

SPIRITICITY, November 1964

THE WAITING HARVEST

By Alden Truesdell

"THEY REJOICE before Thee as with joy at the harvest."

In the winter St. Anthony Park, in San Antonio, is filled with farmers from the north of here, who have tended to the harvest and are putting in the time till planting season. These men pitch horseshoes and play roque all winter, which keeps them out of mischief until time to see to the cultivating and planting of crops.

So it is with the planting and harvesting of the spiritual crop: there is always a waiting period, when we feel sort of helpless because we seem not to have part in the process taking place. We may not be adept at roque or horseshoes, but it is not a bad idea in these in-between times for us to go out and play at something we enjoy doing. A good hobby is a good thing if it does not lead to obsession, for we do want to be on hand when the crop is ready for harvest.

Emerson says that it is while we are waiting that we are apt to get into trouble and we find this to be true. We are prone to say, "The Lord delayeth." Here is where some of our good works and harmless playing will help to pass the time - if not too profitably - at least not harmfully.

But there is a better way than this, if we can bring ourselves to it; and that is to pray without ceasing and watch steadfastly lest the Lord when He comes find us - if not sleeping - at least distracted.

The seedtime-and-harvest cycle is found throughout all nature, indeed through all growth of any sort. We are quite familiar with it in our study of Truth. Some of us have studied the same lesson from the same book many times, but each time we find the lesson means something different, something more. We wonder why we had not seen the obvious before. But we were then learning more primary lessons.

The lesson plants seeds in consciousness each time it is given, and the consciousness expands with each planting and each harvest. This seedtime-and-harvest law is requisite in our study, for we would not be able to bear the full brilliance of the Pure Truth. We have to grow through successive seasons. Isaiah said that our growth in Truth is "line upon line, line upon line; here a little, and there a little."

There is something gratifying about a harvest, when the sense of rich reaping is at hand and the spirit of fiesta is about. Formerly, neighbors used to join to gather the grain on one another's places, and the women all vied with one another to see who could put out the best and most carefully prepared food for the working crew.

I remember one of the carefully and lavishly prepared harvest tables where at least three different kinds of meat were served, more fresh vegetables than the tables would hold, all sorts of preserves, cakes, pies, fried pears - and to top it all off, watermelon. (For those who were not on the work-exchange list the meals cost twenty cents.) This menu was an everyday event. This is but a reflection of the feast enjoyed by the laborers in the Lord's harvest.

The harvest that the returners to the Father's House enter into is the one of which Jesus said: "Say not ye, There are yet four months, and then come the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Another time He said: "Pray ye the Lord of the harvest, that He would send forth laborers into His harvest"- men to harvest the crop that is waiting for such hands as you and me to reap.

Regardless of when we enter into the harvest or what shift we work there will be no preferred treatment, none deserving or receiving more than another. Each one will be a recipient of the unspendable penny, the symbol of indestructible spiritual sufficiency. The laborers in the waiting harvest are all partakers of a continual feast. They reap and rejoice, and this rejoicing sustains them in their spiritual ongoing.

The writer of the hymn "Bringing in the Sheaves" caught this joy of working in the high harvest. This man wrote: "Bringing in the sheaves, bringing in the sheaves; we shall come rejoicing, bringing in the sheaves." And so we shall, and so we do.

Most of us as young church-goers believed these sheaves to be the souls saved by the church, or the converts added to the congregation, and they may have a bearing on the case. But they are only a symbol of the inner conservation of soul forces and the spiritual upsurge resulting from the integration of the inner man. They represent the retrieving of spiritual energies which have been misdirected and misused. Sometimes much diligence is required in this redemptive action of bringing in the sheaves.

But as we release our attention from form, mass, bulk, and corporeality, we will rise up. If the attention is lifted up, we will lay up treasure in heaven. We will bring the whole tithe into the storehouse. We will prove the law of limitless supply which will pour out upon us a "blessing, that there shall not be room enough to receive it."

If we have the foresight to come to this highland where the fields are "white already to harvest," we will fill our barns and our storerooms with all the riches of the Kingdom; all the treasures in Heaven. For all the treasures of wisdom and knowledge are ours by the grace of God, who through His Divine Love created us to be His sons and heirs.

Thanksgiving is the means by which enter our inheritance.

