

MINISTRY

By Nell Truesdell

WHILE PAUL was in Ephesus, he baptized disciples in the Name of Jesus Christ and spoke of things concerning the kingdom of God.

"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19:11-12)

In the Epistle to the Hebrews we read:

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . . How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him: God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to His own will?" (Hebrews 2:1,3-4)

Just as the sick who touched Paul's garments were healed by the invisible spiritual emanations that came from them, so the woman who had suffered an issue of blood for twelve years was cured the instant she touched Jesus' clothes. (See Matthew 9:18-22)

Both Jesus and Paul gave health and cure to persons near or far. Often great distances separated these ministers of God from the persons who needed, and who received, help.

As you hold this (or any) copy of SPIRITICITY in your hands and read this and the other articles, you may receive a healing that meets your need. The same quality of spiritual ministrations that emanated from Paul's garments are carried to you from this ministry of the Christ Truth, because we are dedicated solely to spiritual labors for the benefit of others. With Paul we may say:

"Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing. Who is qualified for this career? I am, for I am not like most, adulterating the word of God; like a man of sincerity, like a man of God, I speak the word in Christ before the very Presence of God."

Spiritual ministry is like the perfume of a rose that freely wafts from the flower into the atmosphere and may be enjoyed by anybody able to scent its fragrance. The perfume, we know, arises from the very heart of the flower. In like manner, ministrations of the Spirit through man rise from the heart of one wholly devoted to the sacred service of spiritual ministry. Such a one is able to give not only testimony to the Truth of God, but, by the manner in which he lives, observable evidence that supports his professions of faith. With painstaking care, that minister equips himself with an awareness of spiritual verities that enables him to serve his fellow man with discriminating accuracy. He cultivates a consciousness of Christ, so that the things of God become knowable qualities and principles with which he is intimate at all times, under all circumstances. No matter what the call for help, he is able immediately to

become the channel for the exact answer to flow to the petitioner. His direct attention toward God within him makes him a free channel for Spirit. Then its emanations of healing (or prosperity) go forth and unerringly reach the target.

How many persons do you know who are completely dedicated to the one specific assignment of giving constant, unremitting attention to God? How many years do you think it takes a woman or man to mold himself into a dependable practitioner of the Christ Truth? In this jet age we are apt to think that all one needs to do is to read a book of How To and quickly become expert in the things of God. But the ambitious person who wants to impress others with his pseudo-spirituality is soon found out. His emptiness is as sounding brass; all who hear that tone know it for what it is.

Divine healing not only repairs ailing bodies and minds, but it gives enlightenment that refreshes and re-invigorates the whole man. And such healing spreads through the consciousness with the added reward of prosperity; it gives a sense of sufficiency that becomes manifest as usable bounty.

We know that, in calendar-time, the period of preparation for spiritual ministry stretches into decades. Even after thirty-five years of dedication a practitioner realizes that he is at the beginning of his career of ministry in the Christ Truth.

No "truth" but the Christ Truth is vital, for any system of healing practice evolved by a brilliant intellect is cold and lifeless. It lacks the vital spark that gives power to ministry. The intellect has no life-giving essence. The intellect is governed by the human will, which chooses between "right" and "wrong," judging according to the appearance.

But the Master Jesus Christ cautioned man not to judge by the appearance. It is impossible for human judgment to see all around any problem; and because this is so, a practitioner trusting his own judgment and giving personal advice to another is apt to go astray and unwittingly draw his client into failure.

Call a practitioner of Christ Truth for help and instantly he centers his attention on God in his midst - not on your problem. He knows that God is present with you. No matter how much you appear to suffer, his attention does not waver or reach out to you to console you temporarily. But in the Sanctuary of God, within him, he lets God-Activity be free so that you may perceive and receive It, just as you might scent the fragrance of a flower growing at a distance from you. If you do not, by doubt, cut yourself off from help, your problem will dissolve.

(To be continued)

SPIRITICITY March 1961

BORN OF SPIRIT

By Alden Truesdell

MEN WILL counterfeit anything of value. Clever artists sell spurious paintings; while other artists try to outwit the government by making a competitive brand of money. But the counterfeiters are especially pernicious in

religion because they deceive many who are sincerely seeking their spiritual heritage.

"Except a man be born again," Jesus said, "he cannot see the kingdom of God."

We wonder about the spiritual birth. Birth is itself a mystery and a miracle. If we think about our own birth into the world, we will have to admit we know little about it. We must concede we had practically nothing to do with it. We cannot even remember our status before being born into the world.

Just so will we forget our present circumstance when we unfold into full spiritual awareness. The things we are aware of at the present will still be right where they are, but our relation to them will be different. The world, the flesh, and the devil will go right on; but we will be oblivious to their machinations; for they will all be serving us in our spiritual estate, just as, now, all that is in the unconscious is serving (or hindering) our minds and bodies, without any conscious direction on our part.

We are born into the world that we may be born of the Spirit. We are placed in the world that we may have a base of operation. As a scientist is placed in a laboratory to see what he can discover of the laws of nature, we are put in the world to be made aware of what manner of spirit we are.

