

KNOW THEM BY THEIR FRUITS

By Alden Truesdell

To say that Truth is everywhere evenly present in all people and in all things would be stating a general and obvious fact. To say that Truth is in Nature would be to make a safe observation, but to say that all things are representative of Truth or that all people know the Truth or that Nature, as it appears to be, is Truth would be to misjudge, misrepresent, and give false report.

To concede Christ Truth and Christ Purpose to anyone or everyone who belongs to a religious body or a metaphysical movement would be as confusing as calling a communistic state a democracy.

To say that all people know the Truth would be comparable to saying all people are educated simply because most of them have been to some sort of school. Those who have been obsessed with the desire for education or who have been obliged to obtain degrees know the single-minded concentration required in the process of initiation into the realms of higher learning. Such achievement is worthy, but is seldom made without exceptional application.

The physical man develops to a point by doing what comes naturally, but the educational processes are not such a general heritage. Erudition must result from a hungering and thirsting for knowledge, an obsession for learning.

How much more then will the Christ Truth require devotion, concentration, application, and even initiation and testing. Truth is everywhere, always was everywhere, always will be everywhere; but mankind is scattered and confused. Every man has turned unto himself -- his little self, not his true spiritual Self.

The treasures in heaven are amassed by skillfully saving -- hoarding, if you will -- the Christ Consciousness, which consists of the treasures of Wisdom and the heritage of Love. These treasures accumulate as surely as amounts increase in a savings account, if sufficient attention and cooperation are given in that direction. If a savings account is neglected, it will become dormant and static. If it is given spasmodic attention, it will grow spasmodically. If it is given daily attention, its growth will be steady and rapid. Amounts will increase; interest will mount up.

So it is with laying up treasures in heaven. Jesus indicated the process involved by likening the spiritual savings account to the natural growth of the mustard tree, which attains surprising stature from insignificant seed -- or the effect of yeast on three measures of meal -- or the entirely empty net cast out into the waters to be drawn in with a substantial collection of food with market value, a potential fortune in fish.

The man who plants seed will sell his produce to buy other things of value, no doubt the bread raised by the yeast, or the fish caught in the net. The baker and fisherman will buy vegetables, so that in actuality what is done for one and what one does is good for all.

Overflowing quantities of all things in every phase of activity in this country cause such surplus that a major national problem has arisen. Truck gardeners in southern Texas alone let tons of produce rot on the ground; the

government buys crops which would find no other market. Certainly there is a sufficiency of edible produce everywhere in this Nation.

There is no lack of grain with which to make bread or yeast with which it would be leavened. Even if we take our Lord's Prayer literally, it provides an overflowing supply of daily bread. There is no lack of bread; our bread line is bountiful.

There are, so we are told, more fish in the sea than have ever been caught; so we shall not want for our Friday fare. Even the housing shortage is being attended to: building units seem to come from nowhere, and gradually every vacant lot in every city is being filled.

Cars have reached the point in production where competition has reappeared and we have what is called a buyers' market. So with clothes and shoes. All the things man considers essential to his well-being are all about him in overflowing quantity.

Even money is circulating in such amounts that now a million dollars is simply the starting point for the development of any really profitable enterprise. Outstanding financiers are now rated in billion dollar brackets, and our President speaks confidently and rather casually of trillion dollar incomes for the Nation. The only place a shortage of dollars exists is in other countries, and we are trying to fill that deficiency as fast as we can throw dollars across the Atlantic.

Where then is there any need, any want, or any lack? Nowhere but in the consciousness of the individual. The race has instituted a whispering campaign against its own inherent nature. It has violated and sabotaged its own legacy. It has listened to gossip and believed a propaganda of lies. It sees lack where there is no lack -- even in the face of opulence. It sees weakness in the presence of strength.

One teacher makes the observation that Benjamin Franklin's Poor Richard's Almanac fostered an era of such thrift as to place our Eastern Seaboard under a state of penury, and foster a miserly outlook on life. On the other hand, Orin Swett Marsden wrote of prosperity and success right up until the day he died, a bankrupt. One of these men was saving for the proverbial rainy day; the other was whistling in the dark to assuage his own fear of lack.

Such surface rites are not sufficient. Men must be influenced by more fundamental and permanent operations. A prosperity based exclusively on psychological axiom will be of brief duration and of doubtful value. Prosperity includes right thinking and right utilization of the supply at hand so that nothing be wasted, but it also requires a fearless and right use of visible supply. There must be no penny pinching nor obsession to hoard. What is the Truth way of prosperity? How live richly, abundantly, and conveniently? How have the right attitude toward riches? The intensity of the business tycoon that enables him to amass a fortune is commendable. The push, the impulsion, the singleness of purpose: all these are indicative of how a man can be motivated by a determined desire and how desire is a motivating power. Even God's "desire" to make a universe and create a man after His own heart, in His own image and likeness, is the same urge on a universal scale.

