

## ADORATION, PRAYER, WORSHIP

By Nell Truesdell

AT every level of human existence in the world, men and women revere celebrities and heroes. They hold present-day political, educational, and religious personalities in awe. They lose themselves in rapt contemplation of an imagined goodness and success of the one they admire, whom they always think to be immensely greater than they are. Consequently they imitate in detail the manners, clothes, and appearance of the celebrity. This is the sickness of our age.

Mystery is an essential ingredient of adoration. Not only mystery in human beings, but mystery in the Divine promotes adoration and leads to worship. In Psalm 8 the writer considers the heavens, the moon, and the stars, as the handiwork of the Lord. The magnitude of God's creation forces him to exclaim: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (8:4)

In Psalm 29, a beautiful nature Psalm, the celebrant, after watching the force and sweep of thunder, lightning, and rainstorm over mountain peaks and through the cedars of Lebanon, adores the Almighty. He says, "In His temple doth every one speak of His glory. . . . The Lord will give strength unto His people." (29:9,11)

In Psalm 139 the All-knowing of the Divine produces a sense of humility in His devotee that makes him admit his total dependence on God's all-seeing Providence: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." (139:6) Again, the fascination of God's mystery causes him to exclaim: "How precious also are Thy thoughts unto me, O God! How great is the sum of them!" (17)

A group of seven Psalms (93, 95-100) reveals sublime adoration. Psalm 95:6 is a good example: "O come, let us worship and bow down: let us kneel before the Lord our Maker."

The Psalmist adores God's majesty, providential care, creative power, righteousness, and holiness. Such mysterious qualities are so good and beautiful that he is forced to recognize and adore them.

Man's capacity for adoration raises him above all other of God's creations; for man alone is endowed with the capacity to stand in awe of, and imitate, the qualities of One who remains beyond the reach of comprehension.

This adoration reached its height in Jesus Christ, who knew Himself as the Son of God, but who ever recognized and exalted God above Himself. He said, "I and My Father are one" (Jn. 10:30); but He never let this realization displace God's superiority. He said, "My Father is greater than I." (Jn. 14:28)

Prayer is our most sacred practice. Prayer, however, that is less than a spiritual communion with God reveals the hope for some gain to him who prays. Words repeated without devotion become mere entreaties for benefits, either vaguely hoped for or else actively demanded. Not the form that a prayer assumes, but the spirit of the communicant determines its spiritual worth. Our

Lord Jesus Christ gave but one Prayer to His followers; we are to pray that Prayer with understanding. He said, "When ye pray, use not vain repetitions. . . . Your Father knoweth what things ye have need of." (Mt. 6:7-8)

I find it good to return to the Old Testament for instruction on prayer. In Ecclesiastes 5:1-7 the method of prayer is stated clearly:

"KEEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through a multitude of business; and a fool's voice is known by multitude of words.

"When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

"For in the multitude of dreams and many words there are also divers vanities: but fear thou God."

To fear God is to revere Him to an extreme degree; this is worship. We should practice worship of God in the glory of our aloneness with Him and in His Loving Enfoldment of His adored Self in us.

Those who have been introduced to a Divine, though Invisible, Presence practice worship as a regular exercise. The one who follows a systematic plan of prayer gains skill in worship, until, in the fullness of time, experience enables him to pray habitually without recourse to any established method. He becomes expert in the art of worship.

As followers of Christ Truth teaching we shall do well to practice prayer to replace the countless worthless thoughts that flow in uninterrupted stream through our intellects. It is possible for anyone to pray automatically at any time and in any place, and to understand the meaning of the words he repeats in prayer. Then he will not fall into the static of dull, lifeless words; but he will gain a continuous inspiration that will give new meanings to his words. Adoration, prayer, and worship will be with him a way of life.

