

A LETTER

Dear Friend: "B" poem

"B" is for BEAUTY.

Beauty Begins in a Benign Bearing toward God who Bestows Benedictions and Blessings.

My Beautiful soul Beams with the Brightness of Beneficence.

Blessed is my Being.

"B" is for BOUNTY.

By casting my Bread upon the Benevolent waters of Being, Bounty Becomes my Biggest Burden.

But, I am not Boastful of, Bowed down, or Broken by Benefits. I am Blessed.

My Business is to Build a Better concept of God Because what I Believe in is Bestowed upon me Bountifully.

I Beat Boldly at the portal to get to the Bottom of truth and perceive the Bigness of Being.

My energies Burn Brightly and I am Bustling, Beaming, and as Busy as a Bee.

Because I am, "I Be."

Array thyself with Glory and BEAUTY.

He that hath a BOUNTIFUL eye shall BE BLESSED.

If you will read the statements several times over you will soon glow with the constructive suggestions they make to your consciousness. Be bravely audacious in your announcements.

Lovingly yours,

Nell Truesdell

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SPIRITICITY February 1946

TRUTH ENDURES

By A. J. Truesdell

At-one-ment with Christ is more important than being a unit in association with large bodies of people in the hope of being spiritualized by membership in a prominent group. There is no healing balm or benefit in man's throwing his lot with the multitude. The healing, restoring, vitalizing effect is in oneness with God through Christ Jesus.

A grain of true faith far outstrips in achievement all ritual and vain repetition of creed, no matter how beautiful its language. Clanging bells, burning incense, lighted candles, soft organ music, rich voices singing glorious Alleluias, pleasant social contacts; all fail in their purpose unless they can be interpreted truly and the idealism they represent can be practiced fully by each person for himself.

Those who have become familiar with the simple unaccountable truth feel a sense of shame and apology for others who endeavor to segregate themselves into groups of selected and exalted personalities. They see why Jesus always considered himself to be nothing of himself though he knew he could be the savior of all who opposed him.

The hundreds of religions and philosophies the world over point in a general direction. Man is seeking something higher than himself. Man thinks something is true. However, there are always those who doubt, those who cannot agree on some fact which appears to be unshakable and sound.

Those who question and waver dismiss consideration of "religion" from their minds until such a time in their lives when it is forcibly brought to their attention by dire need in whose presence they are helpless. Then they strive to seek in "religion" respite from the effects of their short-sighted policy.

To some of the more simple minded and receptive, the many religions of all races indicate man's apparent urge to give attention to some sort of inner aspiration, seemingly common to all, and is proof positive that man's destiny is more than the usually accepted three score and ten years of disillusionment, distress, and limitation. Even under the highest forms of civilization man has experienced nothing but eventual disintegration of his most cherished ideas and hopes, for in the world he comes to an expected end. Only in Spirit, in truth, in Christ is he destined to success, to satisfaction.

In this world of change the fact that civilizations have fallen and religions have failed has not been powerful enough evidence to quench man's ceaseless desire to search out and attempt to find the solution to the problems of life. This search leads him into many by-ways. It isolates some into a renunciation of the present life-activity and interests of man. It instills in others an intense desire to go out and fight everything opposed to their high concept of what they believe to be good and true. It causes still others to hold their precious enlightenment close to themselves, ready to share it with anyone of like mind; yet, never forcing their views on the world at large.

In any case the sincere devotee finds his measure or degree of God. One tries the way of escape; another fights as though he were the fighter; and still another knows intuitively that all he has to do is keep still while God himself fights for him. He stands with his Lord and sees the measure of his hope fulfilled.

Someone has defined truth as the steadfast fulfillment of the Divine intention. According to this definition it would be impossible for anyone to

know the truth until he had come into perfect agreement with the Divine intention or plan. This then, is what all must be seeking, striving about, or waiting for. Each one senses something good for himself and others and sets about in his own way to attain it. And who shall say he will not find.

One who spoke with authority said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He knew that whatever man gives his attention to will reveal to him its nature.

The whole Scriptures give accounts of experiences and reactions man has in his endeavor to contact the truth. Every eye turned toward the same objective reports similar phenomena. All who practice the High Watch return with reports of God's glory.

