

## LOVE

By Nell Truesdell

From the beginning to the end of our Scripture, the love that God holds for man is accented again and again. Throughout the history related in Scripture we find man fluctuated in his affection and love for the Almighty. But, the love of God toward man remained steadfast and everlasting.

"Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

This is Jeremiah writing of the beneficence of God towards Israel. He sees that Israel shall be lifted again in the sight of the Lord; even though she has sinned countless times, has fallen, suffered, and continued in her sins, God will not forsake her. Even now, Jeremiah writes of Israel captive in Babylon:

"Again I will build thee, and thou shalt be built, O virgin of Israel: ... For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. ... Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."

We may think that these words apply only to a group of people in ancient times; but if we read with an open heart, we shall see that the words hold warning and promise for everyone of us. Instead of applying to one segment of humanity, they now apply to mankind everywhere. For God is, as he always was, God of all men.

Jesus Christ came into the race consciousness to fulfill this love of God toward man and to demonstrate to man that he has a responsibility toward the Father and to his fellows. He reminded the Jews that their first obligation was to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Their second responsibility was "Thou shalt love thy neighbor as thyself."

Today, as always perhaps, love is interpreted in such an immature manner among people everywhere. Our juvenile sense of this divine quality befits an undeveloped child whose whole attention is centered in himself because his understanding has not broadened enough to consider anybody else. He loves what and whoever ministers to his affections and gives him pleasure. When his will is opposed, he stops loving and begins to hate because he is not yet trained in an expression of love that ministers rather than waits to be ministered to, or satisfied.

A young girl once asked a teacher of Psychology how she could tell whether or not she was in love with a certain boy attending the same university. The teacher, wise with years of experience, asked, "Would you be quite willing, even happy, to have the privilege of washing out his dirty, sweaty gym clothes,

underwear, and socks?" "Indeed not!" exclaimed the girl, indignantly. "Then you are not in love," the teacher concluded.

Love is the greatest thing in the world. Many wise men and women have written and said this. All people, at least at some one time in their lives, have experience the deep joy that comes through giving out love, or deep affection, toward that which was regarded as good, or excellent, or held in high esteem. A strong and absorbing affection is always recognized, especially through the sense of touch, for whomever an attachment is felt. The emotions are aroused and quickened by the peculiar experience of consciousness of the warm sensation of a full feeling stirring within and expressing outward toward the beloved.

Jesus knew where to center this precious inner activity so that it would not touch mundane things and be wasted in riotous living. He instructed us to love God -- to love God with everything in us to the supreme extent of concentrating the whole heart, soul, mind, and strength on him.

How infrequently we direct such intense love toward the Father. In some obscure moment when we take time out for such things, we regret we were so slack concerning God. Somehow, then, we realize that the only precious commodity we have within us that is acceptable to God is our genuine, guileless love for him.

I once read of a parent who said that he loved his little children most before they grew big enough to begin to practice love toward him as an art to get something out of him. The love of God, of course, is greater than even the sublime love of a parent for his offspring. God loves his progeny whether or not they reciprocate.

It is the love of God for his children that keeps them alive and in health, makes them wise and strong to accomplish whatever they decide is good for themselves. God wisely lets each of us have his own way regardless of consequences, for he knows man has, from the beginning, chosen to learn the lessons of life by experience. He knows that when man has proved that the baubles the world dangles before him have no value, he will be ready to turn in weariness to God who remains the same yesterday, today, and forever. His return is an instant response to the world-weary, bedraggled, and down-at-heel child who has sought everywhere for what he always possessed within him.

Man knows something of the effects of love. He discerns between loving and not-loving. He is very familiar with love in reverse, which is hate, for there seems to be much that is hateful in this world. But of love itself, man knows little. Paul, in his sublime dissertation on love, told how love acted and he said that of all qualities, it was the greatest. But he did not tell what love is. Jesus taught and exemplified that God is love. John caught this understanding and wrote, God is Love.

Mr. H. B. Jeffery writes in his Healing Treatment: "God is Love, and Love is Omnipotent. Love is the Power that causes perfect ideas to circulate in God Mind, the only Mind. ... God Love is Omnipresent, and where Love is there is fulness of joy and there abides peace passing all understanding." God Love, he goes on to say, held in the heart of man will dissolve all taint and trace of jealousy, suspicion, mistrust, envy, covetousness, or revenge.

To KNOW the love of God -- that is what our hearts cry for though outwardly we shun the very idea. We think it is love of a person, or of persons, and of things, that satisfies us in this life. However, through the

ages man has discovered over and over how futile it is to put his trust in people and things.

