

## A LETTER

Dear Friend:

We suggest that you read aloud the following statements. They will sing along in your consciousness and help you to realize at least a little of the truth about yourself.

"A" is for Attention, the Act of being Aware.

As I Affirm what I Attend to I Augment Awareness.

The result is Amplified Aspiration which Accelerates Ability.

I Agree and Assent that the Absolute Good is All.

I Am never Agitated, Aggravated, or Awkward for Abundant and Almost un-Accountable blessings Appear to Assist me to Achieve Any Aspirations.

I Am Alive to Spirit.

I Abide and Act in Accordance with Principle.

Actually I Accede that I Am.

I Am Attractive, Aesthetic, and Apt by nature.

I Am an Artist Among my Associates and I Admire, Appreciate, and Acknowledge their Abounding Apprehension.

They Also Admit "I Am."

Amen.

"ATTEND upon the Lord without distraction."

Lovingly yours,

Nell Truesdell

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SPIRITICITY January 1946

## A ROYAL PRIESTHOOD

By A. J. Truesdell

In First Peter 2:9, we read: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

When these words were written, the priesthood was indeed a royal institution. The High Priest occupied a palace that was the envy of kings.

Such magnificent splendor proved to be the downfall of the Hebrew priesthood. Eventually the Roman government cast ambitious glances in the direction of so much wealth.

We might wonder why the Roman power, at the time of Jesus, did not take complete possession and confiscate all the wealth of the Hebrews. But reflection soon reveals that had they done so they would have killed the goose who was laying golden eggs. Instead, the power of government passed to the Roman procurators, and Rome took its tribute.

The point we wish to make is this: we, as Christians, are comparing ourselves to something highly desirable when we liken our spiritual heritage to a "royal priesthood." The High Priest of the Hebrews usually came into office by succession. He seemed to embody all the glory of the nation, and in him were united the functions of High Priest and prince.

The Hebrews never incorporated into their doctrine, nor do they now accept as a race, the theory of the Christian Protestant Church that God requires his people to be poor in order that they might become rich in spirit. It was, and still is their belief, that a man should and will be prosperous if he practices the laws embodied in the Scriptures.

Since they could not conceive of a higher state of well-being than magnificent temporal riches as evidence of spiritual integrity, it was impossible for them as a race to accept as their Messiah one who deliberately cast aside all the powers and pomp of priesthood, saying, "My kingdom is not of this world." This was the stumbling block to the practical Hebrew to whom even a symbolical kingdom meant a crown of gold and precious gems, rich clothing, magnificent living quarters, and unlimited power displayed with pomp and splendor.

If we realize that the Hebrews were thoroughly versed in the laws of their Scriptures, we can readily understand why they were reluctant to accept a new order when the laws of Moses had worked the miracle of lifting them from abject slavery to become a nation of people so wealthy that they aroused the cupidity of near-by kings.

To the Israelite, the priesthood represented the highest attainment. The office of the priest was not to subjugate the people but to aid in the ritual of sacrifice and perform certain judicial functions. The holiness of Israel centered in the sanctuary, around which stood the priests, who guarded the holy things from profane contact, and who acted as mediators of the continual atoning rites by which breaches of holiness were expiated.

Our object here is not to understand so much about the office of the Hebrew priesthood as to know the true way of life. While we appreciate Peter's announcement that we are a royal priesthood, we are interested in the status such rulership implies only as it applies in our own lives. We want to discover the correct method by which the priestly authority is administered, whom it influences, and what its benefits will be.

For this purpose we examine the method of him who proved to be the greatest practitioner. We discover he had little in common with the general concepts of priesthood. He said of them, "They say, and do not." He told Nicodemus, a Master of Israel, that he had to be born anew.

Men today are to exercise their ability to test that which claims to be true. They need not stumble for they already have the Light to illumine their way. They ought to understand that priestly ministry should lead to Christian concept, and Christian concept to spiritual manhood.

The ministry of the New Dispensation is not a matter of precedent. It is to establish precedent. In it there will be no cult, sect, or theological persuasion. There will be no "your church, my church; your philosophy, my philosophy; your metaphysics, my metaphysics."

