

## BY GRACE ARE YE SAVED

By Alden Truesdell

"Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

In our ongoing in Truth there are apt to be many different actions and reactions. Among these there will be the stimulation of the intellect by the use of affirmations and denials that will produce a state of positive assurance, or what is called "a positive mental attitude."

Here is where many practitioners abide for all time and do fairly good work - worshipping, if anything, the positive thought. But ignorant thoughts can be positive without association with wisdom. Insistence upon this one practice of affirmation exclusively, even after it has served its purpose of tuning in upon the Spiritual Department of Being, can be retarding. So the old metaphysical slogan of "Hold the thought" must give way in season to an invitation to look up higher, to come unto Me, to follow Me, to come and see.

Those who have followed off after the more quiet and unassuming spiritual nature have entree into an inheritance incorruptible and a life of eternity. On this circuit the tone is quietness. Peacefulness; and the response from Above is grace.

Grace is not just a name we may give to a baby girl or a title we give to some dignitary. Grace is as real as sunlight, more powerful than any miracle drug, and more lasting than any person. Grace steals into consciousness like a thief in the night; and, once one has been fortunate enough to become a recipient of grace, he had better let it have its perfect way with him. Grace will enable him to see the Son; grace will relay to him the Holy Spirit.

Grace is God's refining action and miracle-working power. Grace makes itself known for what it is: God's formula for redemption, for restoration. Nobody can do much about grace; quietly efficient, it goes about its business of rehabilitation until its recipient is qualified to receive the out-pouring of the Whole Spirit - or the baptism of the Holy Spirit.

"By grace are ye saved through faith: and that not of yourselves: it is the gift of God." Once one has experienced this grace, he is advised to surrender to it, even to the neglecting of some things he believes to be of utmost importance. For the reception of grace is what he has been seeking in all his "important" actions and in all his religious rituals. So if one finds himself to be the recipient of grace, he may drop everything else for the time being, to permit himself to be prepared for his ultimate saturation with the Holy Spirit; for this is bound to come if grace is permitted to do its anointing work.

In the Acts of the Apostles we read: "With great power gave the apostles witness of the resurrection of Jesus Christ, and great grace was upon them all." There is much mention of grace in The Acts. Of Barnabas, sent forth at the time the Gentiles were being indoctrinated, the report says: "When he came, and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

Grace was a discernable gift of God that meant much to these men of the New Dispensation. By it they were able to determine the authenticity of the teaching and the genuineness of the teacher. Grace was the distinguishing mark of the truly ordained man of the Gospel.

Paul joined Barnabas. Of their ministry we are told: "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." (I give these Scriptural accounts because in them we have the original vitality of the Gospel, as it flooded the awareness of the people who knew Christ. The records of Jesus and the disciples are dependable records for all who are interested in this more excellent way of life.)

Paul makes much of grace, which he sees as a gift through Christ, by whom he says "we have received grace and apostleship." Paul imparts "grace and peace" in many of his greetings, as "To all that be at Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ." Again, Paul speaks of being "justified freely by His grace, through the redemption that is in Christ Jesus."

The Apostle John wrote: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. . . . And of His fulness have all we receive, and grace for grace."

We see how important these men considered grace to be - these men who did what they did and were what they were because of the grace that worked in them. So Paul declared: "We have access by faith into the grace wherein we stand, and rejoice in the hope of the glory of God."

Grace comes to anyone who is justified by faith in God; faith is of course belief in God. The record says, "Abraham believed God, and it was counted unto him for righteousness." And so, as far as we are concerned, grace is a response from God to the belief we have in Him.

By grace we are; by grace we are changed; by grace we are saved through faith, and that not of ourselves, but it is the gift of God.

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SPIRITICITY January 1960

THE TEACHING OF JESUS  
(John 19)

Paraphrased By Nell Truesdell

(PILATE TURNED Jesus over to the soldiers, who whipped Him, put a crown of thorns on His head, flung a purple cloak around Him, slapped, and mocked Him, saying, Hail, King of the Jews! Plainly worried, Pilate again went out to the Jews to plead for Jesus. But when Jesus was led out wearing a crown of thorns and the purple cloak, the chief priests and officers yelled, Crucify! Crucify!

(Pilate shouted back: You take and crucify Him; I find no wrong in Him. The Jews cried: By our law he ought to die; He made Himself out to be a Son of God!

(This frightened Pilate, who returned to the praetorium and asked Jesus, Where did you come from? When Jesus did not answer, Pilate said, Do you refuse to speak to me! Don't you realize I have the power to crucify you or to release you! Then Jesus answered Him:)

- - If authority were not given to you from above, you would have no power at all against me. For this reason, he who delivers me up to you bears the guilt. - -

(More uneasy than ever, Pilate again went out to plead for Jesus, but the Jews shouted: If you let this man go you are not Caesar's friend. Whoever makes himself a king is against Caesar.

