

OUR HIDING PLACE

By Nell Truesdell

All that hides God from us is the lie behind which we entrench ourselves. In fear and trembling we crouch behind barricades of our own making in a vain attempt to conceal ourselves from God. We are never successful, for, no matter how cleverly we draw our screens about us, God always knows exactly where we are.

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee: but the night shineth as the day: the darkness and the light are both alike to Thee."

We suppose that we have better success in hiding ourselves from our associates. We hide behind our lies about family, possessions, resources; we exploit our children; we brag about our business success; in fact, we wrap everything in a mist of fantasy. We walk the earth in a haze of delusion which envelops us in such a way that we forget that it relies upon us for its movement; for it has no life, intelligence, or substance of itself.

Family prohibitions, standards, and religious beliefs are a rock behind which we hide, as are sick conditions, poverty, ignorance, and limitations of every conceivable sort. Whenever we speak however, we show others our favorite hiding place.

Our greatest blessing is that the Spirit within us - the true Self of us - is immersed in the Supreme. To find that Spirit and to hide in It is the purpose for which we came into the world; for, as conscious beings, we are able to recognize, accept, and participate in our divine heritage - spiritual Sonship. This is revealed to us by Jesus Christ who, when He was threatened with stoning by His tormentors, answered them with a direct quotation from the Law:

"Is it not written in your Law, I said, Ye are gods?"

Then He added, "If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him, whom the Father hath sanctified, Thou blasphemest; because I said, I am the Son of God."

The Master knew better then to hide behind tradition, the priesthood, or the prophets. He freed Himself from agreement with everything in the past, and He looked for God steadfastly within his own consciousness until He knew Himself to be the Son of the Most High God.

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SPIRITICITY October 1953

GIVE

By Robert Applegate

"Give, and it shall be given unto you."

On the surface, there seem to be two sides to the teaching of Jesus Christ, one that concerns the relation of man to God and one that concerns the relation of man to man. We emphasize the former for two reasons: first, it is the more important; and, second, the latter has been over-emphasized, misinterpreted, and made the basis for all sorts of un-Christian practice. Man's attitude towards his fellow-man should be related to his awareness of God as means is to end. For the end of life, the purpose for which we are in this world, is to know God. There is no other purpose worth serving and everything should minister to this end. The first commandment remains, and always will remain, to love God. The reason that we are to love our fellow-man is so that we may know God. "Love your enemies"; Jesus said, "that ye may be (consciously) the children of your Father which is in heaven."

Nevertheless we live in a world of men. We must have certain attitudes and certain reactions toward those with whom we come into contact, and Jesus Christ gave definite instructions as to what those attitudes should be. His teaching may be summed up in one word: Give. "It is more blessed to give," He said, "than to receive"; or, in modern terms, "It is more pleasant to give than to get"; or even, "It is more profitable to give than to get."

We should notice that Jesus did not say, "Give, because it is your duty" (a concept that always leads to self-righteousness); or, "Give, because it is not fair for you to have more than others." He said, rather, "Give, and it shall be given unto you." Give what you have, where you are, so that what is most conducive to your happiness may be given unto you. Jesus put the whole question on the honest basis of spiritual self-interest. His teaching is not a gloomy one of stern morality, nor a hypocritically sweet one; it is the Good News that the Kingdom of Happiness is at hand, that the "pearl of great price" has been offered to men. Giving is not an end in itself, although the act of giving is pleasant. Giving is a part of the means by which any man may receive that for which his heart hungers.

What should we give? Jesus answered this question when He said, "Whatsoever ye would that men should do to you, do ye even so to them." These words have been mouthed so often that many sincere persons are repelled by them. Yet Jesus Christ said that this one statement contains all "the law and the prophets," or, in other words, all the Scripture. Here it is in one sentence. It would be well, then, to consider it seriously; and the first thing to consider should be: What, precisely, do we want men to do for us? Do we want someone to give us a hand-out? No, for we know that, when we receive a hand-out, we lose our self-respect. Do we want someone to push his religion down our throat, when it is obvious that he does not believe it himself? Hardly. We should like, rather, for men to be courteous, honest, and just in their dealings with us. But do we not want, above all else, that everyone be sincerely true to the highest he knows? If so, we know what we must do.

What should we give? We should (or, better, we want to) give consideration, friendliness, honesty, and a just return for service rendered.

But chiefly we want to give ourselves to whatever form of service we are occupied in. If anyone does whatever he is doing to the best of his ability, he will enjoy doing it. It does not matter whether he is scrubbing a floor, digging a ditch, writing a book, or guiding the destinies of a nation; if he does his honest best, he will enjoy the labor. An English crew coach used to tell his boys, "Enjoying a losing race is the greatest victory." This is true, because to enjoy a race that you lose you must give your honest best, and this is a victory over yourself, the greatest victory there is, and the most satisfying. If anyone does give his best to a race, or to any other form of activity, he will enjoy it, no matter what the outcome. He will not be able to help enjoying it, and he will be victorious more often than not.