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OBEDIENCE

By Nell Truesdell

SUPPOSE that you were seated before a tremendous machine that you were expected to operate. You would have to listen carefully to instructions from the foreman; and his first caution would be that you were to avoid bodily injury through negligence. If you paid attention and absorbed instruction you would soon master the machine.

During World War I, I was a draftsman in a syrup manufacturing company. My job was to draw plans of broken or damaged parts of the complicated machines which did everything from cutting tops for different sizes of cans, to sealing, labeling, and packing the several grades of syrup for the market. I was especially entranced by the terrifying machines that stamped the tops for cans. Girls became adept in sliding sheets of tin under the powerful cutters; but occasionally an operator became careless. Then the foreman had to fish a forefinger or thumb out of the basket under the cutter. This may sound gruesome to you who have never even visited a factory. But I, who had been brought up on a level far removed from factory work, learned much from those girls. Because the war was on, and I was trained in commercial art, I took a man's place and helped industry to carry on. In that plant, a new world opened to me; and the greatest thing I learned was OBEDIENCE.

Today, I am discovering unfamiliar and startling points about OBEDIENCE. I know now that there is no substitute for it. Obedience cannot be trifled with, maligned, or ignored. It must be honored, for it is the Rock of the spiritual consciousness I hope to build; without that foundation, anyone will build on quicksand.

As I observe young children of today, I note that the accent in human relations is placed on the superficial observance of nice-sounding phrases like: "Thank you," "I'm sorry" and "I didn't mean to do that." With use of the proper phrase today's child, quick to see ways of escape from annoying punishments, slips past the penalties for his errors. Use of right words is recommended; but when there is lack of obedience behind those words, their shallowness is plainly exhibited.

Are children more ingenious than today's adults? I think not, for moral and ethical barriers are down on all levels of human conduct. The older person excuses disobedience of civil and spiritual law by clever manipulation of outworn phrases that reinforce his self-esteem rather than correct his faults. Unless the warmth of obedience glows through his statements, a person's words fall empty and cold. They repulse; while fervor and zeal attract.

God does not yield His blessings with invoices attached. But we owe Him more than superficial expressions of gratitude. We owe complete obedience accompanied by gladness. Pretense is a weight on obedience, but loving obedience is always weightless.

It is interesting to note that under the laws of our land - and the law is direct on this point - we owe obedience to the "bread-winner" in our families, whether he be father, mother, uncle, aunt, or child. We more or less observe this where young persons are dependent on an adult for support; but we often hedge if parents or other elderly relatives receive their support from a member of the family. Stretch this image into the Realm of the Divine and see how great is our dependence on God! Without Him we have and are nothing. Again and again Jesus Christ said, "He that hath ears to hear, let him hear."

Hearing and love are coordinated in consciousness. We listen to whatever or whomever we love; we are unresistingly obedient. When we love God we hear His Words in our heart and we treasure them in our mind. Our obedience becomes the Spiritual Substance that supports us. Because It supports us we should be grateful for It in return.

Years ago I rented an apartment in a private home. When I paid the monthly rent the owner never murmured a "Thank you." I saw, then, that her lack of

appreciation was the core of her unhappiness, which she tried to drown in liquor. Appreciation can be unlimited; it has no price tag. It's the stuff that makes all the difference in a person's health, joy, peace, and well-being. Obedience underlies gratitude; carelessness causes loss.

How far should our obedience to spiritual principles extend? According to the Apostle Paul we should be "tearing down reasonings and every high thing that lifts itself up against the knowing of God, and taking every intention captive to the obedience of Christ."

Obedience to God through Christ does not mean self-degradation. Many persons draw back in fear from the word obedience. They think obedience to God will deprive them of privileges; take away their liberty, lower their social position. This is not so.

Obedience to God means that we maintain the attitude of constant surrender to God's Will. This submissiveness means the renunciation of self-will - a blessed state because its rewards are joy and freedom that enable one to exist in the world without being enslaved by the world. As a rational creature, each person has his own ideas, but he must learn to use them in his search for God's Will instead of in service to his own wishes.

Obedience is as a cloak; it is a defense. I remember my childhood experiences in school; when a boy or girl in class showed in his behavior that he was earnestly trying to be obedient, the teacher never penalized slight errors in deportment. And when I became a schoolteacher, the obedient child was especially appreciated. Paul wrote to the Romans: "I thank God through Jesus Christ for you all ... for your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil."

