

SPIRITICITY, March 1944

WHAT THIS TEACHING MEANS TO YOU

Man is by nature an organizer. It is natural for persons to unite for any purpose in their endeavor to promote and increase the scope of that purpose.

In industry, ways and means to further expansion are considered continuously. The commercial field hums and thrives through an unflagging attempt to increase output. Competition is the life of trade. This is as it should be.

However, if the competitive and efficiency methods prevalent in the commercial field were applied in the realm of fine arts, they might have the effect of retarding the development of art and artists. Suppose some ambitious distributor could put all artists under contract and control their output of art-works by having the modern Raphaels, Rembrandts, Beethovens, Bach, Miltons, Emersons, and others, doing piecework. What would happen to the soul expansion of such men? We should soon cease to look for inspirational works through such an arrangement.

The fine art of living - the expression of the soul of creation - is the finest of fine arts. Any attempt to corner the market in things spiritual, or even in the realm of popular religion, must meet with defeat. Attempts to apply mass production methods to spiritual expression might seem to flourish for a season, but they never endure. For the fine art of soul development does not respond to the whip of any religious dictator. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

In an attempt to organize the religious field, some come saying, Return to the God of your fathers, - meaning that they have decided to cash in on the understanding already promoted, the ideal already commercialized. These are they who have something to sell. If a seeker after things spiritual is unable to receive the free gift, he will be intrigued and stimulated by this synthetic substitute.

Another comes saying, This is a higher teaching. Lo here. Lo there. But he means he is seeking something higher than that about which he prattles. His words fascinate but do not fill the famished soul.

Others make fantastic claims and command, Discard that teaching; buy our book; - and the book proves worthless, the teaching false.

Others tell of complexes and complexities. They even go further and accommodate the inquirer by describing complexes in such a way that he himself develops inhibitions. He is told to "hold that thought," or, to concentrate on this or that place in his body, and soon he exhibits the limitations of mental practice.

Still another comes telling of ways and means of adjusting the spiritual ideal to present day conditions. Times have changed. The principle must be adapted to the new order. In simple words, one must be flexible and willing to compromise.

Some come telling of benefits which accrue eventually to their followers, but they neglect to say how far into the future the seeker must follow to get his reward: in some cases it is after death; in others, a few hundred incarnations.

It's the old story all along the line. Belong to our religion and be saved. But Jesus Christ proved that the Kingdom of God was within man, that the time to know is now and the place to experience it is here.

Who can name a so-called judge with authority to say to his brother, You are not yet ready to enjoy the freedom Jesus Christ urged upon you nineteen hundred years ago. Let me first work you over and fix you up.

All affirmations and arguments which imply for a moment a distinction between God and man are dangerous. The one conclusion to reach and hold fast is that of perfect identity of the soul with God; that salvation of the soul depends upon the fact that it (the soul) is eternally one with God.

All of us know of one prominent man in this country who made a fabulous fortune through his belief that a fool is born every minute. Another man said, The American public likes to be fooled. But one of our greatest men did not lump the population of our country under the stigma of lacking understanding, judgment, or common sense. He said, ... you can't fool all of the people all of the time.

There are, in the apparent darkened world, many thinking, worthwhile people who are real, true, and honest. They are seeking truth sincerely and they require genuineness of teaching and honesty in practice of the Principle. They require that a representative of truth present credentials not tempered with falsity.

Truth is very real to such seekers and they immediately apprehend and are stirred by a true tone and quality in a teaching. They are quick to perceive any attempt to compromise with Principle by a trimming of the sails to the winds of expediency.

Persons will often follow a particular doctrine many years, but receive little benefit spiritually, mentally, or physically. They are likely to become uncertain, but something within them keeps them in pursuit of truth. For once the faintest gleam of truth touches the consciousness, it becomes active in the soul and from that moment a person never rests until he awakens to Reality, the purpose for which he came into this world.

Such an one knows that truth is locked in his heart-of-hearts even though he is not articulate about it. No matter how it is represented or misrepresented outwardly, he knows something is true, something is an invariable Fact, and that in some manner or other he is a vital, an important factor in that Fact.

No matter how many ideals are shattered, he continues to look about for something to corroborate and to co-ordinate the Fact within, which he feels to be Christ in him, his hope of glory.

The object of all religious teaching and practice should be to direct such a seeker within himself and upward to God. Not to any doctrine, if we mean by doctrine something fixed or established in the world, in a particular place, person, group, or movement. Not even to Spirit, if by Spirit we mean a "substance" distinct from "matter."