In this work we are told to be selective. We are instructed: "Beloved, believe not every spirit, but try the spirits whether they are of God."

The personal, familiar, and discarnate spirits will come to all who are spiritually seeking, to see if they are receptive to some expression more selfish, more self-indulgent, than spiritual growth. We are told the best way to test them is to inquire as to their credentials - whether they are of Christ-Truth quality. If they come in the Name of Jesus Christ, welcome them; if not, reject them.

These sensuous, psychic entities are quite subtle, requiring real Christ-Truth insight to discern; so that is what is recommended: Christ-Truth insight, the understanding used by Jesus when He commanded these intruders to come out of His patients. In one instances He gave them permission to enter the hogs, which they resemble, for they all favor self-indulgence. He described them as coming in sheep's clothing, but as being wolves in intention and appetite.

We are not devil-battlers, but we save our time and your time by eliminating unprofitable experiences through setting up a standard by which we are protected. This frees us from the trial-and-error system and streamlines us for rapid progress. It expedites our return to the Father's House, where awaits our own Christ-Truth heritage of sonship.

In the matter of rebirth, we anticipate improvement. We know not what we will be; but we know that when we see Him we will be like Him. Our report from Jesus tells us this; for He said: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

Because of His break-through of the congealed consciousness of the race, because He has broken the trail and pointed the way, things will come more easily for His followers. The aspirers may seem to get bogged down; they may see things coming to pass that do not look progressive; but they are told:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . There shall not an hair of your head perish."

Spiritual birth is salvation; and salvation is healing: a restoration to wholeness, completeness, reality.

Spiritual birth is being born into godliness, which is a state of spiritual sufficiency, where everything less than spiritual perfection is unreal, untenable, unwelcome - and so must pass away. Thus disease is relegated to the nothingness out of which it came. Disease came forth from nothing; it returns to nothing. Man came forth from God; man returns to God. In so doing, he seems to be lifted up and established into a state of being that is new, strange, and better. Yet somehow it seems familiar; he has a feeling of having been there before.

There is no need to settle for anything less than the best and the most God has to offer. We need accept no substitute; we may be protected from counterfeits. We do not have time to waste with any presumptuous presentation of adulterated doctrine not able to stand the Christ-Truth test.

Our business of being reborn into our Christhood is too urgent for us to be enticed by something claiming to be just as good or even better. If some popular presentation of so-called "truth" strains at the high quality of the Christ-Truth Doctrine, that presentation holds no benefit for one who has been a partaker of a true Christ-Truth teaching.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

oo0oo

SPIRITICITY, March 1961

PAUL'S LETTER TO THE ROMANS

By Robert Applegate, Jr.
(Continued from last month)

PAUL'S LETTER to the Romans has influenced men's lives more than any other letter because Paul had something to say that is vital to everyone, and he knew what he was talking about. He expressed himself forcefully, authoritatively (if not always clearly), because he knew that what he said was important and that he had been commissioned by God to say it. This sounds to modern ears like rabid religious fanaticism - but what if it happens to be true?

Paul dictated his letter at the seaport of Cenchrae in the winter of A.D. 56-57. He wrote to introduce himself to the Christian community at Rome. He wanted to go to Spain and he hoped to stop at Rome on the way, in fact to make Rome his base of operations.

But he was unknown at Rome, except by reputation; so he wrote to introduce himself and, to tell of his plans. But he says almost nothing about himself. His letter is a statement of his faith, of the message that he proclaimed wherever he went. To him, this belief was what he was; it was the most important part of him. So to introduce himself, he states his belief. And in this letter to his friends at Rome we have the most complete statement of Paul's belief, of his message.

This much we know. There may have been other reasons for Paul's writing. He may have been asked to write to settle some disputes within the community, particularly disputes between Jewish and Gentile members. That is a guess, although a pretty good one. That would explain why he emphasizes that there is no hope for either Jew or Gentile apart from Christ, that both stand on equal footing before Him who is no respecter of persons or nations. That would be why he reiterates so strongly that it is only by faith in Christ and reverence for the Father that anyone stands (whatever his background), that there is no excuse for either looseness or superiority. In any event, Paul insists that without Christ the Gentiles are hopelessly corrupt and the Jews are hopelessly arrogant, but in Christ they are both a new creation. Only by faith in Him do they stand.

The Jews may be taken as those who expect the world's good to come from religion; the Gentiles, as those who expect it to come from science and government and social reform. So we may translate these two terms "religionists" and "intellectuals." This brings the letter right down to the present day. It is justified; religionists and intellectuals are precisely what the Jews and Gentiles were in those days. Paul starts his letter:

"PAUL, a slave of Jesus Christ, called to be an Apostle, set apart for the Good News of God, . . . to all who are in Rome, beloved of God, called to be dedicated (or, spiritual): kindness to you and Peace from God the Father and the Lord Jesus Christ.

