

SPIRITICITY, March 1964

WHAT DO WE GIVE?

By Nell Truesdell

"GIVE, and it shall be given unto you: good measure, pressed down, and shaken together, and running over. For with the same measure that ye mete withal, it shall be measured to you again." (Luke 6:38)

In Nazareth, the boy Jesus often observed a grain-merchant in the open market place haggling with customers over the price of barley as they fingered the grain spread on a cloth on the ground. When a price was agreed upon, the merchant shook his measure as he filled it so that the customer received a good quantity for the price. Perhaps, as Jesus watched the ancient custom He thought how God lavishes His care and forgiveness on human beings who often haggle in their petty attempts to gain Divine favor.

What measure do we, in our day, give either to the glory of God or to others? Do we give only a small measure of what is left over after we have profited ourselves? Let us refer to Scripture to learn in what measure God gives.

The classic expression of God's generosity is Malachi 3:10: "... prove Me now herewith, saith Lord of hosts, if I will not pour you out a blessing that there shall not be room enough to receive it."

Most persons want this last part of verse 10 fulfilled; they refuse to be moved by the command in the first part of the verse: "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

What openings do we make for the Divine outpouring of blessings? Are the openings pinhole size? If so, the channel for Divine grace is insufficient for God to work out His blessed Will in full measure. For instance, suppose a pinhole could be made in a boiler with a pressure of 200# per sq. inch; only a gentle whistle would indicate the terrific force of steam within. But open the proper valves and the force of steam is sufficient to put a large vessel into action. We may use a similar example in Nature. The abundant reserves of Nature require only vacant space to renew and reclothe burnt-over forests or, after a rain, to cover wastelands with sheets of fragile flowers.

God is never indifferent toward us. In all our human experience and behind all outward appearances the power of the free-acting Spirit of God awaits our act of making a way for His expression through us. Perhaps our selfish pride, our respect for wealth and title, our double motives, our sneaking desires for preference, have clogged the channels in our consciousness through which His energy might flow.

St. Paul knew of the "windows of heaven" that Malachi was talking about; he, in turn, spoke of "the unsearchable riches of Christ." He said that we are to become acquainted with "the love of Christ which passeth knowledge"; for "He is able to do exceeding abundantly above all that we ask or think."

Perhaps you have stood in an orchard and wondered how the fruit came into being. Does a tree strain or work itself into a frenzy to produce its fruit? No. The tree quietly lets universal Life pour through it, and eventually fruit comes forth according to its kind.

And so it is with us. If we keep the channels open toward God, His Divine Ideas will pour through us and will take form for our use according to our capacity - our measure. If our capacity has been too small we may enlarge it by asking God to help us to do so. If we will take our attention off results - the things we want in the world - and give our attention steadfastly to God the fruit will come forth abundantly, and it will be good. We have to make the way clear, along which the Spirit of God may act through us.

"Wait on the Lord, and keep His way," wrote the Psalmist (37:34), "and He shall exalt thee to inherit the land." "Yea, the Lord shall give that which is good." (85:12)

We may search our hearts to discover the dominant attitude we harbor there when we give anything away: either to the religious body from which we receive spiritual solace, or to a minister for his continual prayers for our welfare, or even to "the beggar within our gates." What we give niggardly we measure to ourselves. Giving is always a benediction on our own heads, either small or great.

God's seeming quietness does not mean that He is indifferent to our needs; rather He is the Power behind all appearances. God does not hold back His Divine Ideas, His creative Energy, His spiritual Substance. Our openings are so small that we deny God the opportunity to work out His Will fully through us.

Jesus' supreme dedication is revealed in His prayer on the Mount of Olives: "O My Father, if this cup may not pass away from Me, except I drink it, Thy Will be done." And what did Jesus gain? His seat at the right hand of God the Father, to rule this planet for all time.

The openings we have afforded God in our personal life are so small that we cannot receive the blessings that He would pour out upon us so lavishly that there would not be room enough for us to receive them. We cry for those blessings. And this is all we do: Cry.

