or "transcending the material."

And so the "bread" is the "bread of life," of which Jesus said, "I have meat (or food) to eat that ye know not of." And again, when the Christos spoke through Him, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever."

This is the spiritual meat and spiritual drink mentioned in I Corinthians 10:1- 4: "Our fathers . . . drank of that spiritual Rock that followed them: and that Rock was Christ." It is the hidden Mana (Mind-stuff) from heaven, the omnipresent Substance, the deific Essence.

As man develops spiritually, he needs less physical food to sustain his organism, for "Man shall not live by bread alone." In his estimation his stomach loses much of its former importance, and the lungs with their functioning are more noticed. For the operations of the stomach are purely physiological - of the flesh; but the process of breathing is more than a mere physiological function.

The awakened man now finds that something more than air enters his body, something finer and more vital than the oxygen and ozone in the atmosphere. It is a something that the chemist has not detected. Nevertheless, the awakened man has discovered that this substance is more vitalizing and life-giving than any known element.

By this substance he is renewed in mind and body, the mind becoming clearer and the body not only strengthened but refined. Then, as his consciousness is more and more quickened and his perception becomes clearer, he sees that all breathing of the lungs, however perfect, is but a symbol. Therefore he turns to behold the substance itself and finds it to be the bread of life, which is also the BREATH of life, or Spirit. This he breathes with his mind; for It is the Divine Aroma that fills the atmosphere, the Eternal Splendor of which Jesus said, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."

When a man reaches the degree of losing his life for the sake of the Divine Spirit, he may consciously breathe the Breath thereof, and become the living Man, Soul, God. He may himself become the Aroma - which is the all-present, all-pervading Wisdom. This is that Breath of which the ancients knew that man would be a god if he breathed it, for it is that One Presence beside which all things else are shadows.

Man is just awakening to a sense of these facts, and his desire should be to know more of this Substance, how to eat it and drink it and breathe it. For thereby he will be regenerated and become a new creature, manifesting outwardly, in a transformed Mind and a redeemed body, the consciousness of the One Omnipresent Substance which should more and more become his daily food.

"This day" (which should be now; for "now is the accepted time; behold, now is the day of salvation") is when man comes into this knowledge, and realizes that this Substance is the basis of his existence; that it is his very being; that it is "the everlasting arms," the eternal Refuge, the infinite Wisdom, the absolute God; and that whatsoever is not This is not at all.

Such realization by man will be to him the day of eternity, when he will be rescued from the "ocean of death-bearing, migratory existence."

"Thou shalt not convert Me like the food of thy flesh into thee, but thou shalt be converted into Me."

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SPIRITICITY, November 1956

SIMPLICITY

By Robert Applegate

The Truth is simple. The closer we come to Truth, the simpler do our ideas - and therefore our lives - become.

Albert Einstein discovered this to be so in the field of physical research, and he declared: "In every important advance the physicist finds that the fundamental laws are simplified more and more as experimental research advances. He is astonished to notice how sublime order emerges from what appeared to be chaos."

So far has this idea been accepted by scientists that where there are two possible explanations of some phenomenon, they will accept the simpler as being more probably the right one.

Not only is simplicity characteristic of Truth, but also it is inseparable from beauty. Every great work of art has had this quality. Classical Greek sculpture, which in 2500 years has not been surpassed, is outstanding in its simplicity. The same quality is also evident in the most enduring music and poetry. Simplicity is not plainness or drabness; it is the expression of harmony; of grandeur, of sublimity. Jesus of Nazareth, the greatest Man that has ever walked this earth, was completely simple in His devotion to His Father.

In the words of a modern architect: "Simplicity is a clean, direct expression of that essential quality of the thing which is in the nature of the thing itself." In other words, simplicity strips off non-essential accretions and permits us to see to the heart of reality.

Today there is a great desire for simplicity, as is evidenced on every hand. But simplicity is not to be found, by seeking it for its own sake; it is a by-product of seeking Truth. The Greek sculptors were not seeking simplicity, but the true expression of esthetic principles. Einstein pondered the truth of the physical cosmos; and because he loved the beauty of truth intensely, he was indifferent to people and their opinions of him. He thus achieved the true simplicity of character that is grandeur - and the world honors him.

So shall we find simplicity when we contemplate Truth and love the beauty of It. We are what we see. It is our vision that molds our lives. If our lives are unduly complicated, it is because we see complexity, which comes from looking at other people and not at the Truth. Yet we may look where we wish. It is open to everyone of us to contemplate "the simplicity that there is in Christ," to love it, and to manifest it in a sense of serenity and harmony.

Complexity comes from seeing and desiring many things. Simplicity comes from wanting one thing - the one thing that is lasting, the one thing that will satisfy: the awareness of the Allness of God.

A LETTER - - -

Dear Reader: The following letter written to us by one of our beloved friends in Truth is so spontaneous and full of joy that we want to share it.

". . . Perhaps I should be thankful that there is so little to tell to you. I can remember there was a time when all my letters were pleas for help of one kind or another. Now, my days are full of just plain joy of living a healthy, happy life, and of doing a work that I enjoy.