"The Good News was foretold by the prophets in the Holy Writings. It is the Good News about God's Son, who was descended from David according to the flesh, who was declared the Son of God in power through the Breath of Holiness by His rising from the dead.

"Through Him I have received kindness and the commission to call for the obedience of faith among all nations, for the Sake of His Name. Among the nations, you also are called of God."

This is just the formal opening of the letter, the "Dear . . ."; but Paul is so full of his gospel that it infuses itself into every word he writes.

So he refers to himself as "a slave of Christ"; i.e., one who is owned by Christ, who can have no will of his own, who must obey the wishes of his Master. He also refers to himself as an Apostle; i.e., an ambassador, an emissary. (The word "apostle" was common in this sense; there were all sorts of political as well as religious apostles at that time.)

Paul refers to Christians as those "called to be dedicated" (hagios). This word is usually rendered "holy," but that has a sanctimonious connotation today. Hagios means dedicated to God; and since anyone who is dedicated to God, or Spirit, becomes spiritual, hagios has that added connotation. This is what Christians are: called to be dedicated and so to become spiritual.

(To be continued)

SPIRITICITY March 1961

FOR BEGINNERS

Q. What can I do to work the works of God?

A. JESUS ANSWERED the question with a direct statement: "this is the work of God, that ye believe on Him whom He hath sent." (see John 6:26-67)

Our observation is that religious zeal often stimulates people to want to do "good works." They fail to realize that their zeal must be coordinated with wisdom and that, for a long time, their doing will be on the inner plane of their own consciousness. Even then the inward steps they take and the progress they make in understanding spiritual values will be of little avail unless they are coupled with humility and devout prayer; for these remind man that God is his goal.

Outer activity acts as a sedative in that it tends to dull man's awareness of a need to renovate his hitherto misused gifts of the Spirit. Whoever will first take the required time to cleanse his consciousness of human error will be moved, to his surprise, into the field of service for which he is best fitted.

If you earnestly want to work for your fellow man, first be still and look steadfastly inward toward the Divine in your midst; then, as you move outward in helpfulness toward others, you will not waste time, energy, or resources on projects that may harm rather than help either you or those others.

Q. In reading, I have discovered that some religious sects (not Jewish) observe Saturday as the Sabbath. What is your opinion?

A. The observance of Sunday ("the Lord's Day") instead of Saturday ("the Sabbath") as the day of worship seems to have started early in the churches founded by Paul. There are only three references to Sunday in the N. T., but they all seem to take for granted that it is the day of worship:

Acts 20:7: "When we had come together to break bread on the first day of the week, (i.e., Sunday), Paul talked to them. . . ."

I Cor.16:2: "On the first day of every week, each of you make an offering, having saved that with which the Lord has prospered you."

Rev.1:10: "I was in the Spirit on the Lord's Day."

The early Christian writings support this:

Didache 14: "When you come together on the Lord's Day, break bread."

Athanasius, On the Sabbath and Circumcision: "We keep no Sabbath day; we keep the Lord's Day as a memorial of the beginning of the second new creation."

Both Paul and the early fathers deprecated the overzealous observance of days, etc.:

Rom.15:5: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. . . . Let us therefore not judge one another any more."

Gal. 4:10: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

Origen (c.A.D. 240): "The weaker brethren being either unable or unwilling to keep every day in this manner, require some sensible memorials to prevent spiritual things from passing altogether away from their minds."

Q. I am sensitive to criticism. Can you help me?

A. It is quite possible that you are overly concerned and so interpret incorrectly what people may be saying about you. Close your outer ears and open your inner ears to the "still, small Voice" in your midst. What It tells you will be true and beneficial. Establish yourself as a son of God by claiming that you are, in the Name of Jesus Christ. Your concern is to know your own Christhood. Acquaint yourself now with God in a new and more companionable way; then you will know a peace that no one can take from you.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

MARCH 1961

1. ACCORDING to His mercy He saved us.
2. They took up the fragments that remained twelve BASKETS full.
3. The Spirit of the Lord shall CARRY thee.
4. He shall DELIVER thee.

*

6. God shall help . . . and that right EARLY.
7. Of His FULNESS have all we received.
8. GLORIOUS things are spoken.
9. HE HEARETH us.
10. God gave the INCREASE.
11. JUDGE righteous JUDGMENT.

*

13. The Lord bless thee, and KEEP thee.
14. LOOK upon the face of Thine anointed.
15. It is enough for the disciple that he be as his MASTER.
16. A great NUMBER believed.
17. By the OBEDIENCE OF ONE shall many be made righteous.
16. He will abundantly PARDON.

*

20. QUENCH not the Spirit.
21. I will clothe thee with (spiritual) RAIMENT.
22. Wait on the Lord and He SHALL SAVE thee.
23. TARRY here and watch.
24. The highway of the UPRIGHT is to depart from evil.
25. I was not disobedient unto the heavenly VISION.

*

27. The Lord giveth thee power to get WEALTH.
28. Let YOUR YEA be YEA.
29. Where is thy ZEAL?
30. The tabernacle of God is with men.
31. In His Presence is fulness of joy.

"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."

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