Instead, we should give. Give what? First, give our attention to God in full measure; then, give to the ministry that serves our spiritual needs. In so doing, we shall have an abundance of gifts to share with others without either impoverishing them by our sense of their lack or ourselves by our generosity. God opens His treasure to all who give Him their attention: this is the first movement that we should always practice.

These are not new thoughts. They are so old that, like maxims, they have lost their meaning for most of us.

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EASTER SYMBOLOGY

By Alden Truesdell

To children, Easter means colored eggs and fuzzy rabbits, or possibly day-old chicks. To the ladies, Easter means new hats and dresses. To the religious, Easter is represented by sunrise services. Easter includes all these which represent in one way or another newness of life.

No one has seen God at any time, but all mankind has a vital interest in how God works. Thus certain symbols are used to show the working Power of God. Should we care to do so, we might develop our own symbology by giving definite meaning to the above-mentioned eggs, rabbits, hats, and dresses. And, of course, the sunrise service, which is self-explanatory. The new, clean day, so promising of fulfilled aspiration. The brilliance and freshness of the dawn, when it is easy to know that "at morn each soul is born anew." The exaltation of remembering the joyous and transcendent events of the first Easter morning.

The child admiring his basket of eggs (the colorful symbols of Eternal Life), may serve to remind us of Jesus' words: "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom."

The rabbits may represent to us the proliferation of spiritual realizations; the baby chicks may remind us of the new life that is ours every instant. The Easter bonnet can be worn to indicate the new state of mind, identified with limitless Life. As it is the custom for men to take off their hats to honor ladies, so it seems right for ladies to put on hats to honor the God of Glory.

The new dress may represent the garment of righteousness, "the garment of praise for the spirit of heaviness." Isaiah sings, "My soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." And John tells us: "Blessed is he that watcheth, and keepeth his garments."

Actually, everything can be used to symbolize the Easter message; for all life, growth, and achievement are but a reflection of the Activity of God; and as such, all have been immeasurably stimulated by the ministry of Jesus Christ, whose steadfast Integrity enabled Him to become Himself a symbol of spiritual Identity.

Accepting the Easter revelation, man is filled with a life and a strength formerly unexperienced. He no longer thinks of retiring from active work at a certain age, but sees himself entering into his real Life-work at a certain stage of his on-going. Letting the old, personal, selfish, limited concepts be crucified, he finds himself resurrected into the impersonal, universal, and eternal Truth. "This is the work of God, that ye believe on Him whom He hath sent."

SPIRITICITY, March 1964

JESUS THE CHRIST

By H. B. Jeffery

WE ARE all sons of God. The son of God has the right to command the Father because of the love of the Father for the son.

We are all children of God; the divine spark in every man is the same. When we awake to that fact and begin to exercise our authority, we find that by speaking to the inner Self, we waken a response. We find Emerson speaking of the Self of man in the words:

"The simplest person who in his integrity worships God becomes God; yet for ever and ever the influx of this better and universal Self is new and unsearchable. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true."

It is a wholesome practice to praise the divinity Self every night before we go to sleep.

As you touch your Self you will find hidden possibilities within the Divine Nature uncovering themselves; you will find yourself being able to do those things which before had seemed impossible. They are not hard for the Divine. When you touch the Divine by the praise of the divinity Self, it will uncover hidden possibilities within you. Your eyes will see deeper and deeper into the mysteries of the Kingdom of God. You will know more and more of your real nature and the possibilities inherent in you.

It was the inborn Christ that accomplished that great work that Jesus did for the world. Jesus saw the possibility of taking into Himself the results of the sins of the world - not only for the time of His sojourn here on earth, but for all time. As John says, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Jesus was able to take unto Himself and negate the mechanical results of the sins of the world, to render them naught, that the world might go free. He did it.

Jesus the Christ did not fail in what He attempted to do. He completed that thing which He attempted. When He had finished, He turned unto the Father and said: "I have finished the work which Thou gavest Me to do." If Jesus' work is finished, we do not carry on His work. All we have to do is make acknowledgment of it. No man has done this; so no man has seen into a redeemed world, free from all sickness and sin. Something withholds man's vision, and so he has been unable to see the great truth of the Redemptive Work of Jesus of Nazareth. People are inclined not to see it; they do not like it; they reject it.

