

SPIRITICITY, September 1964

TURN UNTO ME

By Alden Truesdell

"TURN YE unto Me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts."

Why is it urgent that we turn to the Lord? It is urgent because it determines our present and future welfare. We are, in our present understanding, but embryos of our potential selves. We are, in relation to that self, as the bulb is to the lily, as the grub is to the butterfly. We know not what we will be, but we do know there will be a transformation, as we grow "in wisdom and stature, and in favor with God and man." We have the promise that when Christ appears to us, we will be like Him, "for we shall see Him as He is."

All man-made organizations are but means to an end. That end is that man may return to his "inheritance incorruptible" - that he may graduate from mortality to immortality, from corruption to incorruption, from an abbreviated life in the world to Life Eternal.

How do we know these things are true? First because the Father reveals them to us through the Christ within. Second, those who have practiced this Way of Life, that is called "living by the soul's law," have always brought forth proof that the Truth is true. By their joy and their power they have borne witness to the Truth of Christ, to which they have given allegiance.

That these things be believed is essential. If believed, they will be practiced. If practiced, they will be proved.

Sometimes sensitive persons of church affiliation have frowned upon us because we have pointed to the failure of the churches. But we have done so only to emphasize the power of the Christ Truth Doctrine. We might say we have not been accused of teaching inadequate doctrine.

We have not been as critical of orthodoxy as some of the clergy themselves. May I quote a letter by a Baptist minister printed in a brochure sent to me by a friend in the East.

"We are just as rationalistic as we possibly could be. This is the disease of the church. The only way I know that genuine renewal is going to come is for us to find the religion of the New Testament, which seems to be a very powerful religion, not too widely known. Ever since I was called to the ministry I have had the inescapable conviction that the New Testament means exactly what it says - the miracles and supernatural events and particularly this matter of knowing Jesus Christ as a personal inner reality. ... All we have to do to go out of business as a Christian church is to stay in business as usual."

The inescapable conclusion is to look to God - not to man and man's works. "Turn ye unto Me, saith the Lord of hosts."

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PAUL'S LETTER TO THE PHILIPPIANS

By Robert Applegate, Jr.

ABOUT THE YEAR A.D. 58 Paul was in Rome, awaiting trial. When his friends at Philippi heard about his condition, they made up a purse for him; and one of them, Epaphroditus, made the 700-mile trip to Rome to take it to him.

This was the third offering that the group at Philippi had sent to him (they were the only ones to send him anything), and it was to thank them for their gift that Paul wrote the letter that has come down to us as the Epistle to the Philippians. It is known as the epistle of joy, and is the pleasantest of Paul's letters. In this and the following issues of Spiriticity I want to offer a translation of this letter with a few short comments which I hope will clarify some points. In the translation the words in parentheses are my additions.

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PHILIPPIANS 1:1-11

1. Paul and Timothy, slaves of Jesus Christ, to all God's people in Christ Jesus who are at Philippi, with the overseers and the helpers:
2. love to you and all good from God our Father and the Lord Jesus Christ.
3. I thank God whenever I remember you.
4. In my every prayer I always pray for all of you with joy.
5. I thank God for your sharing in the Good News from the first day until now.
6. And I am confident of this - that He who has begun in you a good work will continue it until the Day of Jesus Christ.
7. It is right for me to have this confidence concerning you, for you are in my heart. Even in my imprisonment and in my defense and affirmation of the Good News, you have all shared with me in kindness.
8. God is my witness - how I long for you all with all the desire of Christ Jesus,
9. But this I pray: that your love may yet more and more overflow in awareness (of Christ) and in all discrimination
10. so that you may be without fault and without stumbling until the Day of Christ Jesus;
11. that you may be filled with the fruit of the integrity that is through Jesus Christ - to the glory and praise of God.

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Slaves of Jesus Christ. Moses, David, and the prophets were often called the "slaves of God" (they were owned by Him; they had no will of their own). So Paul calls himself a "slave of Jesus Christ." He says elsewhere that this slavery is perfect freedom.

Love and all good. The burning, zealous Love of God for us; and the completeness, or wholeness, that Jews designated by the word shalom. It is usually translated "peace." It means that, but a lot more too and the basic idea is that of completeness.