The greatest statements in the Scriptures are attempts to express the nature and character of God. The greatest expressor, exponent, and practitioner of the nature and character of God and the way of his Good-creating Principle, according to the same records, is Jesus Christ.

It would be presumptuous for anyone to lay his finger on one concept of truth, as represented by one religious movement, and say with conviction and authority, "This is the true movement, the way of truth." But we can look upon any religious movement and say, "Man is inclined to be religious. It is natural for man to seek the truth."

All men are in constant search for some solution, over and above what they have already experienced, to their problems. Religion, being natural to man, he turns to it for direction in the way of truth. Truth, like its best exponent Jesus Christ, is an enigma. Each group of men has a different concept of truth and these differences account for the many religious doctrines.

We sometimes weary of those who cannot function in the name of their chosen leader and who also refuse to function in the Name of Jesus Christ. This problem existed in Jesus' time. The Jews boasted, "Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham."

Jesus Christ knew the eternal urge within the soul of man for higher things, and what it was: the very word of God functioning to fulfill its Divine intention. He knew himself to be the culmination of all the prophesies and diligent subscriptions to the Law that had pressed man to higher aspiration for a more satisfactory life. He knew the one-ness of all created things with the creating-cause.

Everyone is aware, at some time or other, of a measure of truth. Children are seldom far from it. They are led away from its holy reality by misinstruction and inadequate example.

We live, move, and have our being in truth. It is not difficult for us to contact truth. We have looked in the wrong direction so long, and have practiced believing partial truths so well, that we are unable to distinguish between what is true or untrue. All of us need discipline in right visioning and right reasoning.

We have been prone to look elsewhere, and to give glory to some place, or some person, instead of accepting the truth that lies all around us right where

we are. We look everywhere but up for that which can come to us from only one direction -- from On High, above thinking and above our ways.

When we endeavor to emulate an authority who so sought and found the true objective that he was able to say, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me," we believe this to indicate that we are on the right track.

In our pursuit of truth we know that we are not the only people seeking truth. But we believe we have found one of the most direct routes to that which all are seeking. We recommend our way to others, but we do not insist that they take it. Our way has this to commend it: it carries with it its own blessings; signs, and even wonders follow its practice; it has given evidence of building and developing that intellectual structure recommended by thinkers of all time, a foundation on which to stand while we watch the building of that temple not made with hands, but exposed as a demonstration of the glorious realization that the truth of God endures.

The word of God is truth. Not the word of religions, or metaphysics, or occultism. God is truth, and his word shall endure forever. His Name is his word and it shall be continued so long as the sun shines and all men shall be blessed in it. Where? Here! When? Now! How? Look unto me! I am the Lord, I change not!

Let the earth be filled with his glory. Amen and amen.

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SPIRITICITY February 1946

RIGHT TRIUMPHANT

By Nell Truesdell

A trait peculiar to human beings is that of resisting what is not understood. If a man is unfamiliar with a certain way of thinking or doing, he is in immediate opposition to that particular way of thought or act. No doubt this innate hostile attitude toward the unknown is a cover for ignorance.

All of us are darkly ignorant in some field. Opposition, used as a cloak for ignorance, is folly and reveals a deeply ingrained personal pride that hinders knowing. No one person knows more than another, proportionately; but, any one person might be enlightened to a greater degree than another in one, or several, given directions. He is not to be despised because of his understanding. John tells us a story about Jesus which graphically illustrates this idea.

As the Jewish festival of booths was near, his brothers said to him, "Leave this and go across into Judea, to let your disciples witness what you can do; for nobody who aims at public recognition ever keeps his actions secret. Since you can do these deeds, display yourself to the world" (for even his brothers did not believe in him.) (\*Translation by James Moffatt.)

Though Jesus refused to go to the feast with his brothers because My time has not come yet, but your time is always at hand; the world cannot hate you,

but it hates me because I testify that its deeds are evil, he did go down in secret after they left. Everybody in Jerusalem was looking for him. Tales of his remarkable works and teachings were disputed hotly, some agreeing that he was a good man, others declaring he was misleading the people.

In good time, Jesus began to teach in the temple, crying aloud, You know me? you know where I come from? But I have not come on my own initiative; I am sent, and sent by Him who is real. You do not know Him, but I know Him, because I have come from Him and He sent me.