As I said above, Jesus knew where to direct this super-sensitive quality. He knew that if he gave himself to God, God would give himself to him. Strange as it seems, this is what you and I want to understand. This is why we are seeking to know the truth. We might think we want to know truth in order to make bigger and better demonstrations of the good things of life. But this never will be true. We want to know truth so that we shall better understand how to love God. After we understand that, we shall have the good things of life without half-trying. And too, we shall know that it means to love our neighbor.

Even before love goes forth to out neighbor, we shall understand what it means to love our Self. "Thou shalt love thy neighbor AS thy self." We over-reach in our effort to express love to our neighbor, when all the while the answer is within our Self. For our neighbor is our Self.

Men will continue to misunderstand rather than understand the attribute of love. But nothing will affect love, for it will remain immaculate, untouched by what man thinks or says or does. It will continue to touch man because man could not exist without it.

What you and I need is to understand what it means to love God. It is not an emotion, as such; it is not an intellectually sublime experience: it is a still, voiceless, "picture-less" attitude; a knowing without knowing; a reaching of heights within and beyond the perceptions -- not even encompassed by the mentals, and yet (after the experience has passed), an interpretation through them that is superior to any other conclusion.

We need not fear to love God. To love him in the whole sense would be to lose oneself in him, yet not be lost. There would be a detachment from the outer, yet no break or separation from it. The conscious realization of love would be real, and the only true sensation (if we could call it that) that is ever experienced.

When Jesus was transfigured on the Mount he was lost in the love of God. His whole being shone with a glorious effulgence that threw Peter into a trance: his mentality could not receive the touch of the divine so near him. But afterward he described the scene as best he could. As we read, we realize that what he did not say explains what took place more fully than what he attempted to say.

As we terminate this article on Love, we know our readers would do well to contemplate this divine quality which truly is the very life of them.

"Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

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SPIRITICITY October 1947

## HOW AND WHAT TO ASK?

By R. A. Applegate, Jr.

An eternal, unvoiced desire abides in the heart of every human being. It matters not what demonstration would seem to be complete fulfillment, the cry remains. If we understood how and what to ask, the answer would appear without fail.

At one time, when his disciples had a deep, unsolved question in their hearts, Jesus cheered them with the promise, "I will see you again, and your joy no man taketh from you." The burden of their grief in prospective separation from their Leader shut out the light that would have been their answer.

Jesus knew their sorrow. He also knew that when their inner eye was opened, they would know he was with them whether or not he was present in the flesh. With that understanding, all questions would cease. "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask of the Father in My Name, he will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full."

In our desperation, we miss the key words in this instruction. Our attention is so firmly fixed on what we want that we see nothing but emptiness. The two words, My Name, would open doors in consciousness that remain forever closed because of our short-sightedness. Do we ever ask in "My Name?" Is it not, rather that we just ask, and ask, and wonder why the Father seems not to answer?

If we could, first, receive this instruction; then, try to understand it, we should soon conclude there is but one thing we can ask wherein our joy can be made full: "Father, ... not my will, but thine, be done."

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SPIRITICITY October 1947

## HEAR THE REAL

By A. J. Truesdell

It has been said that there are as many gods as there are people endeavoring to fathom and familiarize themselves with the God-nature. It seems, however, many become more interested in principalities and powers and what seem to be special dispensations than they do with the Principle of Power and the Dispenser of Power.

We should take a broad view of the Absolute. Why circumscribe our survey of God by the handicap of problematical saints, kings, princes, or nobles, when it is possible for even spiders to be in king's houses and (as the rhyme says), a cat may look at a king.

If we consider ourselves capable in any degree to contact the Father, why not take a tip from the spider or the cat and, at least, take a look. Or, we

can obey the familiar sign posted at every railroad crossing: Stop, Look, Listen.

"Hear, O Isreal." Be ready to receive the word by listening, by being attentive to that word. Somehow every man knows when he hears the truth; generally, he hears it before he sees it. John turned to see the Voice. Elijah discovered the Lord was not in the thunder, lightening, or fire, but in the still, small voice.

Instruction by the Teacher of all men, high or low, is always received within. His teaching familiarizes them with an unchanging, ever-present, indwelling help. Anybody receiving the teaching ceases to be buffeted between opposing human opinions and conflicting wills. He finds and follows directions that set his feet on the Rock -- his own integrity-rock within. His nature changes from that of a promiscuous listener to all and sundry instructions from doubtful outer sources to that of the steadfast watcher and obedient listener to the true wisdom. He becomes selective, discriminative, as he realizes "Thou (Christ Jesus) hast the words of eternal life."

"Hear, O Isreal." Hear that which is real. Peter heard what was true and declared, "Thou art the Christ, the Son of the living God." Jesus commended him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Jesus chose as his chief disciple Simon. This name means "hearing." He designated that Simon would henceforth be called Peter, which signifies the "rock." Along with Peter's changed name came also a change of nature when the meek, negative, hence, receptive listener, became the active enthusiast, the impulsive crusader not always exercising the greatest wisdom, but a great improvement over the former man.