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DON'T LOSE CHRIST TRUTH

By Alden Truesdell

WE ARE sometimes told that this work of Christ Truth has not lost some members, when those members have been absent from a meeting or two or three. To these we say we are not afraid that the Christ Truth work will lose members, but we are somewhat concerned about the members losing Christ Truth. For it is

rarely learned and more rarely practiced - although it is often acknowledged by members as a pleasing theory, to be considered seriously at a later date.

God has many things to show us and is eager to prepare us and to perfect us. The more we watch toward Him and aspire toward Him, the sooner will our goal be attained.

At the risk of being considered dogmatic, we must let it be known that subscription to Christ Truth requires such dedication to it as to commit us to praying without ceasing and to reading only those things that have constructive effect upon the sensitive awareness. Anyone who is sincere in his desire to prove up on his spiritual homestead will find the ways and means unfolding from within; and the helpful letters, books, and papers will be drawn from round-about.

People sometimes ask, "Where shall I look, what shall I say, what shall I do, to become spiritual?" Well, they already are spiritual, because God is Spirit and God is All. They need to take a memory course in fundamental truths: God is Spirit; man is the Image and Likeness of God.

Usually these questions arise in some sort of an emergency. This is a good time to take stock of just what one has tried to do for God lately.

Have you prayed without ceasing? Have you sought first the Kingdom of God? Have you made straight in the wilderness of your consciousness the pathway of the Lord? Have you done anything "heartily, as to the Lord"? Since it is God's good pleasure to give you the Kingdom, have you ever indulged God's pleasure by accepting His gift?

One of the least considered of the clear instructions of Christ Jesus is that regarding forgiveness. As He explains: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught 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."

We cannot go back and look up everyone we have had a difference of opinion with. But we can stand at the center of consciousness and declare: "I now forgive you, everybody and everything; everybody and everything forgives me; and I forgive myself."

It is customary to repeat such a statement three times, then to stand still at center, to watch, and to wait upon the Lord.

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PARADOXES

By Robert Applegate

"IN all my distress, I overflow with joy." (2Cor. 7:4)

Because of the limitations of our human mind and because of the gulf between our helplessness and God's Power, the Truth appears to us in paradoxes. These paradoxes stand out most clearly in Paul's Letters to the Corinthians:

"When in the Wisdom of God, the world through its wisdom did not know God, God was pleased through the foolishness of the Proclamation to deliver those who keep on believing. (1Cor. 1:21) . . . When I am weak, then I am powerful." (1Cor. 12:10)

We talk of two different planes. On the Plane of Reality, we are one with God; there is nothing anyone can want or need. On the plane of consciousness, where we exist, we face a narrow gate and a constricted road that "leads to Life." (Mt. 7:14)

So we are told: "Work out your own deliverance with fear and trembling; for it is God that is working in you, both to will and to do, for His Pleasure." (Phil. 2:12)

We are told: "Work for the food that continues unto Everlasting Life, which the Son of Man will give you." (Jn. 6:27)

We are told: "Wait only upon God" (Psm. 62:5); but, "Do not neglect your coming together, as some do." (Heb. 10:25)

We are told we are dependent only on God; yet "we are members of one another," (Eph. 4:25) and "the eye cannot say to the hand: I have no need of you." (1Cor 12:2)

In physical science light is now known to be both waves and particles. This is an impossibility, because light is not particles traveling in waves; the particles always travel in straight lines. Yet light is both particles and waves. How it appears to the observer depends on what action of light he is examining. The physicists no longer try to understand these things. They say: "We never can understand, but this is the way these things act. After all, both the particles and the waves are just pictures to help us try to grasp reality."

So in metaphysics we say God is Impersonal Principle, yet God is our Father. The Spirit knows nothing of our trials - It knows only Itself; yet "there is joy in the Spiritual Realm over one wanderer who returns." (Lk 15:7)

Reason cannot comprehend Spirit; so the truths of Spirit appear as paradoxes. Nicholas of Cusa called this the necessity of the impossible; he said it should make us press past reason in our search for God. (Nicholas of Cusa {1401-1464}, The Vision of God, Chap. IX)

Paul summed this up: "Let no human being exult before God. . . . He that exults, let him exult in the Lord. . . . If anyone supposes he knows something, he does not yet know as he ought to know; but if anyone loves God, he is known by Him." (1Cor. 1:29;8:2)  
(All trans. by R.A.)