The drive of the hard working divorcee, plying her husband getting habit of attaining alimony, indicates the reward which comes of tenacity of purpose and exercise of talents. Is this true prosperity? In themselves, all

expediciencies are substitutes; and if experienced apart from spiritual sufficiency, they are counterfeit.

It is hard for anyone who practices such potboilers to enjoy the true art of rich living. Rich living is the understanding of right things in right places and of correct values in proper categories.

The tycoon with securities, stocks, bonds, and currencies on deposit is helpless in extremities; and all of these would be useless on a desert island. The divorcee might seem to fare better in such a situation, but not much.

What would spiritual understanding accomplish under such circumstances?

Spiritual understanding is a gift of God, equally distributed to all men everywhere; but it is useful only to him who has learned its inherent technique. Once this technique is learned, a man need never again want for any good thing. This technique is seldom developed or practiced except in cases of extreme emergency. Then there must be a very definite turning toward and a complete dependence upon the Giver of all good and perfect gifts. A constant intimate and assured relationship with God is desirable; but, in the absence of such acquaintance, a frantic S.O.S. is permissible.

If we are to do the things Jesus Christ did, let us see how He met an emergency concerning supply. He checked the supply on hand. He assured His companions the supply would be adequate for the experiment. He told His followers to sit down in companies of fifty in an orderly manner. He took the supply at hand, He looked up to heaven, and blessed, and broke the loaves, and gave them to His disciples to give to the people. And the fish also He divided among them all. The supply proved to be adequate and overflowing; for at one time twelve baskets, and at another time seven, were picked up full after everybody had been satisfied.

Those of us who tithe know exactly what Jesus did and are well acquainted with that unassuming but all-competent Principle that finds unexpected values, pays ridiculous interest on the amounts involved, and goes casually about the business of providing treasure in every department of life, spiritual, mental, physical, and material. Such riches are the fruit of the practice of the spiritual way of life.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

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GROWTH

By Nell Truesdell

Growth toward understanding of the Principle of Truth seems to be a slow procedure. A student is apt to become weary in his pursuit of what he surmises is the one worthwhile attainment in this life. The way seems arduous, the goal remote; yet everybody who has made even a little progress in spiritual understanding insists that whatever effort is entailed repays any student a hundredfold in rewards undreamed of and unsuspected.

Consider the growth of a human being from childhood to adulthood. Is growth rapid? In a sense, yes. Viewed from the mature point of vantage, growth seems to have involved no time at all; and the adult admits how very little progress he had made in other phases of his being while he has been attaining physical maturity. Just to grow physically is evidently not the entire reason for existence.

When a person is fortunate enough to have been touched by Truth he begins to grow interiorly. Hitherto growth had been confined to the development of the outer body; now the inner man stirs and begins to clamor for attention. With most students this new manner of growth is so disturbing that they hush it up, put it to sleep (under pressure of the will), and simply vegetate, while they live out their natural life span. On the other hand, time seems to victimize a few who undertake to respond to the inner quickening, with the result that they lose their sense of values. Concluding that any effort they make is fruitless, they live under a false burden of failure and regret.

Frequently a person who awakes to the possibilities of attaining the spiritual life in this present world becomes so restless within that he begins to thrash about seeking satisfaction. Often he takes refuge in the senses, where he lives in a fool's paradise. He bases his theory of conduct in his feelings which never offer safe support for an enduring spiritual consciousness. He is apt to be lured into the belief that everybody and everything is spiritual. His worship falls into set forms adorned with beautiful music; he engages in delightful social intercourse with associates and friends of like tendencies; he enters into other activities approved by his crowd, which seem to give a lift to living but which prove ultimately to sap vitality and to reward with disillusionment.

Paul wrote to the Galatians, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not." Such words came from a man with stamina. He had the power to endure under all conditions and through all experiences.

When Moses led the children of Israel out of Egypt into the wilderness, they spent forty years wandering in dry places. The terrain in which they dwelt was awful in aspect; still it was there that they learned to participate in their innate manhood and began to understand that they were created free and not slaves. They learned about Yahweh, and they agreed to follow his Law for them.

They understood eventually that as long as they kept their agreement, Yahweh took care of them, watched over them, fed them, and gave them water to drink. When they forgot this agreement, they were in distress. All the while Moses, like a faithful shepherd, tended them, prayed for them, judged them, and blessed them. They needed the experience of dwelling in the wilderness with nothing to depend on but Yahweh and their agreement with him.

A serious Truth student spends a long time in the wilderness of his own consciousness so that he can put off the slavery of his belief in materiality. As he wanders (and wonders) he gradually learns to discriminate between what is Truth and what is of the world. This power to choose becomes his most valuable possession; for through it he serves whom he will -- God or the pleasant forms of worldly existence. To guarantee steady spiritual growth, the wise student chooses God, and in due season he reaps, if he faints not.