Anyone can give a great gift to mankind, just by doing his best right where he is. He will become an example of a profitable way of living, and an example is the most forceful teaching. Ben Hogan is a living example that anyone can overcome any handicap and follow his vision to the heights he aims at. Ben thus preaches more forcibly than multitudes of preachers, and, he has achieved this simply by giving himself to his own chosen field of activity, by doing his best in that to which he was called. And yet it is not necessary for a person to be outstanding for him to provide such an example. I know of colored persons who are examples of the joy of living simply because they give themselves to their work. Anyone may do so, and it is one of the greatest services he can render to mankind.

There is no contradiction between giving kindness, courtesy, and consideration; and giving yourself to whatever you are doing. The two go hand in hand, each one complementing the other. Both are profitable forms of giving. On the other hand, giving money to organized charity is more often a means of escaping the command to give than it is of obeying it. The true motive for such giving is frequently the desire for recognition; and the organizations that are built upon such giving become dependent upon continual donations. Furthermore, these institutions, by forcing people's attention upon poverty, sickness, and suffering, actually increase these conditions.

Money is frequently the easiest thing to give, and the least rewarding. But there is one exception to this rule. Money that is given to a spiritual ministry is not a hand-out. It is even less than a just return for service rendered. For what can anyone give that is commensurate with spiritual instruction and spiritual healing? The spiritual minister works, and his work is both the most difficult and the most important in the world. The only thing you can give in return is money, for you cannot help him with his work. Moreover, giving to a spiritual ministry is an investment that guarantees a return because it is a law that you receive your good by acknowledgment of its source; and giving to a spiritual ministry is the most effective way of acknowledging the Source of all good.

How should we give? "Let not thy left hand know what thy right hand doeth." One anonymous gift is worth a hundred for which you receive recognition. It is natural to want to receive thanks for the gift you give, but it is wiser not to do so. If you receive acknowledgment, then you already have your reward, a reward that is transitory and unsatisfying. But, if your giving is known only to you and to God, then "thy Father which seeth in secret himself shall reward thee openly." I can guarantee that the reward will be more than satisfactory.

How much should we give? The answer is always: More.

"Oh, the little more, and how much it is!
And the little less, and what worlds away!"

If anyone thinks that he is giving, or has given, enough, then he is not doing so. In fact, nobody ever does give enough. Does anyone have enough happiness? But happiness comes only from giving. Only One has ever given enough - but look at what He received! Our question, therefore, must always be, "What more can I give?" And it must be an honest question, honestly answered.

"Give, and it shall be given unto you." You need only try this to prove it. The reason so many men are dissatisfied with the work they are doing is that they approach it with the attitude, "What can I get out of this?" instead of, "What can I give to this work?" The reason so many marriages end in disillusionment, if not worse, is that most people approach marriage with the attitude, "What will it do for me?" instead of, "What can I give to it?" Therefore, wherever there is dissatisfaction, it would be wise to consider seriously the question: "What can I give? What more can I give?"

"It is more pleasant to give than to get." This is a statement that anyone can test for himself, now.

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SPIRITICITY October 1953

THE FRUIT OF THE SPIRIT

By Alden Truesdell

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

In this passage, which occurs in the Fifth Chapter of Paul's Letter to the Galatians, Paul is making direct contrast between "the works of the flesh" and "the fruit of the Spirit." Wondering about this, I browsed back through the previous chapters of this Letter to the Galatians and found it was written with the express purpose of calling these people of Galatia back from the following of doctrines other than the Christianity that Paul had taught them. Some proselyters had seduced the Galatians, so that they had left the Truth; and Paul was setting them straight in no uncertain terms.

When we look into Paul's writings, we are apt to become so fascinated by the man and his ministry as to make him the subject of the lesson. In the letter we are considering, after the usual greeting and benediction, he swings right into the subject of backsliding by his announcement:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Then he goes on to emphasize the import of the only true teaching, saying:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Explaining the origin of the Gospel to be revelation of Jesus Christ, Paul constantly contrasts the true and the false - the flesh and the Spirit. Paul is doing a job of reconverting, and a fine job it is. He even refers back to his own conversion, explaining how he, too, had been zealous in another direction, the tradition of his fathers. He explains the difference between ordinary birth and spiritual birth by stating that it was God's pleasure to separate him from his mother's womb and call him into grace. By this process, he says, God revealed "his son in me, that I might preach him among the heathen."

Paul emphasizes the authenticity of the doctrine he has given the Galatians by calling attention to the fact that he has not conferred with anyone but God regarding his teaching.

"I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus."