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## HEALING PRACTICE

By H. B. Jeffery

(Notes taken at a public lecture by Nell Truesdell - continued from last month)

## PROSPERITY

Herbert Hoover said that poverty is a disease. So it is. Lack of needful things is an insanity.

The healer will have many cases come to him of persons who are suffering from poverty. They will not know that it is an inner disease, that it is within the mind.

Men reach out into the material world looking for substance; they think they will find prosperity there. But a man's riches consist not in the things he possesses. Riches are of the Spirit. Wisdom and understanding constitute true riches. "Get wisdom, get understanding. ... Forsake her not, and she shall preserve thee. ... A wise man is strong; yea, a man of knowledge increaseth strength." (Prov. 4:5;24:5) The teachers of Israel knew that wisdom is always the essence of prosperity.

The value of wisdom cannot be calculated; you cannot measure wisdom in terms of material objects; but wisdom is the foundation of prosperity.

"Where shall wisdom be found?

And where is the place of understanding? . . .

God understandeth the way thereof,

and He knoweth the place thereof. . . .

Behold, the fear of the Lord, that is wisdom;

and to depart from evil is understanding." (Job 28:12,23,28)

Schools cannot give you wisdom; intellect cannot give you wisdom. Wisdom transcends the mind; it comes from Above. If you would walk in the way of wisdom, then you must turn to the Giver of all wisdom, the Source, the High I AM.

Wisdom is like a light that shines over the mind. It spreads its glow over the intellect and gives understanding. It quickens the perception to that which is of God. It sharpens the power of discretion and enables you to select that which is good. "Keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck." (See: Prov. 2:11;3:21)

When a man loves the "Law of the Lord" and meditates on it day and night, "whatsoever he doeth shall prosper." (Psm. 1:6) The wise of the East say: "When anyone is consciously united with God and becomes indifferent to things, he becomes master of things and all things move towards him." Jesus said: "Seek ye first the Kingdom of God; ... and all these things shall be added." (Mt. 6:33) All those things that most men struggle and compete to attain shall be added unto him who seeks the One God. "If they obey and serve Him, they shall spend their days in prosperity." (Job 36:13)

Many persons strive, plan, and scheme to supplant their fellows. They are seeking in the outer for things. "Blessed are the dead which die in the Lord

(i.e. "die" to the outer struggle): . . . they may rest from their labours; and their works do follow them." (Rev. 14:13) They that rest in wisdom have the key to prosperity. You must go to the Source whence it comes. You will not find it in classes or books, not even in the Bible, though it will tell you where to go to get it.

Seek God in His Kingdom, which is within. Then He that knows all things shall reveal them to you. God shall impart wisdom unto you; and this is the only way you can get it. You must seek the Divine if you would have wisdom. Then He who imparts wisdom shall direct your paths; your feet shall not slip.

He who has wisdom always has the essence, or substance, out of which all things are made. Being conscious of wisdom, being ever in conscious contact with it, and following it, he shall have the symbol in the outer. He who would have the things without must seek the essence within.

It is a matter of quickening the consciousness. "With all thy getting get understanding." (Prov. 4:7) You need to cultivate that great indifference that a man of understanding has. If you perform your stewardship over money in wisdom, you will find that you have more and more of it to handle. No one owns things, really. The banks do not own money; even the government cannot hold money. Money is a symbol of power. What is power? God, the Almighty, the Omnipotent One, is Power. Power is in man and it works through man; and so man manufactures money and uses money; but it has no power. Man draws power from Above.

When we are wise enough to place the ownership where it belongs, then we will come into rightful stewardship of the symbol. A financier said: "I care nothing for money. You can take all the money that I have and in three months I will have it all back. But if you take that thing within me that is me, then I am finished." His daily practice was to stop in St. George's Chapel and have communion alone with the Divine. He maintained he could not enter into the day's activities without first communing with God. Such men, who commit their ways unto God, are worshipful men, though they are dedicated to the making of money.