(Steeling himself, Pilate brought Jesus out and sat down at a spot called the 'mosaic pavement' - or Gabbatha in Hebrew. [It was nearly noon and time for preparing the Passover.] Pilate said to the Jews, Behold your King! They yelled back, Away! Away! Crucify Him! Sarcastically, Pilate asked, Crucify your King? And the chief priests retorted, We have no king but Caesar. Then Pilate gave Jesus over to them to be crucified.

(Jesus carried His cross to the hill called 'the place of the skull' - Golgotha in Hebrew - where they crucified Him and two other men, one on each side with Jesus in the middle. Pilate wrote a sign in three languages: Hebrew, Greek, and Latin, and put it on Jesus' cross. It read: JESUS THE NAZARENE, THE KING OF THE JEWS. The chief priests complained to Pilate, Do not write: THE KING OF THE JEWS, but: HE SAID, I AM THE KING OF THE JEWS. And Pilate answered, What I have written, I have written.

(After the soldiers crucified Jesus, they divided His garments into four parts, one part for each soldier. The seamless tunic they agreed not to tear up, but to cast lots for.

(Jesus' mother, His aunt, Mary wife of Cleophas, and Mary Magdalene stood by His cross. Jesus said to His mother, Woman, there is your son! To John, the beloved disciple, standing by, He said, There is your mother. From that hour, John took Jesus' mother into his home.

(Jesus now knew that all was finished; so, to fulfill the Scripture, He said:)

-- I thirst. --

(Nearby stood a jug of vinegar; the soldiers soaked a sponge, put it on a spear, and raised it to Jesus lips. When Jesus had tasted the vinegar, He said:)

-- It is finished. --

(His head fell, and He died.)

(Because it was the preparation for the Passover, the Jews besought Pilate to have the legs of the three crucified men broken and the bodies removed from the crosses; for the next day was a Sabbath - a special Sabbath. Pilate gave the order, and soldiers broke the legs of the two other men; but when they came to Jesus, they saw that He was already dead. A soldier stabbed His side with a spear, and out flowed blood and water.

(He who is writing this - wrote John the Evangelist of himself - saw it all, and what he writes is true; he knows it is true.

(These things were done that the Scripture might be fulfilled: Not a bone of Him shall be broken. And in another place it says: They shall look on Him whom they have pierced.

(In fear, Joseph of Arimathaea secretly asked Pilate to let him take Jesus' body away. Pilate consented. Nicodemus, who had secretly visited Jesus at night, joined him; he brought a hundred pounds of spices. Together they wrapped Jesus' body in linen with the spices and placed it in a new tomb in a nearby garden.)

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SPIRITICITY January 1960

SOME WORDS OF THE NEW TESTAMENT

(continued from last month)

By Dr. Robert Applegate, Jr.

"WHEN THOU doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

The word "hypocrite" is simply a transliteration (English letters in place of Greek ones) of the ordinary Greek word for an actor on the stage. A "hypocrite" is a person who is playing a part, who is pretending to be something he knows he is not. On the stage, of course, this is perfectly legitimate, because everybody knows that it is a play; but in our everyday life it is not so good (although quite common); and in religion it is abominable.

If a person pretends to be holy: if, in order to be seen by men, he plays the part of a qualified spokesman for God when he has not even known God; or if he pretends to be generous when he is only seeking admiration, then he is an antichrist. For men are apt to take him seriously. People are either taken in by him or they are repelled. They say, "Isn't he wonderful!" Or, if they are more perceptive, they say, "If that is what religion is, I don't want any part of it."

Organized religion is, and always has been (in all ages and in all countries), full of actors: men who are playing a part in order to be seen and applauded by men. They put themselves between men and God, because the simple see them and go no further, and the perceiving see through them and go no further. These actors neither enter into the Kingdom of God nor permit others to enter.

There is, in an old Arabic book, a saying attributed to Jesus that well illustrates the point:

"O doctors and teachers of the Law! You have sat down in the way to the world to come; you do not walk in it yourselves in order to reach heaven. But the ignorant is more excusable than the learned."

Incidentally, Jesus' statement about the blowing of the horn was literally true at the time he made it. The ram's horn trumpet was blown to summon the people to prayer and fasting in a time of crisis (a drought, an attack of locust, or an invasion). Then there was a solemn procession through the streets, and at this time the rich ostentatiously made their gifts. Today, of course, we don't do that; but we usually make sure that at least someone knows how much we have given - so proving that we do not believe Jesus Christ's statement that the Father sees in secret and rewards openly.

Further on in the Sermon on the Mount we come to the words: "If thine eye be single, thy whole body shall be full of light." The Greek word translated "single" is haplous. One meaning of this word is "clear," or "healthy"; and the meaning of Jesus' statement seems plain, if we consider the physical analogy.

If your physical eyes are clear and health, then you see well. Your whole body - or awareness - is full of the physical light of this world. But if you have cataracts on your eyes (and there was a lot of this in Palestine because of the hot, dry air), then you see everything as though in a cloud; your awareness is full of darkness.

Similarly if the eye of the soul is healthy, your consciousness clearly sees the spiritual realities. But if the eye of the soul is clouded over by anger or desire or self-seeking or wondering about what men are thinking of you, then your consciousness is full of darkness. You are blind.