Jesus disturbed the high priests and Pharisees to such an extent that they were stirred to kill him in order to get him out of their environment. But no one can kill enlightenment. Ignorance, no matter how long it has been accepted and studied as truth, will be killed or dissolved by enlightenment.

When we glance over the Scriptures, we see that the religious tradition of Jesus' day had become a fixed, inflexible form of worship which no one was permitted to question. When Nicodemus (the same who had come to him before) ventured to his fellows, "But surely our Law does not condemn the accused before hearing what he has to say and ascertaining his offence?" they turned on him with, "And are you from Galilee, too? Search and you will see that no prophet ever springs from Galilee."

It is impossible to retard progress, or the course of events toward new accomplishment. The race then, as always, was in a state of growth and development on all planes. It had to advance regardless of any obstructions placed in its path by any powerful faction, political or religious.

It is common knowledge that all fixed religious forms resist change. The clergy, guardian of the holy things, are reluctant to recognize the advancement in mass-thinking that threatens its authority. However, when the people become impatient of control, and inquisitive, they also become dissatisfied with what is established. Old convictions shatter before their very eyes and for awhile they hardly know what to believe. They know only that the old way does not wholly justify itself.

Vital changes in all fields of living have been fomenting always at the very heart of humanity, nursing the life-activity there that promotes the growth of hidden, intangible realities.

About the year 32 A. D. the effects of such internal developments budding in the consciousness of the Jews came to fruition in Jesus Christ who, among numerous teachers of his day, was the only one to spring beyond the bar of moral, political, and religious limitations to proclaim what he knew to be the truth.

Just as Jesus' brothers did not believe in his spiritual powers so we, in our individual experience, have those about us who ridicule, question, and tempt us to "show our hand" as it were. Though we tell them first principles, and even point out actual demonstrations of truth in our and their life and affairs, they insist that they will be ready to believe "when they see a miracle," that will not only make them, but everybody at large sit up and take notice.

Anyone tempted to use his spiritual powers to satisfy the curiosity of the unbeliever is going to strip himself of those powers. To illustrate: Once a woman frying doughnuts in deep fat, by some inadvertent move, splashed the hot grease over her left hand up to the wrist. Instantly she groped about in her

mind for some affirmation of truth to save her. She found "her word" at once and diligently applied herself to it while, without looking at her hand, she wrapped it in a corner of her apron and sat down to pray.

Minutes passed before she had the courage to look at her hand which felt marvelously cool and comfortable, and to her amazement and unbounded joy found it perfectly whole. In her excitement and delight in this astounding miracle of healing, she thought of her neighbor whom she had been trying to convert to truth. She called her into the kitchen, told her joyously of her demonstration and, in order to prove the efficacy of truth to this unbeliever, deliberately put her hand into the hot grease. She nearly lost her hand.

Jesus had wisdom enough to perceive how foolhardy it would have been to try to perform some miracle before the masses assembled for the feast. They would have killed him whether he failed or succeeded, for they were a mob who would have been aroused to violence by anything that worked differently from their prescribed and tested methods. Everyone was thinking, if not daring to speak openly, about the teaching and works of this strange man and his unheard of talk about oneness with God.

While Jesus never tempted a mob, he did move quietly and definitely among the people. Always he accepted the prerogative of a teacher to stand and talk in the temple. Because his vision was on God he said things unknown and unheard to that time. When asked how he knew such things he answered, "My doctrine is not mine, but His that sent me." He further stated confidently, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In short, God will teach direct anyone interested in the things of God.

Among the rabble of thoughts in our mind there is one chief thought that stands out clear, bright, shining, ever-alive, unkillable. We have only to receive it into consciousness and it will teach us all things. We are unwilling to let it have its way with us because we know it will change our lives. A man or a woman takes from twenty to thirty years to build his life-affairs to a certain standard and, when that is achieved, does not wish it disturbed. If any part of it undergoes change, the whole structure is threatened and the number of years it would take to rebuild seem formidable.

Though we might seek to kill out the disturbing glow at the center of our being, we cannot wholly accomplish this end. But we often manage to cover it over and keep it hidden. Paul was conscious of this when he wrote to the Romans, "As it is written, There is none righteous, no not one: there is none that understandeth, there is none that seeketh to know God."