When men lay hold of wisdom, then substance in the form of the symbol follows them. There is nothing uncanny about it, nothing occult. The more indifferent men are to things, the more things move toward them.

He who seeks the Christ and lays hold on Him will know the Father. He will have his mind freed of all materiality, of all belief in matter. He will find things moving toward him so fast he will push them away. He will have anything he needs - where, when, and how he needs it, and in whatever form he needs it. "They that seek the Lord shall not want any good thing." (Psm. 34:10)

The busy man can always find time for one more thing. So carry on your work in a diligent way; for order is heaven's first law. In all things realize an Activity that transcends the carnal mind.

Know that "it is more blessed to give than to receive." Then you will receive.

Tend to your own business in a shipshape way. He who attends to his business in a wise way will prosper, for he will be giving a service. For every true action there is an equal reaction. The man who gives more receives more. Further, the happier he is in his service, the greater will be the return. He

who walks in joy walks in strength. Man's nature is to love joy; and the joyous, happy person is the one who draws.

Appreciation is wealth.

No one should go into Truth work who does not love to work for and serve his fellow man. The law of Life is to love God with all the heart, mind, etc.; and to serve your neighbor. As you are lifted by the Divine Law, all things will be drawn to you. If you have God, you will not want. If you are illumined with the Glory of God, everything will move toward you and you shall not lack any good. When you are possessed "of power and of love and of a sound mind," (I Tim. 1:7) your place of work will be a house of the Lord.

All want is in the sense consciousness; it is not in the Mind of God. There is a World roundabout you that is not governed by any material law. You can live in this World and have what is known as "the king's touch"; everything you touch will be prospered.

He who has the Spirit is rich. A hold on the vast riches of Spirit is of more worth than all the riches of the world.

(To be continued)

TIME after time I came to Your gate with raised hands,  
asking for more and yet more.  
You gave and gave, now in slow measure,  
now in sudden excess.

I took some, and some things I let drop;  
some lay heavy on my hands;  
some I made into playthings and broke them when tired;  
till the wrecks and hoard of Your gifts grew immense,  
hiding You,  
and the ceaseless expectation wore my heart out.  
Take, oh take - has now become my cry.

Shatter all from this beggar's bowl:  
put out this lamp of the importunate watcher:  
hold my hands,  
raise me from the still gathering heap of Your gifts  
into the bare Infinity of Your uncrowded Presence!

Rabindranath Tagore

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

JANUARY, 1968

1. Be . . . APT to teach, patient.
2. BLESSED is the man whose strength is in the Lord.
3. Thou, O Lord, art a God full of COMPASSION.
4. The Spirit searcheth . . . the DEEP things of God.
5. EVEN as Christ forgave you, so do ye.
6. Come FORTH and serve.

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8. He GIVETH power to the faint.
9. Let thine HEART keep My Commandments.
10. Open your heart unto Him IMMEDIATELY.
11. It is JOY to the JUST to do JUSTICE.
12. He that KEEPETH thy soul, doth not He KNOW it?
13. I have LOVED thee with an everlasting LOVE.

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15. The MEEK shall increase their joy in the Lord.
16. NOW will I arise, saith the Lord.
17. ONE day is with the Lord as a thousand years.
18. Ye shall . . . be led forth with PEACE.
19. Be QUIET; fear not, neither be fainthearted.
20. Let the Word of Christ dwell in you RICHLY.

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22. He will SAVE.
23. Let not TRUTH forsake thee.
24. I UNDERSTOOD as a child.
25. Thy VISITATION hath preserved my spirit.
26. The WORK of righteousness shall be peace.
27. Exact no more than is appointed.

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29. Let not YOUR hands be weak.
30. Have a ZEAL for God.
31. Praise ye the Lord.

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

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