Day of Jesus Christ. That time when Jesus Christ is revealed to an individual consciousness as being All-in-all. There is no time in God. So the Day is always now - the Eternal Now.

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BE AWARE OF THE HEAVENLY PRESENCE

By Nell Truesdell

HOW may we be aware of the Heavenly Presence? To illustrate, I shall ask you to think of something you want that at the moment is beyond your reach. A strong desire to possess that thing will stir your thoughts and you will thrash over all sorts of notions in your effort to find a way to get it. Often such strenuous mind-action ends in fanciful schemes that lead to unsuccessful ends. Energy, so stimulated, is wasted in futile dreams that exhaust mind, body, and resources. Few persons ever stop or change the flow of such imaginary visions.

Many years ago I knew a woman whose desire to possess a home bordered on fury. One evening she and her husband attended a lecture, and they paid particular attention to the speaker who said that anybody could get anything he wanted by holding the thought. Taking the instruction seriously, the woman went to the public library where she looked up every reference on the word home. She copied definitions and other data until she had filled a large notebook. She carried the word home in her thoughts and prayers day and night. She never let go her mental-emotional hold on the word.

In due course, she met a builder. She told him about her desire to build, and asked him to look at a parcel of land that she had been unable to sell. He caught her enthusiasm, made an estimate of the property, and said that he could put five houses on the lots and that he would furnish materials and labor if she agreed to share the rents of four of the houses over a period of years. This proposal was readily accepted; and eventually the houses were completed. The woman now had her home.

However, unforeseen disaster struck in the form of the Great Depression of the 1930's. Since neither the woman nor the builder had adequate funds to cover indebtedness, and since the houses did not attract renters, the whole property was seized by creditors to cover outstanding liabilities.

The woman who had almost grasped her dream saw it dissolve under the pressure of debt. She had held tenaciously to her thought of a home, but she had built her dream on the sands of insecure desire for a "thing." This she imagined apart from her daily life: she never realized that wherever she lived, she was in her home. Her lack of appreciation for blessings at hand drove her to rely on the false notion of gaining her own purpose.

"Repent, and turn yourselves from your idols; and turn away your faces from all your abominations." Thought is formulative, not creative. It rearranges man's notions that are the vanities of a foolish heart. Thought stirs the dregs - of the worthless residue - of something from which freshness and vitality have been wrung. Consequently, when we put our faith in the power of thought, we make or formulate things grievous to bear.

If you think the above true story is an exaggeration, I ask you to recall the times that your desire for something, together with your will to possess it, has cheated you and left you with a sense not only of emptiness, but of loss of resources, of the esteem of friends, and of the satisfaction of personal gain.

We are in this world for one purpose only: to let God fulfill His Will through us. Not all persons accede to this statement, for they are blinded by their own selfish goals; and those goals are always located in the world.

The prophet Ezekiel wrote to the princes of Israel:

"As for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God."

Your longing for things of the world is never a channel pure enough for the Holy Spirit to work Its Purpose in your behalf. Jesus Christ said that we are to give our undivided attention to God, who knows what things we need before we can think of them.

All mystics have said that man is to study to be loved rather than feared; that man is to break with the past and to ignore the future in his present dedication to knowing God and Jesus Christ, his Savior; that purity of heart will transform pain into joy, lack into plenty, sickness into health; that nothing about the life of a dedicated person will remain unbearable and burdensome for long. Jesus Christ said to those who tried to justify themselves: "God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God."

We exist in the world; but we are not to sacrifice our life to the world. In his letter to the Macedonians, Paul wrote: "We beseech you, brethren, that ye increase more and more: and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Each one is to carry his own weight in the world and, while doing it, is to keep his attention on God, to fill his heart with the love of God so that he may be always attuned to His Will. At the right times and places, God will enlighten our hearts, inspire our minds, and give us the necessary understanding whereby we may work swiftly and successfully in all our endeavors. We shall neither lack the things we need nor be satiated with the luxuries of human existence that tend to reduce men and women to unbridled sensuality.

There are those who walk with God, who know that God is all the Presence there is, who never exercise their mental powers to secure valueless things or to wield power over others. These are the knowers who stand upright in the Presence of the Almighty no matter what challenges them. They are aware of the Heavenly Presence.