SPIRITICITY, November 1964

PHILIPPIANS

By Robert Applegate, Jr.

(Continued from last month)

THE TRUTH stimulates people. One of the first things it stimulates is their desires. When they see the power that is available to them, they start to think about what they can get with it for themselves. This brings them into conflict with their associates, who have different desires. So the Truth which should produce peace more often produces strife. In nearly every one of Paul's letters he warns his readers to "keep the oneness of the spirit in the bond of peace."

If we are one with God, then we are also one with each other. If we deny our oneness with others, we deny our oneness with God and so cut ourselves off from Him. So love (the acceptance of oneness) really is the "fulfilling of the Teaching." Paul writes:

PHILIPPIANS 2:1-18

- 1 IF IN CHRIST you have any encouragement, if you have any consolation of love, if you have any sharing in the Spirit, if you have any bowels of compassion,
- 2 then complete my joy by having - all of you - one purpose. Have one life, one good will, one intention.
- 3 Do nothing for the sake of personal advancement or for the sake of empty status. Rather in lowly mindedness consider others
- 4 better than yourself. Consider, each of you, not his own profit, but the good of others. Have that purpose within you
- 5 that was in Christ Jesus. Though He was the Image of God, He did
- 6 not consider equality with God a prize to be clung to. Rather He
- 7 emptied Himself; He took the form of a slave; He put on the human likeness. And being in the form
- 8 of a man, He lowered Himself and was obedient even unto death - and that the death of a criminal. And
- 9 so God has lifted Him up and given to Him a Being above every being, that at the Being of Jesus Christ
- 10 every knee should bend - in the Spiritual Realm, in the material realm, in the psychic realm - and
- 11 every tongue should acknowledge: JESUS CHRIST IS LORD - to the Glory of God, our Father.
- 12 And so, friends, as you have always obeyed me, do so now - much more when I am absent than if I were present. In awe and trepidation achieve your own deliverance.
- 13 For it is God that is energizing you. It is He in you that will desire and work according to His Good Will.
- 14 Do all things without mutterings and reasonings, so that you all
- 15 may be irreproachable and clean-minded - blameless children of God among a deviating and straying generation, in which you shine as stars in the sky.
- 16 Hold fast to the Word of Life, so that in the Day of Christ you may be my pride and I may rejoice that I did not run in vain or labor in vain. ...
- 17 I am joyous and rejoice with all of you.
- 18 So do you be joyous and rejoice with me.

(To be continued)

SPIRITICITY, November 1964

IN HIS NAME

By H. B. Jeffery

OUR FATHER in Heaven, in which there is no sorrow and no darkness, we salute Thee. Thou art the Father of Life and we are Thy children, children of Life. Thy hands have fashioned us; Thy Name is upon us; Thy Spirit is within us; Thy Law rules us. Thou workest in us and through us to will and to do of Thy good pleasure, for Thy hands have fashioned us for Thyself. Thou hast created us for Thyself, that in and through us Thou mayest manifest Thy Nature. In Thy Kingdom we find love and joy and peace. We salute Thee, our Father, in the Name of Jesus Christ the Son, who gave Himself so utterly and completely to Thee that He became the Fullness of Thy Presence and Thy Nature. In His Name we give Thee praise. For Thine is the Kingdom, the Power, and the Glory for ever.

Power is in the Name of Jesus Christ.

All hail the power of Jesus' Name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

Speaking the Name of Jesus Christ, abiding in the Name, wakens a new power of speech. There goes out a silent tone that is not heard by the outer ear. When we speak, the natural sound of the voice goes out over the tongue, but under the tongue there is a silent speech. It is a speech that is given to us when we have been obedient to the High Call, when we have been undiverted in our attention to the Supreme and so have been able to comprehend the Redemptive Work of Jesus of Nazareth and to acknowledge it.

To them that have seen the Redemption and have realized the significance of it there is given a new speech. It is the speech of the angels. They no longer speak of man as a natural being, but they always speak of him truthfully and see him as he is. They speak in the way of the seventh angel. ("And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.") They speak of the Divinity Self of man.