The intellectual world says it is contrary to all justice for one man to suffer for the sins of others. But it is a law that it is so. We are all members of one another. No man lives unto himself; no man dies unto himself. Jesus knew this; He knew His oneness with all that is. Every man must discover and accept it - his oneness with all.

There was no separation in the consciousness of Jesus of Nazareth. What He did, He did consciously for us all. It is for us to accept it. But as the

Apostle John said: "Though He had done so many miracles before them, yet they believed not on Him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

If we can get glimpses of the meaning of the Work of Jesus of Nazareth, we will find new worlds opening up to us and new revelations of the Kingdom of God given unto us. For there is hidden in Christ "all the treasures of wisdom and knowledge"; and these are all uncovered to us when we make acknowledgment of the Real Nature of Jesus Christ and the offering that He has made for mankind.

In Chapter 53 of Isaiah is the key to that prophet's vision. He saw the Nature of the One to come (of whom Moses also had spoken). We find Isaiah telling us of this Man and of what He would do: "He hath borne our griefs and carried our sorrows. ... He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

The mystery of the Great Redemption is not comprehended by the natural man. For it is only as we have passed through the experience of letting go our personal self and becoming as nothing as a natural man - that God may be all-in-all that we can see and become recipient of the Redemptive Work of Jesus of Nazareth.

If we make acknowledgment of the Truth, it will open within us new departments of being and give us new vistas of the Kingdom of God. We will see beyond all materiality and behold the Glory and Love and Joy and Peace and Power of God. We will move more and more into the freedom of the sons of God. We will be less and less affected by circumstances, by the world of sense. We will be in the world, but not of it. The world will be subject to us.

Some of you have been in Boston and have visited the big library there and have seen the painting called "The Dogma of Redemption." The words upon it are: "The sins of the world have been remitted." They have been remitted! If we can make acknowledgment of the masterful work of Jesus of Nazareth, we become beneficiaries of It and we go free of those things that bind the unseeing and unknowing. Jesus Christ has redeemed us; He is the Savior and Redeemer of the world - not a being of time but of Eternity. Our work is to glorify and praise and honor Him.

Many have been persecuted because they acknowledged the Work of Jesus Christ. Many are persecuted today by intellectuals, by those who think they know; many are ostracized. Jesus said to rejoice when they do that to you: when they persecute you, when they accuse you, for His sake. "Rejoice, and be exceeding glad: for great is your reward."

SPIRITICITY, March 1964

PSALM 103

1 Bless the Creator (or, the I AM - Yahweh means both the I AM and the Creator, O my life; and all my insides bless His Holy Name.

2 Bless the I AM, O my Life, and do not forget all His recompenses.

3 He is forgiving all your perverseness; He is healing all your illnesses.

4 He is ransoming your life from decay; He is crowning you with chesed (burning love) and compassion. (The Hebrew word chesed denotes God's attitude towards man. It has the idea of burning, zealous love and also of faithfulness and kindness.)

5 He is satisfying your life with good; your youth is renewing itself like the eagle's.

6 The Creator is making things straight; He is working deliverance for all who are oppressed (or, cheated).

7 He is making known His ways to Moses; to the sons of Israel, His works. (There is no past or future to God. The Hebrew expresses this.)

8 Compassionate and gracious is the I AM, slow to snort and of great chesed.

9 Not forever will He contend; not eternally will He keep anger.

10 Not according to our guilt has He done to us; not according to our perverseness has He recompensed us.

11 For as high as the heavens are above the earth, so high has He lifted up His chesed upon those that reverence (look towards) Him.

12 As far as the rising of the sun from its setting, so far has He removed our rebellion from us.

13 As a father has compassion on his sons, so the Creator has compassion on those who look toward Him.

14 For He knows our imagination (formulation); He remembers that we are dust.

15 The human being - his days are like grass; like a flower of the plain, so he flourishes.

16 For a wind passes over it and it is no more; its place remembers it no more.

17 But the chesed of the I AM is from eternity and to eternity upon them that standing awe of Him; He makes everything right for the sons of their sons - for them that keep His Agreement, for them that remember His Presence, and remember His commands - to do them.