There will be only OUR Word, OUR God, OUR Law, OUR Good, OUR Church, which acknowledges any good being expressed to be for the good of all. For what is truly good for the whole is good for all of its parts; and, all parts contain the essences of the whole.

There will be no ecclesiastical and no theological aristocracy. Yet each wise and elder brother will be an example to his people. One will not have to tell another of God. All will express their true nature, (for all have the same nature in common,) and each will exercise priesthood within his own consciousness, not over his brother's.

We can see at once that the ideality of this purely spiritual state far exceeds any present interrelations. If the common people who compose that "ill-clad, ill-fed, ill-housed third of this nation" could actually hear the Christ gospel of liberation, they would be able to transform this entire nation into richness and glory beyond anybody's wildest dreams. This is what the Psalmist's prophetic hope implies: "O, that men would praise the Name of the Lord."

There has never been an acknowledgment on a nation-wide scale of an idealistic state as that suggested by the statement, "The kingdom of God is at hand." Can we imagine the result of our whole nation accepting such a probability? While it is too much to expect, we know there are many hearts attuned and many minds thinking of these things. Those particularly blessed ones who not only think on these things but actually DO them are automatically chosen because they choose to be chosen. They have somehow learned the advantage of aspiration. They choose something higher, better, and more satisfying than the humdrum existence of the average citizen.

Any individual is free to make his choice. We can see, if we will, a gradual change being established in the race consciousness by a very practical and workable principle in action, here and now. This principle is: God is Good, and God is All. The dynamic results Jesus achieved stemmed from this principle. All that he said or did started and finished with this principle. Discover it for yourself, and you will know the method by which he worked.

It may be, who knows, a man is not fulfilling his duties of citizenship until he realizes the spiritual import of:

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away . . . (And in the city) I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it . . . and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it and the kings of the earth do bring their glory and honor into it.

SPIRITICITY January 1946

## THE REWARD OF COURAGE

By Nell Truesdell

All through the ages in the development of organized religion, there have been men, and women too, within the ecclesiastical bodies who have felt, and expressed when they were daring enough, that there are finer and deeper significance in the religious precepts than have been taught.

As a man gives attention to God, he feels his mind reaching toward him, much as a vine climbing a tree reaches toward the sun ever shining above. The ideal of God is revealed to the Christian through Jesus Christ. Anyone interested in God is bound to think about Jesus Christ for the two go together. "No man cometh unto the Father, but by me," he said.

We are always attracted or drawn to those who have qualities like ourselves. The more pronounced these qualities, the more urgent the attraction between human beings. In your mind you have been meditating upon some great and all-consuming idea. You are drawn to those people and circumstances that are akin to that idea. The artist is drawn to the greatest artist he knows. He studies the works of those who incorporate principles he himself loves. So it goes in all fields of study and endeavor.

Nicodemus, who had given much attention to the Holy Writ, was familiar with the tales of miracles performed in ages past. No doubt when he heard of Jesus turning water into wine, and performing miraculous feats of healing, he was stirred and drawn to the young man. Let us review a few stories of miracle working with which Nicodemus was familiar.

We recall the children of Israel went their first three days in the wilderness without water. When they eventually came upon water, it was too bitter to drink. But Moses, their leader, cried unto the Lord and was shown a tree which he threw into the bitter waters of Marah, and they were made sweet.

If you have ever been out on a desert with a low water supply you will know what a wonderful miracle this was to a multitude of people consumed with fear in a new and terrible experience of separation from ready supply.

Another of the more familiar miracles was that of the increased meal for the widow and her son by Elijah the Tisbite, about 910 B. C. And the miracle he performed when he restored the Zarephath widow's son to life.

Then we recall the miracle Elisha wrought in order to provide a widow with sufficient oil to be sold so that her two sons would not be enslaved. This happened about 895 B. C. The woman had only a small pot of oil in her house, but on Elisha's instruction she borrowed "not a few" vessels from her neighbors, all of which were filled from the supply in the pot on hand.