SPIRITICITY, September 1964

CONCERN YOURSELF WITH GOD

By H. B. Jeffery

JOHN the BAPTIST said, "Repent." Jesus Christ said, "Repent." Paul said that God had commanded "all men everywhere to repent."

Repent translates the Greek word metanoeo, which means to face about, to turn around. God is not in the outer; and we now can see that while we have been seeking in the world of form and matter, we have become more and more confused. Now if we will return, if we will hear the Call, "Return to Me! look unto Me!" we will escape from confusion.

You who have been in military training know what it means when a drillmaster says, "About face!" Sometimes he'll say, "Right about face!" and sometimes. "Left about face!" With that you turn right around. That is repentance - to face about. You have been going in the wrong direction. Remember who you are and face about. Look unto the Father's House. This is repentance.

If we face the Divine and look up - consciously look up to Him - we find many subtle activities roundabout us and within us. The formulations of our old imaginations fall away and there comes that which is of the Spirit. The old order drops away and in its place we find new formulations after the manner of the Divine. We find that if we keep our eye single to the Divine, there is ever taking place in us the forming of those things that are of the Spirit. We are less and less bound by matter.

Every man is crying out to be free from matter - the entanglements and teguments of matter; the frustrations that come from belief in the reality of matter. Every man wants to be free from these.

Every man wants to be free from sin. He finds that he has been falling short of the mark and he wants to be free of this and the results of it. But he believes in the reality of it. It has no reality. As his eyes are opened, he will see the non-reality of sin. He will see that it is pure delusion; it is merely a belief.

The word sin comes down to us from the Anglo-Saxon. When a bow-man missed his mark and his arrow fell short, that was sinning. Sin is not something you do; it is something you do not do. It is pure negation. Man feels that at times, but he is laboring under the hallucination of the reality of sin, and so he cries out to be set free from it. If he keeps his eye on the Divine he will find that his so-called "sin" drops away. A new strength comes to him and he no longer misses the mark. He sees the mark of the calling of God and he has the strength to make it. In place of weakness and fear and sin and its deserts, he takes upon himself a new life, a new sense of his own dignity and worth. He is lifted up.

When a man finds his old beliefs falling away then a lightsomeness comes into the mind and also the body. He feels himself alive with the Life of the Spirit, and with that comes a joy and a gladness. Whenever you feel uninspired you always feel like singing; and so if you become aware of the Truth that is in you - that you are in the Presence of God - then you are radiant with joy.

When we feel God's drawing and pulling, His outreaching to us, then we gladly pour ourselves out to Him and give all that we seem to be and have to the Divine. We give Him our mind. We let the mind go - the pride of intellect that perhaps we have had. We let it go.

People are proud of intellect. I happen to have known a great British scholar, chaplain of the House of Commons and rector of St. John's in Westminster. He was recognized as one of the greatest scholars in England, for he was an authority on many scientific subjects as well as being a great theologian and preacher. When he lifted his voice, he almost shook the timbers of the building. He was six feet tall, very broad, and he had a voice like thunder. He was very proud. He went along the street with an uplifted face and did not say or hear anything. People kept trying to get an audience with him, but he knew his position.

Then something happened to him. He was kicked very hard and he did not know how to meet it. All his intellectual learning, all his scientific knowledge, all his theology, meant nothing to him. He was prostrated; and while he was on the floor in agony a voice told him that the wonderful intellect he had, that was admired by everyone, was merely a piece of machinery - that it was just a mechanism he worked through. It was not he nor a part of him, and it could bring no satisfaction to him in the situation he was in. The voice said, "Take it off!"

He wrestled with that for a long time. He was proud of his intellectuality, his place in the state and in the church. He had a very difficult time. But he finally saw that to take off his intellect was the only way. He found that it was an impediment and that he would never have peace until he was willing to take it off and set it aside. He looked at it and saw it like a mechanism that he could wear as a hat. When he saw the nothingness of it and that it could not serve him in any way in the dilemma in which he found himself, he was willing to let it go.

