

DEDICATION

By Robert Applegate

Every person is dedicated to something or, more often, to several things. To be dedicated is to give oneself, and everyone gives himself to some attainment. Some are dedicated to their own pleasure, some to money, some to prestige. When a man marries, he is by that act dedicated to supporting his wife and any children that they may have. If he is sincere, he will literally give his life to this task. His joy will be in giving and in the gratitude that he receives. Similarly a sincere wife is dedicated to providing a home for her husband, to comforting and encouraging him; and to raising her children to be useful men and women.

In the course of a person's life he may change the object of his primary dedication. In the idealism of youth, he may start out serving the highest goal that he is conscious of; but the cynicism of his contemporaries, "the cares of the world and the delight in riches" may divert him to another less worthy goal. Such a one will be torn between two purposes, for his first idealism will never completely leave him. He will be trying to serve two masters; and he will accordingly be distracted, dissipated, and eventually disintegrated. On the other hand, the person who is dedicated to one goal finds satisfaction proportionate, first, to his own steadfastness, and second, to the worthwhileness of the end that he serves. Some men have been sincerely dedicated to the welfare of their country, others to the relief of suffering, still others to ministry in some form. The results that these men have achieved have been dependent upon their wisdom, but their satisfaction has been dependent upon their sincerity. Most of them, after a period of struggle against prejudice and opposing interest, have been honored and have received the worldly rewards on which they had formerly turned their backs. Among these men are the great statesmen, teachers, scientists, and missionaries, who have given their lives to the service of humanity.

We should venerate the great men who have given themselves to the service of mankind, and who have benefited all of us by their labors. There is, however, a higher way of life, which is both more satisfying to the individual and more rewarding to his fellow-men. This way of life, proclaimed in the New Testament, is so different from all accepted patterns of living that it is foolishness to most people. The central theme of the New Testament, nevertheless, is that man is an immortal being and that for him to serve temporal ends (no matter how noble and unselfish) is to be untrue to himself. For an immortal being to dedicate himself to attaining ephemeral wealth, pleasure, or fame is the true foolishness. For him to dedicate himself to relieving temporary suffering or instituting temporary reforms is wiser, for an act of giving always has permanent results; but it is not the highest nor the wisest course to follow.

The New Testament summons all of us to recognize that there is an immortal Self in us, which is our real Self. "Do you not know that you are God's temple and that God's Spirit dwells in you?" It summons us also to dedicate ourselves, first, to knowing this Self and, then, to declaring It. "The kingdom of God is within you." "Seek first the kingdom of God." "Go and proclaim the kingdom of God." If anyone knows that Kingdom within, or that Self within, he will automatically proclaim It. He will proclaim It in his life, in every act that

he performs, in his very being; and, when the occasion arises to proclaim It in words, he will do so with conviction and authority.

Paul referred to those who have given themselves to knowing God as "the holy ones" (translated "saints" in our English versions of the Bible); and he addressed his Christian converts as those "called to be holy." For us the word dedicated would be more natural, as the word holy has come to have a sanctimonious connotation as applied to men. Paul then declared that all who have heard the good news of the Kingdom of God are called to dedicate themselves to it. Likewise Peter wrote, "As He who called you is holy, be holy yourselves (i.e., dedicate yourselves) in all your conduct." Similarly Jesus, in His prayer for His disciples, and for us, prayed to His Father, "Consecrate them in truth; thy word is truth. . . . For their sake I consecrate myself, that they also may be consecrated in truth."

Those men who have been truly dedicated to knowing God have been the greatest benefactors of the human race. Their contribution to our well-being has been incommensurably greater than that of the greatest scientists and statesmen. They have been as Jesus declared, "the light of the world." This is hard for the materialist to believe, but it is true. A pervasive spiritual influence extends from the knower of Truth to all mankind. Although this influence is invisible and often unfelt, it is nevertheless a tremendous healing and inspiring power. It is not transient, but eternal. It removes suffering more surely than any physical remedy; it reforms all things; it is the salvation of the world.

If we are wise, we will honor above all others those men who have given themselves to knowing God and to proclaiming the Truth about Him. We will do more than this. We will emulate them, for what they have done we can do too. We will give ourselves first to knowing God; for we are, as Paul said, called to be dedicated. We are they for whom Jesus Christ consecrated Himself, that we also might be consecrated as he was.

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SPIRITICITY JANUARY 1953

LOVE FOR GOD IS ESSENTIAL

By Alden Truesdell

It is pleasant to receive the approval of the public. The homage of the elite is a flattering justification for conformity to its standards. The offices and titles men bestow upon one another are evidence of a certain sop for sure frustrations. Men know that they can be better than they are, but most of their recognitions of merit are only stopgaps between their capacity to be and their willingness to practice.

Some justify the sense of righteousness by a love of, and an absorption in, the Scriptures. Many religious bodies advocate the committing of parts of the Scriptures to memory; and good churchmen can reel off Scriptural statements in copious quantity, to the consternation of the admiring, or envious, public. But, if the ambitions are satisfied with the approvals and rewards of public opinion, and the heart is filled with many, many persons, and the mind is a filing cabinet for Scriptural statements, then there little room in any of these departments for the love, instruction, and reward of God. "Ye search the

Scriptures"; Jesus Christ said, "for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."

