

MOVE IN AND MOVE UP

By Alden Truesdell

Today is the Lord's Day - the time of the Gospel is the moment that is NOW.

The acceptance of the Gospel in all its fullness is our salvation from the recalcitrance of the human. It has been called "putting on the whole armour of God" - "partaking of Christ" - "letting Christ be formed in you." There are other graphic descriptions, all amplifying one another, for the Truth is One. "Hear, O Israel (God's people): The Lord our God, the Lord is One" - the Living God, the God of the living, "for all live unto Him."

Every spiritual seeker has times of testing; in Scripture these are called "temptations." They are, in a sense, initiations into more mature concepts of christhood. Sometimes we come to these times with trepidation, until we see them as something which is working for our benefit: to make us more efficient in the way we have chosen. Then we welcome the seemingly rigorous experiences. We learn how closely related are agony and ecstasy. For after the test we are aware of an upsurge of joy, which is its own reward, but also yields further benefits.

Whoever persists in telling the Truth about God and himself will reap a reward. As in all studies, one learns his lessons, takes his examinations, and passes from grade to grade (or from grace to grace), until he becomes what men may call a master, but what he knows is one overwhelmed by the Mastering Principle.

Paul called this being a "prisoner of Christ." It is also being a partaker of Christ and letting Christ be formed in you. At this point man finds God's Grace to be sufficient for him; he does only those things that are well-pleasing in the sight of the Father.

Spiritual science, or what we call Christ Truth, opens up inner channels of being. A pathway of light opens up to the inner vision - a passage for regenerating energies that are to be laid up as treasure in heaven. A true practice of Christ Truth is always quickening, energizing, regenerating, and resurrecting.

"The fear of the Lord is the beginning of wisdom." Those who move toward spirit become more and more sensitive, to the degree of feeling a sense of fear as the Christ-consciousness draws near. For this reason, the assurance comes from the Christ: "Fear not, it is I."

The sensitiveness that sometimes causes discomfort is like stage-fright, such as good actors have before giving their best performances. Who knows how many jitters have preceded the very greatest performances? So it is in Spirit: When we feel completely helpless, we are applicants for the help of the Almighty, which enables us to do all things through Christ who strengthens us.

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PSALM 86

Translated by Robert Applegate

1. Stretch out Your ears, O God; answer me; (These people did not stand on formality, but talked with God as they would with any friend.) for I am "poor" (helpless) and "needy" (responsive). (See Rev. 3:15: "Because you are lukewarm and neither hot nor cold I will spit you out of My mouth. Because you say, 'I am rich - I have become rich and have need of nothing,' and do not know that you are the miserable and pitiable and poor and blind and naked, I advise you to buy from Me gold purified in the fire that you may be rich." (The words poor and needy as they are used in the Psalms {and they occur often} designate those who are hot toward God. They are the faithful - those who seek God the most honestly and diligently because they know they have no other source of help. Compare God Is for Real, Man by Carl F. Burke, p. 56 {on the Beatitude "Blessed are the poor in spirit"}: "He don't mean kids that don't have enough food or things to live on - not that kind of poor. He don't mean people who got everything goin' for them. He means people who need a push and ain't ashamed to say so. They the kind of people who need God's help to get along - and they goin' to get it.")

2. Guard my soul, for I am Yours;
deliver Your worshiper - You my God - who trusts in You.
3. Be gracious to me, O Lord; for You do I meet all the day.
4. Gladden the soul of your worshiper; for to You, O Lord, I lift up my soul:
5. Because You, O Lord, are good and forgiving -
Great in compassion to all who meet You.
6. Give ear, O God, to my prayer; pay attention to my requests.
7. In the day of distress, I meet You; for You answer me.
10. Truly You are Great and keep doing wonders - You, O God, only!
11. Make me, O God, to know (experience) Your Way; I will walk in Your truth.
Bind (unify, unite) my heart to revere What You are.
12. I will praise You, O Lord my God, with all my heart; I will glorify What You are forever. (For the psalmist this is a vow, a promise to God.)
13. Truly Your compassion is great upon me; You have snatched my life from Sheol. (Sheol is the realm of the "dead": i.e., those who have separated themselves in consciousness from God. See Psalm 73:27: "Truly they who depart from You perish.")
14. O God, the arrogant have risen against me; a crowd of ruthless tyrants seek my soul; (these are what Paul calls "the world rulers of this present darkness" [Eph.6:12]: i.e., the human thoughts, emotions, and appetites

that do in fact rule what Jesus called "this world.") they have not kept You in mind.

