

THE WORD -- AND WORDS

By Nell Truesdell

We seldom pay attention to the words we use every minute of our days. They are so commonplace, so habitual, that we do not realize what they represent. We cannot remember when we learned to speak, but we know we must have made a great effort, as we began to emerge from infancy, to communicate our wills to our immediate family. Eventually we mastered the language of our ever broadening circle of associates so we could make ourselves understood among them. We now know that if we attempt, in adulthood, to utter any sort of jargon unfamiliar to the people around us, they lift quizzical eyebrows and we translate hurriedly so we can regain the level of exchange of thought.

Even though we make our word-forms like those of our immediate circle of relatives and friends, the fact remains that before any utterance, the unspoken word originated in and welled up from an unexpressed reservoir within. A little reflection reveals that our words, as they emerge from their Source, or reservoir of unformed, potential word-stuff, are colored by our conscious knowledge, our experience, deep-felt desires, attitudes, and so forth. Most of us follow the usual pattern of human development: our thoughts and verbal expressions are molded by the mores of family, church, and state. Seldom does a member of a group attempt to pull away from his seeming fixed orbit in this life-experience.

No matter where we find ourselves, however, our original word is still our own. Its many variations in expressed forms may seem like those of others of our social group, but the essential word-stuff is common to and inseparable from all. For the word, and the person uttering it are indivisibly one and they can never be cut asunder.

This article might be used as an example. Every word I am writing is a bit of me going forth in word-forms familiar to all who read. These simple words (my word in expression) are not separate from me. They still remain in me. While you read your word, too, forever remains in you and your response, if any, is not to me but to the common, essential word which is the same in each of us.

Since we habitually think and speak from the world-level, our word, with the countless variations out-picturing it, is rooted in our fund of knowledge about our world. Consequently, our utterances are weak and fleeting. We seem to achieve nothing of significance by either our thought or our speech.

However, our word (and the numerous word-forms that emerge from it) is our formulative faculty. We shape up our life-experience according to the tone and quality of our habitual use of silent or oral words. While the essential word remains immaculate (no matter where we root it), it lends itself to our use of words as we will. Like a chameleon it takes on and reflects in scrupulous collaboration the tone and color of any objective in whose shadow it is forced to rest at a given moment.

Since all of us conform to the realm of appearances, we talk the same language. But, let any one of us dare to dip beneath the surface and actually touch the pristine word at its Native Source, and instantly our simplest phrases

become disturbingly unfamiliar as they strike unawakened ears. The outward forms of expression have not changed, but our hearers are affected in a peculiar manner.

All of us at one time or another have seen a shrub transplanted from its native soil to a garden plot which was thought to be a perfect location. The bush lived, but it was not so luxuriant in branch, leaf, or flower. It was still the same plant, but not so lush or beautiful as it should have been. As we think about this, we might see a little more clearly how the word, wrenched from its Native Source, alive still, becomes impotent, unproductive, dwarfed in the soil of the world.

We who have learned whence our word cometh, try valiantly to speak truly. With Jesus Christ as our Teacher we determine to reorient the attention of our mind and fix it unwaveringly on God, the new objective. His Word was an accomplishing power; it did something. His word, expressed through words, did not shape up impressions in the current style. It came forth in a new and dynamic way with a tone that startled, amazed, and confused the willful.

When we shall set our course toward a more substantial realm than any we have hitherto know, we shall find that where before our silent and spoken words had been unproductive of the good we wanted, they shall go forth with certainty to accomplish that whereunto they are sent. The world with which we had been so familiar will begin to lose its hold on us. We shall think and talk in a new way, with an audacity that becomes a child of a loving Father.

Love for the Master and his Word is demonstrated in but one way: by keeping his words. "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

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SPIRITICITY August 1947

INFALLIBLE RULE

By R. A. Applegate, Jr.