Then the voice told him, "Put it back on." So he put it on, and he knew what it was worth when he put it on. After that he was a very gracious person. You could meet him on the street and speak to him. He was very friendly and very open; you could always have an audience with him. He would stop to speak to the nurses on the Mall, to ask them about their charges - who were the parents of that little one, and this one. No one was too insignificant for him to consider. He did a great work. When he saw the nothingness of all the learning that he had accumulated and was willing to drop it, then it became a new thing to him. All that learning was not lost, but it took on a new color and a new tone. He was a new man; he was born again. He carried on a great spiritual work.

I happened to know Judge Troward well and for some time carried on his overload of work for him. He had been a magistrate in the Punjab in India for thirty years and was one of the best legal minds in the Empire. He and Sir Arthur Balfour, the Prime Minister, were great chums and had been so since college days. With all of their learning, they were both simple men. They had come to that place where they knew the nothingness of the outer; they knew that its form was not reality. And it was because they knew the Truth and were quietly living in the Truth that they were able to do the great things that they did. These men had learned to drop their own minds.

None of the spiritually great have told you that you are to develop a strong will, so that you can go forward and walk over everybody else to get to

the front. They have all said that the way to Paradise, the high way, is to let go of your will. The natural man thinks that is pretty hard. The will is the man. If you drop your will, you will be nothing but a fool. But when you heed the High Call, when you turn and look up, then the old will dissolves and in its place is the Heavenly Will. For the Divine always puts something in wherever it takes away. It gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It gives, gives, gives. "Always, our Father, our God - He's a for-giving God," said the old Jew. He always gives for that which He takes away. And He always gives some material thing with a spiritual thing.

People think they have minds of their own. They are walking in delusion. They haven't any minds. God is All-in-all and beside Him there is none else. So He is the only Mind, the only Intelligence. Man lives, moves, and has his being in God, in the Realm of the One Divine Mind that created the Universe and sustains it. And so when we sense the falling away of any unlikeness to the Eternal, we spontaneously rejoice.

We say: "Take my mind, take my life - it's all Yours anyway. Take my will. Take my heart with its loves and its hates, its ambitions and its depressions. Take my body." We cast all down. We willingly and gladly let go of all that we are and all that we have. Then we find that in its place come the things of the Kingdom. Then we find God whispering instruction in our ears, putting new strength and health into our bodies, making a new world of circumstances roundabout us. We become open and receptive to the inspiration of the Spirit.

People look out over the world and say, "Isn't it terrible to see the suffering - the hunger, the squalor, the sickness?" You cannot have an eye full of that and see God. Look up. You are not concerned with the world. Concern yourself with God. He will take care of all else. "The Lord shall be thy confidence, and shall keep thy foot from being taken."

Alphabet of
DAILY MEDITATIONS
FOR EVERY WEEK DAY OF THE MONTH

SEPTEMBER, 1964

1. Call unto Me, and I will ANSWER thee.
2. We are BOUND to give thanks to God always.
3. I have learned in whatever state I am, to be CONTENT.
4. The Father that DWELLETH in me, He DOETH the works.
5. Do EVERYTHING in the Name of the Lord Jesus.
7. Make the Word of God FULLY known.
8. The body GROWS with a GROWTH that is from GOD.
9. Whatever your task, work HEARTILY, as serving God.
10. The aim of our charge is love that ISSUES from a pure heart.
11. We are JOINT-HEIRS with God.
12. Let us not sleep, as others do, but KEEP awake.
14. LEAD a LIFE worthy of the LORD.
15. Stand MATURE and fully assured in the Will of God.
16. Walk in NEWNESS of life.
17. Whatever OVERCOMES a man, to that he is enslaved.
18. He has granted to us His PRECIOUS and very great PROMISES.
19. They came to Him (Jesus) from every QUARTER.
21. The Lord knows how to RESCUE the godly from trial.
22. The Lord STOOD by me and gave me STRENGTH.
23. Let us draw near to the THRONE of grace.
24. His greatness is UNSEARCHABLE.
25. Supplement your faith with VIRTUE.
26. Conduct yourselves WISELY.
28. Build YOURSELVES up on your most holy faith.
29. Be the more ZEALOUS to confirm your call.
30. Let your speech always be gracious.

"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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