19 The Creator has set up His throne in the heavens; His rulership rules over all.

20 Bless the Creator, His angels (messengers) mighty in power to do His Word.

21 Bless the Creator, all His army: His servants, doing His pleasure.

22 Bless the Creator, all His works - in all places is His dominion.

23 My life, bless the I AM, the Creator.

Translated from the Hebrew, by Robert Applegate, Jr.

SPIRITICITY, March 1964

THE CHRIST TRUTH LEAGUE

By Alden Truesdell

THE CHRIST TRUTH LEAGUE is a fellowship of sincere students seeking practical application of the Law of Life, as taught by the Master of Life, Jesus Christ.

We aspire to that saving grace that quickens with life the dormant hopes and unfulfilled ideals in the individual and race mind; that heals the sick and teaches all things.

This is written in the hope of its being helpful to those who ask questions about the Christ Truth League, and those to whom the questions are asked. As the name implies, the object of the League is to find and teach the Way of Life as it was practiced and taught by Jesus Christ. For our years of search in this field have convinced us that the Gospel of Jesus Christ is the solution that we are seeking to the problems of life. We feel certain it is the solution all the world is seeking. The Gospel is of course not a new discovery, but it opens up a new way of life for each new discoverer.

We, the founders of this fellowship, are products of orthodox religion and also of investigators of modern metaphysical movements. Both of these have been beneficial, but neither has been completely satisfactory. This is why we have turned from theology and metaphysical formulas to the words and practice of Jesus Christ. We believe that the Christ Truth as we teach and practice it gives a more practical influence to our religious base and a more vital understanding to our metaphysical findings.

We do recommend the Red Letter Edition of the New Testament. We believe that anyone who will read over and over the words of Jesus set forth in the red letters will find something within his own inner nature responding to these words, which "are spirit, and ... are life." We believe That which does respond is identified with what Jesus called "the Kingdom of God ... within you."

We believe that when man wearis of looking outside and starts to follow the instructions of the Way-Shower, Jesus Christ, he will find the Kingdom within; and in It he will find the solution to the problems of life.

We have dedicated our work to the words and teaching of Jesus Christ. We have found in them a power which promotes well-being and health in ourselves and in our affairs, and enables us to be of help to others in such matters.

Probably the question that will be asked is not so much: "What is the Christ Truth League?" as it is: "How can I find the Truth of Christ, and how will It benefit me?" We believe our classes, consultations, and Sunday services help to answer these questions. These are services open to the public. We invite you to become acquainted with and to participate in the activities of the CHRIST TRUTH LEAGUE.

Alphabet Of
DAILY MEDITATIONS
for every week day of the month

MARCH, 1964

2. ACCORDING to His mercy He saved us.
3. They took up the twelve BASKETS full that remained.
4. The Spirit of the Lord shall CARRY thee.
5. He shall DELIVER thee.
6. Of His FULNESS have all we received.
7. GLORIOUS things are spoken.

9. HE HEARETH us.
10. God gave the INCREASE.
11. JUDGE righteous JUDGMENT.
12. The Lord bless thee, and KEEP thee.
13. LOOK upon the face of Thine anointed.
14. It is enough for the disciple to be as his MASTER.

16. A great NUMBER believed the Word.
17. By the OBEDIENCE OF ONE shall many be made righteous.
18. He will abundantly PARDON.
19. QUENCH not the Spirit.
20. I will clothe thee with RAIMENT.
21. Wait on the Lord and He SHALL SAVE thee.

23. TARRY here and watch.
24. The highway of the UPRIGHT is to depart from evil.
25. I was not disobedient unto the Heavenly VISION.
26. The Lord giveth power to get WEALTH.
27. Let YOUR YEA be YEA.
28. Where is Thy ZEAL?

30. I will be your God, in truth and in righteousness.
31. Speak ye every man, the Truth to his neighbor.

"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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