After a season of fluctuation in consciousness, when Peter would be on the heights one moment and in the depths the next; walking on the water fearlessly, sinking in that same water in fear; swearing allegiance, then denying Christ; there finally came a recapitulation: Peter had to admit love for the Master that was above every mortal love.

Three times did Jesus require Peter to admit his love for spiritual reality was greater than his love for the good opinion of people. Then after being instructed in feeding the people from this spiritual Source, he went forth to be indeed the chief disciple and the head in organizing the Christian ministry.

At one time he spoke with such power that he converted three thousand people to Christianity at one gathering. Such was the dynamic activity and change in the whole nature within Peter. Because he listened and looked and was obedient he dared to refuse the high priest, and all the kindred of the high priest gathered together at Jerusalem, to stop speaking "the things which we have seen and heard." He asked them to judge for themselves whether it was right to hearken unto them or unto God.

Here was no weak man. This was Peter, the Rock, filled with the Holy Spirit, answering fearlessly those who demanded to know by what power he and John had healed the impotent man, and had done other wonders. Here we witness the transformation of a man who, but a scant three years before, had asked an unknown teacher where he lived and was invited to "come and see."

Such a privilege is not accorded to Peter only, but to all who are willing to hear. All are invited to "come and see" how to exercise their own spiritual prerogatives. And the wonder of it is that whoever comes feels the same subtle transformation take place within himself as did Peter. He experiences the new birth -- is born of God -- is God-taught with an instruction which has never varied through the centuries, and by teaching methods that have never changed.

The fact that hearing is coordinated with the affections is emphasized by the command, "Hear." You always hear what you love; and you will see what you hear. If you hear and love and see those things which are the object of your affections, you will think on them without being driven to do so through any mental exercise whatever. You cannot help but think about what takes up the attention of your mind. When the affections are awakened through love for God's word, you will realize there is nothing for you to think about or to love but God.

From this common denominator, any opinion express is not so important as the motive causing the expression. Thus we find the historic statement, "I do not agree with what your say, but I defend your right to say it," touching the very core of freedom among men in this world. Whenever this nature is allowed expression, the same nature in others responds.

"Hear, O Isreal." Through this first step we open our consciousness to him who loves us; then, we follow the highest intellectual instruction to think on whatsoever things are good, true, and beautiful. Whoever comes into this common assemble of love for God will actually see many wonderful things which would be foolishness to the wise and prudent but which are plain to the ministry to make a demonstration or to get things. The very act of tithing places them under the protection and provision of the all-supplying law and they always have at hand what is needed for sustenance and support; and, added health in body and joyous relations with people are thrown in for good measure.

The gift of a tithe is an expressed recognition of God as the Source of All-Good. It is an act of gratitude for His Spirit of Provision pervading all. To be most effective, the tithe should be given joyously and expectantly into the ministry from which the tither receives his greatest inspiration and uplift. Acknowledgment of such spiritual service magnifies the Source of supply until the treasures laid up in consciousness reflect in the environment.

So many people can tithe a few dollars easily. But when the tithe amounts to several hundred dollars they draw the purse strings tight and make all sorts of excuses to themselves for their inability to be honest with God through their gracious support of His work in this world. They forget that the only Good a man keeps in this world is what he is willing to give away. This applies especially to God's share, for real giving does not begin until after the tithe is sent forth on wings of glad gratitude.

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Alphabet of  
DAILY MEDITATION  
For Every Week Day of the Month

October 1947

1. A man of understanding shall ATTAIN.
2. The Lord thy God shall BLESS thee.
3. I have CHOSEN you.
4. I DREW them with bands of love.  
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6. My EXPECTATION is from Him.
7. The Lord shall lead them unto living FOUNTAINS.
8. I declared Thy GREATNESS.
9. A wise man will HEAR.
10. Take fast hold of INSTRUCTION.
11. Even so, come Lord JESUS.  
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13. The KINGDOM of heaven is at hand.
14. LIVE according to God in spirit.
15. Grace did MUCH MORE abound.
16. A NOTABLE miracle hath been done.
17. We OUGHT to OBEY God.
18. I go to PREPARE a PLACE for you.  
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20. Thy word hath QUICKENED me.
21. Thou art RIGHTEOUS, O Lord.
22. Come before His presence with SINGING.
23. My soul TRUSTETH in THEE.
24. Thy lips shall UTTER praise.
25. Thy VISITATION hath preserved my spirit.  
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27. God shall WIPE away all tears.
28. YET I will rejoice in the Lord.
29. He hath a great ZEAL for you.
30. He shall give His angels charge over thee.
31. Underneath are the everlasting arms.  
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Constructive words help build a consciousness of Good. Please join us in  
DAILY MEDITATION.