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ELIJAH

By Robert Applegate

(Continued from Spiriticity, August 1950)

The true greatness of Elijah, however, is revealed not so much by the stories about him as by the work that he achieved, which can be appreciated only in the light of history, by a comparison of the conditions in Israel before his advent and after it. As Arnold Toynbee has shown, religious syncretism, is a phenomenon that regularly occurs in the periods of the breakdowns of "civilizations." (1) In the Hebrew nation this tendency towards syncretism with neighboring religions had begun to manifest itself dangerously in the reign of Solomon. For Israel the process had been speeded up by the division of the kingdom and Jereboam's policy of encouraging the bull cult and deposing the priests of Yahweh, a policy that was followed also by the successors of Jereboam until, in the time of Ahab, the "Baalization" of Hebrew religion had assumed startling proportions. At this point Jezebel introduced the worship of the Tyrian god Baal-Melkart, which had all the machinery of a formal state religion, as well as the natural attractiveness of a fertility cult to recommend it to the susceptible Hebrews. It is useless to speculate too far as to what would have happened if Elijah had not intervened, but the evidence is that the sensual worship of Baal was rapidly spreading in Israel; and, with the forceful Jezebel pushing it, it might well have displaced the worship of Yahweh, or at least reduced it to a subsidiary position. Further, as Judah was at this time subject to Israel, the apostasy would naturally have spread in that direction. That this did not happen was solely due to one man who dared to stand against a nation and its king.

After the advent of Elijah the picture of religion in Israel was completely changed. The worship of Baal did not cease immediately; but, after the scene on Mount Carmel, we hear no more of Jezebel's attempts to install the foreign religion; whereas, at the end of Ahab's reign, the king was able to summon four hundred prophets of Yahweh before his encounter with Ben-hadad. A few years later the followers of Baal had shrunk to such a small number that Jehu was able to herd them all into one building, where he finished the work that Elijah had begun. Thus it seems that Elijah's convincing demonstration on

Carmel of the power of Yahweh marked a turning point in the history of Hebrew religion. As Professor George Dahl remarks, "Never after that did any considerable number of the Hebrews seriously question the right of their God to the undivided loyalty and love of all Israelites." Elijah's measures may have been ruthless, but they had the undeniable value of being effective.

After Elijah there arose a regular succession of prophets to reaffirm the work that he had commenced; but, great as they were, they did little more than follow in his steps; while he, in his adherence to principle, his supreme faith, courage, and originality, stood head and shoulders above them all. Further, in his ministering to the widow of Zarephath (2), he demonstrated that God is "no respecter of persons," but is the Help of the helpless of all nations. It is little wonder that he represented to future generations the ideal prophet, the one who was to precede the coming of the Messiah; and that he stood beside Moses on the Mount of Transfiguration. Truly he earned the encomium of Elisha, "My father, my father! the chariots of Israel and its horsemen!"

(1.) Toynbee, op.cit., V, 527-36; and, for the date of the "breakdown" of the "Syriac Civilization," ibid., IV, 68. Professor Toynbee of the remarks (ibid., V, 536). "The remarkable and momentous feature in the religious history of Israel ... is the exceptional success of the Prophets in combating the sense of Promiscuity and diverting the stream of Israelitish religion out of the facile channel of syncretism into a new and arduous channel which was peculiar to Israel itself."

(2.) Not only was Elijah great enough to perform the humblest service for a poor widow; but also he had overcome the Hebrew exclusiveness to the point that he was willing to live as a minister unto a foreigner. As Jesus pointed out (Luke 4:26), it was not a Hebrew widow but a Phoenician one whom Elijah saved. It is perhaps more than coincidence that Jesus also, at a crucial point in His career, retired "into the borders of Tyre and Sidon" (Mark 7:24 - Matthew 15:21). In either case it was not a matter of flight but of a "withdrawal" followed by a "return" with increased power and authority.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Year

SEPTEMBER 1950

1. In Christ shall ALL be made ALIVE.
2. BLESSED are they that dwell in thy house.
4. Be CAREFUL to maintain good works.
5. Launch out into the DEEP.
6. Seek that ye may EXCEL.
7. The Lord is a FOUNTAIN of life.
8. GIVE thanks unto the Lord.
9. Let not your HEART be troubled.
11. He INCREASETH strength.
12. JUST and true are Thy ways.
13. Find the KNOWLEDGE of God.
14. He LIGHTETH the LAMP before the LORD.
15. The voice of the Lord is full of MAJESTY.
16. Walk in NEWNESS of life.
18. ORDER my steps in Thy word.
19. PREPARE ye the way of the Lord.
20. QUENCH not the spirit.
21. REVIVE us again.
22. Blessed is the man whose STRENGTH is in Thee.
23. I (Jesus Christ) TELL you the TRUTH.
25. UNITE my heart to fear Thy name.
26. Thy thoughts are VERY deep.
27. The sower soweth the WORD.
28. My YOKE is easy.
29. Sing us one of the songs of ZION (peace).
30. The Lord is my shepherd, I shall not want.

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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.