15. But You, O Lord, are a God compassionate and Gracious - Forbearing, and Great in kindness and faithfulness.

16. Face me, and be gracious to me. Give Your Power to Your worshiper; prosper the one faithful to You.

17. Give me a sign for good. (See Luke 12:12: "They will lay their hands upon you and pursue you, handing you over to the synagogues and to prisons, because of what I Am - this will be a witness for you." Persecution from the non-understanding is very apt to be the "sign for good." Compare I Peter 2:20: "If when you do right and suffer for it, you endure it, this means Grace from God; for you have been called to this. For Christ suffered for us, leaving us an example - that we should follow His footsteps.")

Those that hate me will see and be confounded:
Because You, O God, have girded and inspirited me.

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ARE YOU SATISFIED?

By Nell Truesdell

Have you ever been satisfied? Do you mull over empty spots in your past that show that your wants, your expectations, have never been fulfilled? If you now are not satisfied, are you willing to discover the reasons for your unsatisfactory condition? Results are up to you.

Remorse will make you dissatisfied. Remorse will plague you with bitter emotional suffering for your own wrong doings. Memory of them will increase their crushing influence on your present state of mind, body, and affairs. When you recollect past experiences that make you wretched, you load your mind, body, and affairs with weights that now are nothing more than illusions. Why give false mental images power to squeeze out normal conditions of present-day existence? You will never be satisfied as long as you keep yourself miserable. Opportunities for new and profitable developments will be crowded out as you give false notions more and more power to disturb you.

Regret has a similar effect on your well-being. It steals vital energy by making you grieve over past happenings that may or may not have been trivial. Somebody snubbed you at a party, you were disappointed in a business deal, you forgot to remember a friend's birthday, you failed in some way to please an acquaintance: all such memories bother you because you recall past incidents as real when now they are only notions. Regret will lessen your capacity to meet present demands on your time and your creative ability. You rob yourself.

Lessons gained through past experiences can strengthen our resolve not to repeat mistakes. When we admit having made a mistake and make an effort to correct it, we cease to brood over it as real, as we search for ways of erasing it - not only from mind but also from heart.

Someone may say: "I can't forget." I ask: "Can you return to the minute that has passed? Has not the binding force of a past mistake been lost forever? Why hold on to it?"

You cannot return in person to past mistakes. Make them stepping-stones to new and more extensive achievements. Know that you have to deal with you, before anything will change for the better; then you will have a head start on the road to satisfaction.

Of course the changes you must make in yourself will be difficult and the work will be hard. There is no easy road to progress on any plane of existence. Your future is at stake; so why not begin now to learn what practices will guarantee a life of joy, peace, and security?

There are two roads to satisfaction: one road leads to worldly success; the other road leads to the highest spiritual perfection. Worldly success is good for the person who wants only worldly success - nothing more. Spiritual success is good for the person who wants spiritual success, nothing less - one is different from the other: worldly success is "heaven" to the secularly oriented person whose interests and pleasures are of this world; spiritual success is "heaven" to the spiritually-minded.

Sandwiched between these two is free will: the power of any person to choose his way of life during his present existence. When we know that our free will is caught between two types of desire, we shall understand the reason for the struggle of one against the other in our consciousness. Free will is the pivot on which every person turns to face his own choice.

God rewards every man regardless of his choice: worldly success or spiritual success. God's gifts are free and they are already established for anybody to take and to use. However, a man's choice and use of these gifts determine his final reward: worldly success that has to be surrendered at its peak; spiritual success that is kept forever. The results for either choice are not God's doing but man's doing. We may explain it like this:

There are those who love themselves inordinately. Usually they are religious in that they attend a church and contribute to charities. They do these things for their own good because they dwell in bondage to their own selfhood. Even their prayers are for profit: they pray to make demonstrations of health, beauty, riches, and prestige. These are all gifts of God, who gives them freely to His enemies and to His friends. The "children of this world" are His enemies who use His gifts to serve their worldly desires; the "children of light" are His friends who use His gifts in praise of Him.

Satisfied? Thousands of years ago the Preacher wrote:

"All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." (Eccl. 1:8)

The Psalmist wrote:

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psm. 17:15)

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness." (Psm. 10:8-9)

(In these quotations we find two important points: Look to God; praise God. We must be awake to look to God; we must love God to praise Him.)

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me, for I have redeemed thee." (Isa. 44:22)

"Return unto Me, and I will return unto you, saith the Lord of hosts." (Mal. 4:1)

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HEALING PRACTICE (The Heart)

By H. B. Jeffery

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

THE HEART

WE READ in Scripture that the blood is the life of the body. The blood moves through the entire body, carrying nourishment to the various areas and bringing away worn out matter caused by friction and the general activities of life. Blood that is loaded with impurities is poured from the veins into the heart. The heart pumps this venous blood to the lungs, where it is acted upon by oxygen and purified. Then it is again returned to the heart and sent through the arteries to circulate to all parts of the body.

The heart and the lungs are very closely related. They work as a pair, the movements of both being synchronous. (Usually there are three movements of the heart to one of the lungs.) The movements of these two organs are harmonized so that they are resolved into one great movement that is carried into every part of the body. This movement we call the life of the body, for the whole body is sustained by this movement.