Would you like to have a rule by which you could make every decision quickly and correctly, for your greatest good, as well as for the good of those around you? Jesus Christ gave a prescription which covers every situation that can possibly arise in any human being's life. He himself said that it was the summing of the wisdom of all the Law and the Prophets: Whatsoever ye would that men should do unto you, do ye even so unto them. This compendious statement sums up the mass of wisdom and instruction contained in the Jewish tradition, written and oral. In our day the simple maxim has been so bandied about by hypocrites and the falsely pious pretenders to religious observance that it seems trite to many. But Jesus said that it was the Law and the Prophets, and we know he knew whereof he spoke.

Do you demand that others be considerate, kind, friendly, honest, sincere, straightforward, joyous, cheerful, loving? If so, you have your instruction. You must continually exercise and practice these qualities or attributes in your own daily life. In every situation you must give out what you want to receive.

Perhaps you have experienced the benefits of the uplook God-ward. Do you wish others would look up and be sincere to the highest practice they know with a god-like steadfastness? Then you yourself must first make every effort to do so before you expect strict adherence to the practice by others.

We want others to be sincerely true to the best they know. We realize such a practice on their part would redeem them from the peculiar faults and foibles to which humanity seems to be subject. Often we forget that it is we ourselves who must first be true to the highest principle of which we are conscious; that only through this can we attain the peace and satisfaction for which we hunger and thirst and, by some miraculous paradox, witness those precious blessings demonstrated in our fellows.

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SPIRITICITY August 1947

FLESH OR SPIRIT?

By A. J. Truesdell

According to your and my perspective, humanity is either a blossom or a blight. Someone called the experience we have in this world "the strange interlude." Isaiah likened mankind to the "grass that withereth." Through the ages many attempts have been made to describe man in a few words. Plato's definition, "man is a biped without feathers," was laughed to scorn when Socrates had a chicken plucked of its feathers, stood it in the midst of his group and said, "Behold, Plato's man!"

It seems that man is unable to decide what constitutes his origin, nature, and character. Job in an ecstatic moment, when his back was turned on the world, cried, "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" Job was referring to the reflection of the real man, man as he appears. This man of flesh and blood outpictures the man of the heart. He is the shadow cast by the inner man, the real man. "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favor, and thy visitation hath preserved my spirit."

The man reflected in the mirror of materiality is indeed a strange creature, indulging in a very strange interlude. He considers himself to be a creature of brain, bone, and brawn. As a creature, he appears to be what God is not. God conferred being on the creature, and he contains the rich elements of God's inexhaustible Being. The creature, however, is egotistical enough to believe that everything commences when he is born and will be finished when he dies. He is vain, of himself has no essence, no value, is unreal. He believes what he sees, hears, tastes, smells, and touches. He moves with the majority and is skeptical of anything above and beyond the crowd; anything original he considers unsafe. This creature is "prince of this world." Job was little worried about him and asked, "What is man, that thou shouldest magnify him?"

Job represents our ability to discriminate, to reason with the Lord, to rationalize about life, to associated with the Power that IS. Job, we recall, was a good man. He had all the rewards of a good man. But simply being a good man and keeping all the laws, eventually proved inadequate. He was so good that he was good for nothing. He lost his worldly goods, and his health failed. In

the depths of despair, Job saw that the reflection was subject to an interior Cause which had the power to magnify or minimize the reflection.

Job had courage, and he inquired of God why this mortal was allowed to become inflated, self-centered, and filled with all vain imaginings when, as a mortal, he was subject to Being not of his own creation. Job had kept all the laws: he had done the right thing as he saw it. He flourished under this system for quite a season. But the time came eventually when he was to move on and up. The law had done all it could for him.

Representatives of different groups presented arguments for his conversion. They insisted that Job admit to them how wrong he had been; to concede to them the power to judge him. But Job insisted upon his right as a product of God (Creative Principle) to deal entirely and directly with God. He sought him out, for Job was wise enough to take God's invitation to come and reason with him. However, as he tried all his proved arguments, everyone of them failed. He stated his case with clarity, but could arrive at no satisfactory conclusion.