Then there was the double miracle for the Shunamite woman. First, the woman was barren and past age for child bearing, but Elisha told her God would give her a son, and it was so. When that boy was grown, he suffered a malady and died. Elisha was called to the house and restored the boy to life.

This miracle is not often referred to but it is worth including. In Gilgal there was a dearth in the land and the sons of the prophets were hungry. So Elisha ordered his servant to "set on the great pot, and seethe pottage for the sons of the prophets." Somebody went into the field to gather herbs and came across some gourds which he picked and put in the pot. But when the men partook of the food, they were poisoned. Elisha cast into the pot some meal, and "there was no harm in the pot."

Another time, a man brought his tithe of bread to Elisha, twenty tiny cakes in all, and some corn. The army of a hundred men, all very hungry, waited to be fed. The prophet ordered the twenty loaves of barley be given to them. Said he, "Thus saith the Lord, they shall eat and leave thereof." And they did.

We must not leave out the miracle of the resurrection of a dead man on Elisha's bones. "When the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

Then we have the very colorful miracle of Jonah's deliverance from the whale's belly. And we must add the stories of the miraculous escapes of Daniel and his companions from all sorts of adversity.

So Nicodemus knew of the many miracles performed by the prophets of past ages. Nicodemus, a scholar and teacher, no doubt wondered why such miracles were not being duplicated by the clergy of his day. Therefore, when he learned of Jesus doing things unheard of in that generation, he was drawn to him and sought to counsel with him.

Nicodemus came to Jesus by night because, like all men who have to keep up appearances, he did not wish to be seen consulting with this strange teacher. In this day there are thousands of persons, cleric and non-cleric, who would not be caught thinking or participating in demonstrations of "truth" though they often come face to face with miracles performed.

Jesus did not withhold his teaching from this Pharisee who sought him. Rather he gave one of his greatest doctrines: "I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

It is possible that Jesus was astonished that this Master of Israel did not know what he meant. "How can these things be?" Nicodemus asked.

Jesus answered, "We speak that we do know, and testify that we have seen; and ye receive not our witness."

Search the ages back and forward, study our Scriptures from Moses to Jesus, and you will find the records full of God's promises and instructions.

In Exodus we find the Lord said unto Moses, (33:19) "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

Ecclesiastes 11:5. "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all."

And David cried, "Create in me a clean heart, O God; and renew a right Spirit within me."

The secret that Jesus tried to reveal to Nicodemus was this: A man must cleanse his consciousness and look to Spirit only, refusing to recognize any man of flesh as a help or a hindrance, to get into the kingdom of God. Such a man must break with all custom, tradition, creed, and political affiliations. God must become the great consuming theme of his life. Only until then can he work the miracles of God, or know the things of God. This Jesus had done.

His first baptism was of water under the hand of John the Baptist. Water symbolizes the washing words of denial that reject faith in any but the Omnipotent, Omnipresent, Omniscient God. With this washing, Jesus turned his back forever on all that had bound him to the things of the world.

The baptism of the Spirit took place often in the experience of Jesus. Every time he turned to the Father for conscious confirmation of His Presence he demonstrated this cleansing. The first time was in his gentle remonstrance with his mother: "Wist ye not that I must be about my Father's business?"

In his temptations, he definitely had to turn to God for relief. At the marriage feast; in casting the traders out of the temple; in talking to the Samaritan woman at the well; in all his healings; in instructing his disciples and the multitudes; in feeding the multitudes; in his transfiguration; in his parables; in raising Lazarus from the dead; in his discourse with the priests, Scribes, and elders in the temple; in his reproof of the Scribes and Pharisees; in the washing of his disciples' feet; in his prayer; in his agony in Gethsemane; as he stood before Caiaphas, and then before the whole Jewish Council; as he confessed himself to be the Christ; in being taken before Pilate; and when he was crucified: in every instance the baptism of the Spirit was hot upon him, shedding its holy light throughout his entire being, and reaching out to touch those around him so that they knew this was no ordinary man, though he looked like one.