Some men love each other to distraction, not because of the discovery of lovable qualities, but because of a belief that love must have an object in the form of person or persons. This quality of brotherly love is to be commended, but it is not the highest expression of love. Love in its purity, love at its fountainhead, is strictly an exchange between God and His creation. Until an upsurge of the affectional nature is experienced, a movement that is in no way dependent upon outer objects or even former memories, man still has vital and unforgettable experiences to anticipate. These experiences have to do with the inner man of the heart and the God in whose Image and Likeness he is made.

When anyone has the love of God in his heart it is very obvious, and yet its effects may seem unattractive and possibly undesirable to the one whose heart is filled with other objects. Love is so unselfish that it seems silly to the one who knows how to look out for himself and how to do others before he is done by them.

Love has sufficient scope to encompass easily such as are at enmity with themselves. Love is so un-self-conscious that it is able to bless those who hate; for, where love is, hatred is an unknown quantity, and the hater is just another object of affection. It is only love that is able to pray for those who practice spite, revenge, and misuse; for such practices are but futile fumbblings in its presence of efficacious spiritual service. It is love that has the capacity to foresee wars and rumors of wars, nation rising against nation - yes, and even apocalyptic crusading of the forces of good and evil - and still retain the wisdom to "let patience have her perfect work." "Love suffereth long and is kind."

A criticism of the Christ Truth is directed toward Its policy of non-resistance. Love does not seem to be a dependable protective agency; neither is it easy to see how love could go forth "conquering and to conquer." The argument against this doctrine might be a hypothetical test. For example: What would happen to a company or regiment of men going forth armed only with love against a belligerent and well-armed enemy? If they tried it as an experiment and without sufficient preparation, they would no doubt be liquidated. But no adherent of the policy of love would approve of such a test or submit to it as an experiment. A regiment of men, however, who could become filled with the quality of Love Itself, could, by falling in love with Love and rising in love with God, change the entire decision that caused the conflict in the first place.

We have on occasion referred to love as a secret weapon, and so it is. Love is the secret weapon of Christianity and of civilization. A regiment of men like Livingston, who made himself understood by primitive savages in the jungles of Africa by his attitude of loving-kindness toward them, could no doubt subdue an armed force by the power of love. Such a group would have been prepared so completely as to turn aside all personal pettiness and call forth a response of Reality Itself; for Love, which is God, is in all creation, throughout all nature. If one could know this, and know this only, he could overcome all enemies by loving them into friendship.

There is an actual record of a regiment that chose unanimously to place itself in the care of Divine Protection. The chief instrument by which this practice was activated was a daily repetition of the Ninety-first Psalm. The

record states that, though this regiment was in actual and active combat, there were no replacements. Our own experience with our own men in service was equally satisfactory: no casualties, no gold stars.

Recently short sighted psychologists have been advising parents to let their children work out their hatred by throwing darts at an effigy of the object of that hatred. This is truly a case of the blind leading the blind, and both falling into the ditch. This practice has been prevalent in the jungles of Africa, and has been practiced by the ignorant and emotional in the southern swamps of this continent under the name of voodoo.

There is a sure and scientific relief for the pressures caused by the congestions of civilization, but it goes deeper than psychology is able to investigate. It enters into the interior realm of soul and spirit, where psychics and psychologists lose continuity of reasoning. It enters into that realm where a man finds himself to be but an instrument in the hands of a seemingly invisible Scientist, who untangles soul forces and quickens spiritual responses. Here, oblivious to psychological case histories, one is ushered into obviously superior practices, which correspond with some of the copybook axioms identified with the age of innocence. Here the formerly cryptic statements of the "Now I lay me down to sleep" era are found to take on new meaning. It suddenly seems sensible to forgive sins, debts, or transgressions. It begins to sound like a reasonable reaction to love enemies and to pray for those who have despitefully used the petitioner. Somehow it seems a most logical and laudable practice to love God - a formerly unknown quantity, but now immanently knowable. And it is in this secret conference in the deep recesses of soul that one finds he has a surprising Ally, One who is able to do all those things that have been surpassingly difficult. For example, that nasty neighbor or intolerable in-law, those person who are unforgivable: God can, and will help in the conduct of these cases.

Once one has learned the art of close conference with God in his midst, he begins to take on some of that God's qualities and characteristics. He begins to become like that One whose very nature is loving-kindness and tender mercy. And even though the person involved is close and the hurt deep, God takes such situations to Himself and forgives and heals and restores the entire situation to a state of improvement little dreamed of. At Jesus Christ's time of great crisis, when He was torture, in pain, being done to death, He took advantage of this magnanimous service by looking up and saying, "Father, forgive them; for thy know not what they do."