When our eyes are opened and we are able to comprehend the Presence and the Power of the Divine, there is given to us this other speech. If we are confronted with a case of illness or suffering or weakness, we do not say: "I am sorry for you; I will try to do something for you." We say:

"I see you as God sees you: free, strong, virile, unbound by any sense of matter, unweighted by any sense of obligation. I see you walking free and glad in the Kingdom of God: the Kingdom of Harmony, Wholeness, Beauty, Joy, Strength, Health, Peace. I see you glad and free: surrounded by the Presence of the Divine."

We speak of freedom; we speak of a Kingdom of Freedom, roundabout, in which man - born of God - lives, moves, and has being. We see the free soul of man. We see no evil. We see no sickness or pain or want or enharmony or discord of any kind. We see no sorrow or sadness or wish or woe. We behold the Glory of the Celestial Realm: that Realm in which Christ walks now. That Realm

is roundabout us. It's the Kingdom of the Redeemed. In it we walk. We commune with Christ. We see as Christ sees; and when we see as Christ sees, we describe as Christ describes and we speak as Christ speaks. That speech has a tone in it that is heard and responded to. When our word goes out, it goes to the center of each one. "For the word of God is quick, and powerful, and sharper than any two-edged sword."

If you acknowledge Jesus Christ as the Redeemer of the world, if you acknowledge the completeness and perfection of that Work that He did for man, you will find that something takes place somewhere in the form of redemption, in the form of a healing. Perhaps you may not be aware of it. It may take place on the other side of the world and you may not be conscious of it; but whenever you speak of the Redemption and acknowledge it something miraculous happens somewhere.

We are all "members one of another"; we are all part of the great Universe of God. We forget that in our sense of self. When self is laid aside and we have, as it were, become naught, then we are touched with the Celestial Fire. We hear the Voice of the Eternal. Then, when we speak, we speak with authority and we find that the soul responds. The Divine Self of someone asking for help hears and comes forth. Those looking on say that a healing has taken place. We know there wasn't anything to heal.

God is All-in-all, and to Him there is no healing. As I have so often said, it is paradoxical, but the best healer sees nothing to heal. He sees the godliness of his neighbor; he sees that Realm in which Christ walks; he sees the heavenly host all roundabout.

The healer feels his oneness with the Divine. He walks with God and is in the Kingdom of God, and so he describes the good, the beautiful, the true, the holy, the pure. Being alive to that Other World, he carries with him that which sheds a light on the realm of darkness. Often those who are healed behold a light. They are awakened to the possibility of something of which they had not been aware.

As healers we find ourselves working more and more with our words. And we speak the word in silence. We find that the silent word is often more powerful than the oral word, because it does not meet the opposition and the questioning and the challenge of the outer. So we speak silently. We walk quietly the way of the Eternal; and we find it a "way of pleasantness" and a "path of peace." We are conscious that the Kingdom of Heaven really is at hand, that we are one with the Author of all Being. Our life is one with the Life of God. There is no other life.

Alphabet of
DAILY MEDITATIONS
for every Week Day of the Month

NOVEMBER, 1964

2. I will go unto the ALTAR of God.
3. Shine as the BRIGHTNESS of the firmament.
4. CAST not away your CONFIDENCE in God.
5. DRAWETH neigh unto God.
6. O Lord, I will EXALT Thee, I will praise Thy Name.
7. Thy counsels of old are FAITHFULNESS and Truth.

9. Thou, O Lord, art GRACIOUS.
10. HAPPY is that people, whose God is the Lord.
11. The Lord shall bless thee IN all thine INCREASE.
12. I (Jesus Christ) came not to JUDGE the world.
13. The KINGDOM of God is not meat and drink.
14. Stand fast therefore in ... LIBERTY.

16. It is God that MAKETH MY way perfect.
17. Ask of the Father in My NAME.
18. A good man OBTAINETH favour of the Lord.
19. Ye have need of PATIENCE.
20. It is the Spirit that QUICKENETH.
21. Thou, God, REIGNEST over all.

23. I have SET the Lord always before me.
24. TURN again unto the Lord.
25. UNDERNEATH are the everlasting arms.
26. Through God we shall do VALIANTLY.
27. Thou hast done WONDERFUL things.
28. YET not I, but Christ liveth in me.

30. He was clad with ZEAL as with a cloak.

"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.

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