"There are so many people who cannot understand how I can be so happy when I do not have more money. Somehow money is not very important. I'm sure that if I had more I would spend it - there is always something to use it for - necessary or otherwise. However, I have everything that I really need and I'm sure that if I needed more (or wanted more very much), it would come to me. Finally, I have learned (and it took quite a long time to learn), that money and what it buys have nothing to do with being happy. There have been times when I have had quite a lot more than I now have, but I was not at all happy or contented. Too, the odd thing is that I now have more of what I need than I had then.

"My father has felt so insecure all his life. He always thought that if he could accumulate just enough money he would have nothing to worry about. Now he has enough money. But the habit of worry is so strong that he isn't really enjoying living. I think that he feels that it would be a sign of either

laziness or sinfulness if he stopped worrying. However, when he gets really scared, he goes to Mother and says, 'Belva, you had better start praying!'

"This past summer he told me, 'You know, we really would have been in a hell of a mess if it hadn't been for your mother's prayers.' Bless him! You would think that since he has faith in Mother's prayers, he might have faith enough to try praying his own prayers. But I understand; for when anyone mentions religion to him he says, 'I don't know anything about it. Belva tends to that.' Perhaps his faith in Belva's prayers is better than no faith at all. In fact, I'm sure that it is. . . ."

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A Gift Subscription  
to SPIRITICITY  
might open new doors to Truth  
for a Friend  
Christmas will soon be here!

SPIRITICITY, November 1956

#### RESPONSES

By Nell Truesdell

Our bees get water from a battered gray enamel basin that sits on top of a metal oil drum behind the garage. The basin is rusty in spots and blue algae coats its sides and bottom. A brickbat and a bit of floating wood offer a central landing place; but the bees prefer to crowd around the basin's rim to drink, where they stand head down at a sharp angle. When one of them tumbles into the water, it will blindly thrash about until it touches the brick or wood, where it will climb up, dry off, and fly away.

No attempt should be made to rescue a drowning bee because it will get panicky and sting whoever tries to help it. Too, the other bees will be aroused and confusion may result.

Since the bees refuse to drink from any other receptacle on the place, great care must be taken not to disturb them when the water must be replenished. One day, as I filled the basin, I accidentally struck its edge. Instantly, the alerted bees raised their wings in alarm and several aggressive ones buzzed noisily as they flew in sharp circles above my bare hand.

On the way back to the house I thought, "Their only reaction to any help is defense - that is all they know."

Is man so unlike the bees in this respect? Usually his first response to whatever comes toward him, for good or for evil, is defense. The baby yells when its mother tries to make it comfortable. The child angrily pushes away whatever is proffered. The teenager strenuously resists what he believes to be restrictions on his personal liberties. The mature person shuns aid. The aged whine and scold. All are instantly on the defensive toward whatever draws near to them, for they fear any threat to their freedom. Nobody wants his rights trespassed, and when his feelings are aroused, his resistance may take the form of harsh speech, endless argument, or violent action.

Whatever we resist we draw and hold fast to ourselves. Often our negative response changes a good intention into opposition. How often we impatiently wave away a kindness! Our refusal not only acts as a barrier to unseen good; it also (through our feeling that somebody is interfering with us) draws toward us the busybody, the curious, the time-waster.

Habits are not changed in an instant; consequently, we must secretly resolve to meet all that moves toward us with an expectant attitude. In a marvelous way, this manner will weed out undesirable contacts and draw into our orbit those who can be of real assistance to us.

God gives to man through man and through the things that surround man. Man's only defense should be against his own negative responses that ward off God's good, that is always moving toward him through somebody or some thing.

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

NOVEMBER 1956

1. AIM AT righteousness.
2. Teach what BEFITS sound doctrine.
3. There is great gain in godliness with CONTENTMENT.  
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5. The Father that DWELLETH in Me, He DOETH the works.
6. We have strong ENCOURAGEMENT to seize the hope set before us.
7. Your FAITH is growing abundantly.
8. Be strong in the GRACE that is in Christ Jesus.
9. Take HOLD of the eternal life to which you were called.
10. The aim of our charge is love that ISSUES from a pure heart.  
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12. In the days of Prosperity be JOYFUL.
13. Let us KEEP awake.
14. They LOOKED on Him and were LIGHTENED.
15. Let the MEDITATION of MY heart be acceptable.
16. Thou art NEAR, O Lord.
17. Lord, Thou wilt ORDAIN peace for us.  
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19. Keep yourself PURE.
20. Lead a QUIET and peaceable life.
21. REKINDLE the gift of God that is within you.
22. God gave us a SPIRIT of power and love and SELF-CONTROL.
23. TEACH what is good.
24. The Lord will grant you UNDERSTANDING in everything.  
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26. God called us in VIRTUE of His own purpose.
27. Do not be weary in WELL-DOING.
28. Take heed to YOURSELF and to your teaching.
29. He told us of your ZEAL.
30. The Lord is our strength and song.

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"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."

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