Perhaps it was because Job was so occupied with arguments that he did not find God in the usual places.

"O, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Would he plead against me with his great power? No; but he would put strength in me.

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined."

In modern phrasing we would say: I have been true to the best I have known. You who know the heart and mind of man know I have tried. You know I am not evil. I have stated my case; now you carry on.

When he put all argument aside, this same Job finally became transformed before the Lord. He had to admit there were a number of things he could not help the Lord with. He had been of no help to God when he created the sun, the moon, the stars, and framed the universes. He had nothing to do with regulating the times and the seasons; the growing of a flower or a tree; or, watching of the ebb and flow of tides.

It is a paradox that man, who does not understand these phenomena which are created for his good pleasure, is willing to assume the great responsibility of supervising the thoughts, words, actions, and even the motives of his fellowman, whom God hath also created.

Many of the things that appear so desirable in the sight of the world of men are abominations to the Lord. Man is advised to abstain from them; but, he must remember no one has the God-given right to force another to abstain from what he thinks is best for him.

In the field of spiritual study there are certain systems of instruction which are good up to a certain point. But there is only one infallible guide for all and that is, "Christ in you, your hope of glory."

We cannot, nor do we attempt to regulate another's morals or manners. All we can do is advise those who desire spiritual illumination to abstain from the lusts of the flesh. Even this advice is unnecessary to anyone who is really interested in things spiritual; he will receive his own instruction and be responsible for his own actions. When man is thoroughly on good terms with and in right understanding of God, everything that is good is revealed. There is enough of the good to keep man so filled and so occupied that he will not need to abstain from anything. Everything that seems to be less than God will reveal its true nature and actually abstain from him. "The prince of this world cometh and hath nothing in me."

What each one is seeking is the true spiritual source of individual instruction. Teachers with limited concepts of being like to classify students; but they fail to tell their students that if they follow those classifications it will take several incarnations before they make the grade to freedom.

We, rather, instruct the student to look upward to his own God and commune directly with him. We insist that no one need put off the benefits which can be enjoyed right now through the simple expedient of looking to the Father. The Most High has always invited man to return unto him, and promised that if man did, he would return unto him. There will be new ways for us, not God, to learn, and new things for each of us to do. The old ways will of course struggle against the new. But we are not to spend our time being whip-sawed between two opposing forces. God is opposed to nothing at all. Everything is serving God, and God is serving everything and everybody. God will never forsake mankind.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

August 1947

1. Watch ye, ... and pray ALWAYS.
2. He hath dealt BOUNTIFULLY with me.
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4. Thou CROWNEST the year with goodness.
5. I will DWELL in the house of the Lord forever.
6. Lift up thine EYES.
7. FATHER, FORGIVE them.
8. The Lord shall GUIDE thee continually.
9. Before HONOR is HUMILITY.
*
11. Fear of the Lord IS the INSTRUCTION of wisdom.
12. Your JOY no man taketh from you.
13. Earth shall be full of the KNOWLEDGE of the Lord.
14. Beloved, LET us LOVE one another.
15. I MUST be about MY Father's business.
16. NOW is my kingdom.
*
18. We are well able to OVERCOME.
19. PUT on the new man.
20. Be QUIET; fear not.
21. He REJOICETH as a strong man to RUN a RACE.
22. SURELY, I come quickly.
23. Your sorrow shall be TURNED to joy.
*
25. UNITE my heart to fear Thy name.
26. He shall hear my VOICE.
27. I WILL give power to my two WATCHES.
28. Rejoice, ... in thy YOUTH.
29. He was ZEALOUS for my sake.
30. My heart is glad.
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Constructive words hasten the day of our own enlightenment. Please join us in DAILY MEDITATION.