It was not until Paul had been for three years in the outlands that any contact was made with the original founders of Christianity. Then he went to Jerusalem, where he stayed with Peter for fifteen days. At that time he met only Peter and James, the brother of Jesus. He tells next of going into Syria and Cilicia, where he was unknown but by the reputation "that he which persecuted us in times past now preacheth the faith which once he destroyed." And, says Paul, "They glorified God in me."

It was fourteen years before Paul again went to Jerusalem, and space does not permit an account of his activities. But, briefly, we might mention his willingness to present his gospel to the Council of the Jerusalem Church, or the board of examiners, as we might call them. Some intruders had tried to make distinction between Paul's doctrine and the doctrine of the other Apostles. The intruders Paul called "false brethren, who came in privily to spy out our liberty which we have in Christ." And, of the Council, Paul said:

"These who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed to be somewhat in conference added nothing to me."

The self-appointed authorities did not do anything for Paul. They had not commissioned him; they gave him nothing new to teach. Paul gave no ground, made no concession or compromise. He knew that his doctrine of Grace and Truth from God through Christ Jesus was the word of God, given to him for his explicit ministry.

Paul's experience is that of even modern Truth teachers, who are not sponsored by some established work. A phone call came into my office one day, wanting to know if this was the Truth work affiliated with Kansas City. I said, "No, this is the one affiliated with God Almighty, Jesus Christ, and the Holy Spirit." Frequently the people close to the origin of doctrine forget that doctrine, to be true, must be applicable everywhere and that affiliation with place or person is no guarantee of authority.

Paul advised his Galatians to stay close to the source of their original inspiration and their own ordained teacher; for doctrine in the hands of office-seekers and organizers can soon become tradition and dogma. Paul emphasized the terrible alternative in setting forth the advantage of subscription to pure Truth, as compared with a letting-down to the former practices, which he called "the works of the flesh." He said:

"The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like."

These are contrasted with the Spiritual Way, the Way of Life, which produces the aforementioned fruit of the Spirit: love, joy, peace, patience, etc. Any one of these qualities is worth a lifetime of devotion, but all of them for the asking are promised.

Paul exhorts, entreats, and admonishes. He says:

"O foolish Galatians, who hath bewitched you, that ye should not obey the Truth?"

In other words, when all those qualities are yours for the accepting, why do you reject them for counterfeits and baubles?

Consider love, the first of the spiritual gifts, and still the greatest of all gifts. Love is known by degree, until it is accepted in its purity as the essence of spiritual nature. Even the person in love with person is different from what he was formerly and from the people round about. Love is transforming, uplifting, stimulating. It is liberating, healing, saving, integrating. Love is so responsive, its effects so obvious, that one experience with love's activity should make anyone realize the barrenness of the opposites or unloving, way.

As love grows in consciousness, and the consciousness is expanded by love, whole new areas of being are suddenly spread out before the lover in inviting panorama. Many do not think it possible to exchange a concrete object of the affections for a seemingly abstract Invisibility. But this also occurs, as the affectional nature itself undergoes a transformation. With a surge of liberation, the forces are released from the confining person or place or thing to an all-out and ever-upward movement, as though they were being released from cramped expression to divine abandon. In this new experience, loving with all the heart, mind, soul, and strength becomes a spontaneous action.

This self-evident commodity of spiritual affection is the only doctrine to teach. Jesus Christ is its Ambassador; the Apostles are its Prophets. And Paul, the greatest of these, says of it:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Greater love hath no man than this.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

OCTOBER 1953

1. My heart standeth in AWE of Thy Word.
2. Let the BEAUTY of the Lord our God BE upon us.
3. HE CARETH for you.

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5. Thy DOMINION reacheth to the end of the earth.
6. EVEN from EVERLASTING to EVERLASTING, Thou art God.
7. There in FORGIVENESS with Thee.
8. The entrance of Thy words GIVETH light.
9. Thou art HOLY.
10. IN Thy Presence IS fulness of Joy.

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12. My soul shall be JOYFUL in the Lord.
13. He is Lord of Lords, and KING of KINGS.
14. Our eyes wait upon the LORD our God.
15. How great and MIGHTY are His wonders!
16. He is NEAR.
17. The Lord OUR God is ONE.

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19. We are made PARTAKERS of Christ.
20. In QUIETNESS . . . shall be your strength.
21. In RETURNING and REST shall ye be saved.
22. God is our refuge and STRENGTH.
23. The THOUGHTS of the diligent TEND only to Plenteousness.
24. UNDER His wings shalt thou trust.

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26. VICTORY is of the Lord.
27. WATCH ye therefore, and pray always.
28. My YOKE is easy.
29. Be ZEALOUS.
30. Know ye that the Lord He is God.
31. It is He that hath made us.

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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,
SPIRITICITY is the working power of the Spiritual Principle.