And, let us not kid ourselves - we are all at least half blind. If we recognize this, we are fortunate; for it is not to the well that Christ comes as the Physician, but to those who recognize and admit their sickness.

(To be continued)

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SPIRITICITY January 1960

THE LORD'S PRAYER

(continued from last month)

Anonymous

GIVE US THIS DAY OUR DAILY BREAD

TO BE receptive to the daily distribution of the Bread of Life man must approach daily the door of the Heavenly Mansions. On the wings of resurrection he must elevate his receptive consciousness to the naked Light, the true Being of God Essence, even as a flower raises its face to meet the sun.

There is no begging, no soliciting; there is only an abiding, a waiting. The Holy of Holies opens when all is serene and silent and the soul bares its native image to bask in the Image of the Heavenly. The Holy Bread, the essence of unchanging Being, is ours and nothing is withheld. "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." So abundantly does the Father feed those who trust in His resources. The natural man is not fed in this fashion, for his appetites require a coarser food for his gross nature.

The body of man is threefold, man being a threefold being - spiritual, mental, animal. All his bodies must be fed continually. If the physical animal alone is favored while the higher vehicles are given no consideration, the whole man is out of balance. We are advised by the Greek Initiate to ask daily, to seek the Heavenly Bread for the nourishment of the complete man.

"Give us!" By this attitude of expectancy we establish a contact with the Eternal Spring of Living Substance that flows copiously unto the soul of pure delight. "I am come that they might have life, and that they might have it more abundantly." Facing Deity, man should understand that, when he asks, he must expect satisfaction for his complete nature, realizing that the whole man hungers and thirsts.

Forgetfulness, indifference, the failure to do our part, evidently are the reasons many do not share consciously in this daily outpouring of our Father. We must make this approach in consciousness continually - daily - if we expect the fulfillment. Being daily alert, spiritually on our toes, we keep the channel open and free.

"Pray without ceasing."

"Freely ye have received, freely give."

"God loveth a cheerful giver."

Truly there must be cooperation, for giving and receiving are aspects of the same law. The law operates when the consciousness is full of cheer. By joy the circulation of forces is increased and intensified. There must be joy, gladness, harmony, before the law can fulfill its purpose.

When man adopts the system of regularity, the Father draws nigh to animate His creation. Just as the physical appetite for food demands three meals a day, so do the mental and spiritual faculties require the regular stimulation of invisible food, that they may increase and expand and serve man in their intended capacity. The whole man must be fed.

Always man must recognize and acknowledge that he is a spiritual embodiment - living, moving, and being daily sustained by his Heavenly Father. So "blessed are they which do hunger and thirst after righteousness: for they shall be filled." Our daily Bread is not something that depends on man's production, which can be cut off; but it is Bread of a higher production, whose quality or quantity never fluctuates. Its supply is never jeopardized. It is sufficient unto every need.

"The Lord, the God of hosts, shall be with you, as ye have spoken."

The light and illumination of the spiritual man, the diversity of Divine Ideas, the wisdom and power to accomplish - all are coexistent in the Bread of Heavenly Forces that feed daily the spiritual Being of man.

Man has become body-conscious, giving much attention to vitamins and minerals, breathing and exercise. But he has gone further than this, giving attention to the advancement of his mind and his mental faculties. Hence we find him today delving into the science of mind, discovering that "thoughts are things." We find him awakening to the fact that he is equipped to think his way back to God.

"Man is mind, and evermore he takes the tool of thought and, shaping what he wills, brings forth a thousand joys, a thousand ills."

Recognizing the One Divine Knower of the Universe to be the only Mind, man is learning to center his attention in the Divine, thus becoming more responsive to the God-Mind. So does he place himself in Heaven's perpetual bread-line to receive the Heavenly Manna - not manna for this world alone, but manna for the complete man, that of a truth it may be comprehended that man lives and moves and has his complete being in God.

It is obvious that the natural man is nourished and sustained by the Heavenly Man; for, while it is true that a variety of good supplies and minerals and food elements required to repair the physical form and keep it intact, they do not provide the life. The Living Bread of Life itself is the Bread of Heaven, of which we are told to partake.

(To be continued)

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

January 1960

1. My heart standeth in AWE of Thy Word.
2. Let the BEAUTY of the Lord our God BE upon us.  
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4. He CARETH for you.
5. Thy DOMINION reacheth to the end of the earth.
6. EVEN from EVERLASTING to EVERLASTING, Thou art God.
7. There is FORGIVENESS with Thee.
8. The entrance of Thy Words GIVETH light.
9. Thou art HOLY.  
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11. IN Thy Presence IS fulness of joy.
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.  
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18. The Lord OUR God is ONE.
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 plentiousness.  
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25. UNDER His wings shalt thou trust.
26. VICTORY is of the Lord.
27. WATCH ye therefore, and pray always.
28. My YOKE is easy.
29. See my ZEAL.
30. Know ye that the Lord He is God.

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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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SPIRITICITY is the working Power of the Spiritual Principle,  
As electricity is the working power of the electrical principle.