This attitude of loving and forgiving the unloving and unforgivable is requisite in the application of the law of Love as a weapon and as a resurrecting agency. We can see, therefore, why the practice of love has not been prevalent. The fact remains, however, that, if anyone will make the choice of applying this guaranteed method of subduing enemies, he will find it yielding amazing results in the relief of congested energy without aid of effigy. He will find it also exposing a gratifying sense of growth from three-dimensional confines to dimensionless relationship in which perfect Love casts out all kinds of fear and covers such a multitude of misconception as to substitute right conception, immaculate conception, Christ-conception.

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AN INTERPRETATION OF PSALM 27

By Nell Truesdell

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid."

Why do we fear? This negative response is the result of our not knowing that God enlightens and delivers us in any moment of need for illumination and freedom, and that God is the enduring power of our life. We cast about in the outer realm for knowledge, protection, and sustenance. We depend upon relatives, friends, or material investments to help us in times of distress, only to experience the frustration of disappointment. We study to gain knowledge, so that we may be equipped to attain a desired goal, only to be destitute of the knowledge essential to grasp some unexpected opportunity. We build up strong bodies to insure long life for ourselves, only to discover an inherent weakness in our makeup, which threatens us with loss of life.

"When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

The wicked, the enemies and foes, and the host are all aspects of evil, which are the abominable formulations of man's imagination. They have no substance, no reality; they are inventions of man's intellect. Though they appear to have objective existence, they are subjective delusions. Why can we say this? For the reason that these threats against our well-being and sense of security abide only as idle thought formulations in the consciousness. The instant we feel that our heart shall not fear, they vanish and we stand secure, confident of God's protective Presence.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble he shall hide me in His pavilion; in the secret of His tabernacle shall He hide me: He shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

Vision from the heart, set upward, straight toward God, causes a man to remember that actually he longs for the house of the Lord. Momentarily, he glimpses the fact that he has long desired to abide with God, to seek information about Him, and to enjoy His protective Presence at all times, although he has not heeded this desire, which has been buried under the distractions of daily existence. Assurance of God's abiding Presence impels the offering of joyful praise to the Lord.

"Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek."

Here, again, the Psalmist forgets that God dwells in his heart. He uses his voice to call for the help that is already with him. He thereby illustrates

man's tendency to weave from confident rejoicing in the omnipresence of God to painful sorrowing at the supposed absence of God. Notice also how the admission of God's Presence stems from the heart: "My heart shall not fear. . . . My heart said unto thee."

"Hide not Thy face far from me; put not Thy servant away in anger; Thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up."

Sorrow wraps a man in black clouds, so that he feels cut off from God. The sense of loss or misfortune causes bitter suffering and gives rise to loneliness and grief. Usually, when the depths of emptiness are reached, the vision toward God clears, and the petitioner longs to know the way to return to God.

"Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine own enemies; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

The human beings surrounding a man are often scapegoats for his own imaginary shortcomings. A man can say, "My enemies are my many me's, my many thought formulations that harass me." Actually a man is the victim of his own false accusations against others. These accusations are the hostile adversaries that assail his peace and security. They are the inhabitants of his own household (consciousness), which mislead him into believing that persons and things in the objective world are set against him, so that he must struggle and compete with them to get what he things belongs to him. Such a conclusion is false. A man copes with nothing more than his own imaginary Frankenstein, but he feels that the monster he himself has formulated is inherent in the people about him.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

One practice only will deflate the destructive monster, which threatens utter ruin: vision of the heart directed toward God in the midst of consciousness. Thus Zephaniah declared, "The Lord thy God in the midst of thee is mighty." And Jesus Christ voiced this same, primary principle when He instructed, "Watch ye therefore; . . . And what I say unto, I say unto all, Watch!"

Watch God from the heart; be confident in Him.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

JANUARY 1953

1. God is ABLE to make ALL grace ABOUND toward you.
2. The BELOVED of the Lord shall dwell in safety.
3. God hath from the beginning CHOSEN you.
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5. I DELIGHT to DO Thy will.
6. Thy Name, O Lord, ENDURETH for EVER.
7. Great is Thy FAITHFULNESS.
8. Thy GENTLENESS hath made me GREAT.
9. Thy right HAND HATH HOLDEN me up.
10. Thou upholdest me IN mine INTEGRITY.
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12. Let us JOIN ourselves to the Lord.
13. The earth shall be full of the KNOWLEDGE of the Lord.
14. The LIVING God is among you.
15. He shall MINISTER judgment to the people.
16. The Lord's mercies are NEW every morning.
17. Whosoever is born OF God OVERCOMETH the world.
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19. The Lord hath PLEASURE in the PROSPERITY of His servant.
20. In QUIETNESS and in confidence shall be your strength.
21. In RETURNING and REST shall ye be saved.
22. SURELY He SHALL deliver thee.
23. THE TRUTH shall make you free.
24. Apply thine heart to UNDERSTANDING.
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26. Thine, O Lord, is the VICTORY.
27. Thou art WORTHY, O Lord, to receive glory and honour.
28. Thy YOUTH is renewed like the eagle's.
29. The Lord is Good.
30. His mercy is everlasting.
31. His Truth endureth to all generations.
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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.