Today, while the world writhes in the toils of desolation and violent thought, men in power seek personal ends often regardless of the effects of their selfishness. Likewise we, in our struggle for personal existence, sacrifice the "still small voice" within us as we attempt to achieve our self-centered will, forgetting that without God nothing is possible or lasting.

The populace of Jesus' time, burdened by taxation, the high cost of living, circumscription of overlords, the Roman government, and their own Hebrew ties, longed for deliverance. All mankind has always longed for deliverance. Even you and I yearn for deliverance of some sort from our present state into something we hope will be better. But who will deliver. Can man deliver himself?

The secret to deliverance is the ability or desire to yield possession of that which we already have; to surrender control over; to be willing to part with all that we have counted worthwhile and necessary.

Who will do this? Who will give himself over to God as Jesus Christ did, knowing that since he came from God and will return to God he might just as well represent God in the world? "I know Him: for I am from Him, and He hath sent me." If Jesus had watched and waited for the church or the state to recognize whence he came and who he was he would have failed in his mission.

We must not longer fail ourselves. We must rise up with the hidden spark of genius within and live according to its dictates. We must recognize that we are Sons of God, supreme with the powers of God if and as we continue One, consciously, with Him.

Love of God in the heart is our starting point. Here is the barometer that forecasts the effects of our intensity. Gem is, we shall be happy to serve you for we are always ready to pray with you for new understanding of God, yourself, and your right relations with mankind. We make no charge, but accept the freewill offerings of those who ask and receive help.

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

FEBRUARY 1946

1. ARRAY thyself with glory and beauty.
2. Whosoever BELIEVETH that Jesus is the Christ, is BORN of God.  
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4. Be of good COURAGE.
5. DECK thyself now with majesty and excellency.
6. I will make thee an ETERNAL EXCELLENCY.
7. Be ye therefore FOLLOWERS of God, as dear children.
8. I will be GLAD in the Lord.
9. God HIMSELF shall be with them, and be their God.  
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11. The INSPIRATION of the Almighty giveth them understanding.
12. The lips of knowledge are a precious JEWEL.
13. KNOW ye that the Lord He is God.
14. Walk in LOVE, as Christ also hath LOVED us.
15. Behold, what MANNER of love the Father hath bestowed upon us.
16. Beloved, NOW are we the sons of God.  
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18. It is He that hath made us, and not we OURSELVES.
19. The flesh PROFITETH nothing.
20. It is the Spirit that QUICKENETH.
21. Be RENEWED in the spirit of your mind.
22. He SHALL STRENGTHEN thine heart.
23. Let the peace of God rule in your hearts, . . . and be ye THANKFUL.  
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25. UNDERNEATH are the everlasting arms.
26. The VICTORY that overcometh the world, (is) our faith.
27. WAIT, I say, on the Lord.
28. O God, thou hast taught me from my YOUTH.  
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Take a little time out each day to meditate. Instead of letting the thoughts wander from one subject to another, give them the statement for the day and direct them to soar upward on the wings of your spiritual theme. You will be richly compensated for you will rise far above all that crowds in on you to get your bearing direct toward your goal. Please keep the DAILY MEDITATIONS with us.



SPIRITICITY, February 1946  
SCRIPTURE LESSON,  
SUNDAY, February 3, 1946

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. He that is cruel troubleth his own flesh. All flesh shall perish together, and man shall turn again unto dust.

All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

All flesh shall see the salvation of God.

Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

It is the Spirit that quickeneth; the flesh profiteth nothing.

My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.

GOD IS THE STRENGTH OF MY HEART

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SUNDAY, February 10, 1946

There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

He that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him?

The manifestation of the Spirit is given to every man to profit withal. That which is born of the Spirit is Spirit.

THE SPIRIT OF GOD DWELLS IN US

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SUNDAY, February 17, 1946

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? For ye are all children of God by faith in Christ Jesus. And if ye are Christ's, then ye are . . . heirs according to the promise.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.

My son, forget not my laws; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man.

Teach me thy way, O Lord: I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forever.

WE ARE HEIRS ACCORDING TO THE PROMISE

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SUNDAY, February 24, 1946

The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father.

Let the word of Christ dwell in you richly in all wisdom. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life. Believe on the name of the Son of God; . . . know that ye have eternal life, and that ye may believe on the name of the Son of God.

And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

We may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

In understanding be men.

THE SON OF GOD HATH GIVEN US UNDERSTANDING

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