The heart responds to the will and affections; the lungs respond to the love of Wisdom, the love of knowing Truth. The natural man loves the things of the flesh, the senses; his loves are of a gross kind. But through the love of Wisdom, man moves out from worldliness into understanding. When love is governed by Wisdom, it becomes pure, heavenly, celestial; and the heart is strengthened. Love tempered with Wisdom is the secret of life.

The love and affection of natural man must be trained, lifted, purified; then they can serve. Otherwise, they are destructive. The natural man is prone to evil; but when his love is exalted, when it is borne in on by Wisdom, when the light of intelligence illumines it, it becomes strong with a useful strength. The natural man is destructive in following his primitive instincts. If he turns his attention to the Above, he is quickened and purified.

As the mind increases its love of Wisdom - of knowing the things of the Spirit - so it is purified. The uplifted affections move to operate on different planes.

You will notice that when any high thought strikes your intellect, you immediately take a deep breath and hold it an instant. This is because there has been an influx from the Realm of Wisdom, which is deep within you, into your consciousness.

With this dawning of the new truth there is an expansion of the lungs. The intake of air purifies the blood. Having been purified, it flows back into the heart and into the body-system, purifying and renewing it.

The higher the order of thought and the clearer the perception, the higher will be the quality of the substance the lungs extract from the air. There is air within air; and as the affections are purified there will be taken into the lungs an ever finer substance with will purify the body. This corresponds to the mind breathing in the finer truths of God.

As the lungs breathe in the finer substance the blood becomes more refined and delicate - and stronger. It has more of that mysterious thing called vitality, or the Life Principle, which is the Principle of Spirit - God. The refreshed blood is of a higher quality and carries to all parts of the body a higher quality of substance. Then the body is a fit dwelling-place for Spirit; the temple is cleansed. This all represents movements in consciousness.

One cause of heart trouble is that a person is smothered by human affection. The purely natural love bearing down upon a delicate heart stifles its action and so causes distress, sometimes to the point that one gives up his life. The natural man has within his love the element of fear; he associates fear with love. You find parents full of fear in their love for their children. Fear destroys. One can fear so much for a child that he can drive the child's life right out of its body. There is nothing to be anxious about for any child. Have no anxiety or concern for a child, but abide in Wisdom; then the child will not attract harm. For Divine Understanding will direct the child's paths and set its feet in right places. It will return to the parents with reports of pleasant experiences.

Poor circulation is due to a lack of the Vital Principle. But where there is a deep-seated joy, you will find an abundance of the Vital Principle. Scattered interest, curiosity, is the cause of pericarditis (inflammation of the pericardium). Pneumonia is stagnation: a congestion caused by the seeming futility of effort expended. The hardening of the arteries indicates a lack of reciprocity of the affections. Men often turn their affections outward toward their business; and when that fails to satisfy, and they find they have lost the affection of their family, they feel a sense of strain.

Lift your attention. Every case that comes to you is a challenge to your own consciousness. You must turn within to see what you know, what you believe, and in the case of at the heart, what you love. In what direction are your affections moving? You act according to your will, which needs to be purified and redirected. Then it will impart right motion to the mind, and your treatment will be effective.

The will is the man. The heart responds to the will; and the movement of the heart determines the capabilities of the body, for the body is no stronger than the heart.

How are we to strengthen the heart? Purify it by loving God and the higher things of life.

(To be continued)

Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

MARCH 1968

1. Do your best to present yourself to God AS one APPROVED.
2. Shine as the BRIGHTNESS of the firmament.
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4. Praise is COMELY for the upright.
5. DRAW nigh unto God.
6. Thy mercy, O Lord, ENDURETH forever.
7. God's FIRM FOUNDATION stands.
8. Blessed by His GLORIOUS Name forever.
9. HOLD firm to the sure Word as taught.
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11. IN your teaching show INTEGRITY.
12. Let us JOIN ourselves to the Lord.
13. My KINGDOM is not of this world.
14. LET our people LEARN to apply themselves to Wisdom.
15. How great and MIGHTY are His wonders!
16. Serve in NEWNESS of spirit.
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18. When my heart is OVERWHELMED, lead me.
19. The Lord shall PRESERVE thy going out and thy coming in.
20. Make me of QUICK understanding.
21. I will REVEAL unto them the abundance of peace and truth.
22. Thou hast biven me the SHIELD of the SALVATION.
23. Let us draw near TO THE THRONE of Grace.
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25. UNDER his wings shalt thou trust.
26. With the Father ther is no VARIABILITY neither shadow of turning.
27. The Lord giveth thee power to get WEALTH.
28. I will go unto God my exceeding joy.
29. I shall YET praise God for the help of His countenance.
30. See my ZEAL for the Lord.

"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."

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

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