If you have awakened sufficiently to go in search of the things of God beyond the pale of prescribed dogma, be not afraid. Do not sneak around in darkness in the hope of finding and benefitting by the fuller realizations of Good. Neither will pretense get you very far.

Be confident to the point of being audacious. Let your determinations be God-ward rather than toward the opinions of men and women who neither understand nor dare to take the first steps toward spiritual freedom.

The Presence of God changes the devotee into something like itself. It never adjusts its majestic glory to the cringing supplicant. Lift up your heart and your head. Be fearless in your stride toward the new understanding that eventually will open as the true Light that has been with you from the beginning.

God will meet you more than half way. Study the words of Jesus (they are the best words we have) and see how God gave him the courage to press ever forward until his mission through this world was accomplished, not in shame and degradation, but in triumphant, undying fullness of life everlasting.

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Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

JANUARY 1946

1. If we live in the Spirit, let us ALSO walk in the Spirit.
2. BECAUSE He is at my right hand, I shall not be moved.
3. CAUSE me to understand.
4. The DAY of the Lord will come.
5. At thy right hand are pleasures for EVERMORE.  
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7. Love is the FULFILLING of the law.
8. It is He that GIVETH thee power to GET wealth.
9. Peace be to thine HOUSE.
10. To them that have no might He INCREASETH strength.
11. JOY cometh in the morning.
12. KNOW that I, the Lord, . . . am God.  
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14. LEAD me in a plain path.
15. He is MIGHTY in strength and wisdom.
16. We look for NEW heavens and a NEW earth.
17. Thou, Lord, ONLY makest me dwell in safety.
18. PROSPERITY (be) within thy PALACES.
19. In QUIETNESS . . . shall be your strength.  
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21. REMEMBER the Lord thy God.
22. Go from STRENGTH to STRENGTH.
23. We have peace with God THROUGH our Lord Jesus Christ.
24. My lips shall UTTER knowledge clearly.
25. See VISIONS of peace.
26. WHOSO WALKETH WISELY, he shall be delivered.  
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28. Lay up for YOURSELVES treasure in heaven.
29. Bear him record, that he hath a great ZEAL.
30. Rejoice, and be exceeding glad.
31. Fear not: for I have redeemed thee.  
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We are constantly turning thoughts over in our mind. Often we make no choice of thoughts but let them flow as they will. Though we seldom realize it, this random thinking is very productive; we are the victims for good or ill according to the tone and quality of our thinking. Please keep the DAILY MEDITATIONS and watch the improvement that takes place in mind, body, and affairs.

SPIRITICITY, January 1946  
SCRIPTURE LESSON,  
SUNDAY, January 6, 1946

God is Spirit: and they that worship him must worship him in spirit and in truth.

Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

We know not what we should pray for as we ought: but the Spirit maketh intercession for us.

And he that searcheth the hearts knoweth what is the mind of the Spirit.

And we know all things work together for good to them that love God, to them who are called according to his purpose.

IT IS THE SPIRIT THAT QUICKENETH

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SUNDAY, January 13, 1946

As the Father hath life in himself; so hath he given to the Son to have life in himself. The Father loveth the Son, and hath given all things into his hand.

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Have we not all one father? hath not one God created us? The Spirit itself beareth witness with our spirit, that we are the children of God.

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor.

Be renewed in the spirit of your mind; . . . put on the new man, which after God is created in righteousness and true holiness.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God.

THE FATHER LOVETH THE SON.

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SUNDAY, January 20, 1946

In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them. In the image of God made he man.

Know ye that the Lord he is God: it is he that made us, and not we ourselves: we are his people, and the sheep of his pasture.

Thy hands have made me, and fashioned me: give me understanding, that I may learn thy commandments.

I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet. I will be glad in the Lord.

The glory of the Lord shall endure forever: the Lord shall rejoice in his works.

And the people which shall be created shall praise the Lord.

I WILL BE GLAD IN THE LORD.



SUNDAY, January 27, 1946.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

WE ARE OF GOD.

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