But the attention of the seeker should be called to remembrance of an eternal Fact which existed before any place came into visibility, which was before any personality in this or any other generation became aware of it, a Fact all-

important, and which itself becomes the only Reality as the seeker attempts to investigate its nature and utilize its laws.

We try to describe this Fact by calling it Omnipresence, Omnipotence, Omniscience. We delight in telling of its glory, of the protection, the power, and the knowledge it can be to us at a moment's notice in any place. We say there is nothing besides it, nothing opposed to it. Our feeble words try to do it justice.

As our consciousness of it gradually becomes firm we realize that we are only beginning to lisp its language, like a child learning to talk. We discover the privilege of resting in its presence and protection. We joy in seeing the shadows of mortal thinking and carnal wilfulness thrown back to let the light of truth shine all darkness out of our lives.

We perceive that our slightest glimpse of the truth is salvation to that degree, and not to know it is bondage to the world.

We begin to see that our lives are fed by an eternal stream from on High. Our mind, having rested from thinking, from doctrine, creed, and theory, penetrates to new heights and depths of its own glorious nature and eventually arrives at that place where its judgments are right, true, and good. Our mind then is functioning as it was designed, fulfilling its divine destiny as a vehicle to awareness of God.

All religion, indeed, strives to pass beyond the limitations of the world and touch the exalted Heights. But always there remains an unbridged chasm between the seeker and the Sought. We are attempting to pass out of this region to that of Being at-one with God Himself, so that we can consciously say with Jesus Christ, "I and my Father are one."

He who witnesses thus comes into the realization that God is with him, hence none can be against him. None of the dignity of the world-creating and world-governing God is lost but the values pertaining to the lower are taken up into the higher and he lifts up his voice saying:

I am brave and bold in the knowledge that I am Spirit; that I too am the way, that I too am the truth, and the life. I am daring, audacious, because I know truth has never been expressed until I give it utterance. I emphasize something which never before has been presented.

The mists and miasma of mortal thinking pass away. God opens my understanding that I may know, and that knowledge gives me power and discrimination, so that never again can I be distracted from my purpose. I shall maintain my cause. I shall have the fulfillment of all divine promises.

I sing a new song. My work shines and beams night and day. I am come, a light into the world, to heal, bless, sanctify, and confirm the eternality and goodness of God toward all men everywhere. Because I dare to tell another of this relationship, I and he come to full flower in the Garden of God.

Life in me wells up in itself, pours all of itself into every part of itself and runs over into the world to carry into it healing essences of my whole self, yet I lost none of my life for it remains ever with me: like my word flowing forth from me to bless others continues to remain in me.

Christ in man is, indeed, his only hope of glory.

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Dear Friends:

This MARCH 1944 paper celebrates its THIRD anniversary. With this number we stand on the threshold of our FOURTH year. Little did we realize when the inspiration came to produce the first number, that an unbroken succession of issues would come forth monthly. Truth is mighty!

As the curtain rises on our FOURTH year, we see that we have come to the place where we are to recognize and command the hidden miracle working power in the Truth we believe and declare to come forth. For we know it awaits the command of inborn authority.

The fire of convincing energy rests at the heart of every living man, woman, and child. By speaking boldly to the majestic Deity toward which we direct our attention, we rise charged with daring that flowers as victory. Our triumph takes not the form of mastery in the world, but in successfully living the life right where we are in this present time.

By exalting our inner vision toward Him who does all things well, we discover all faculties lightened, and by this light we have strength to command, rather than talk about God.

Does it seem strange that you are to command God? "Thus saith the Lord, ... Concerning the work of My hands command ye me." However, we must realize that we are not fit to command before we have learned how to follow.

The CHRIST TRUTH LEAGUE boldly looks to God and, being firm and insistent with Him, hears and sees the promise fulfilled, "Lo, I am with you alway." We pass this victorious confidence on to you, our friends in Truth. We bless you in the Name of Jesus Christ.

Lovingly yours,

Nell Truesdell

Beloved of God, greeting:

We should always remember that it is the Father's good pleasure to give us the Kingdom. Unless we believe that God is a rewarder of those who seek Him, we cannot accept all the Good He pours out upon us.

Without faith it is impossible to please God, wrote one who knew what it meant to have faith in God. We please God by accepting Him, as well as accepting His blessings.

We talk a great deal about faith: blind faith, understanding faith, active faith, passive faith, and we talk about faith in God. We use our faith, and, according to our faith is it done unto us. No matter what we think, say, or feel, faith is working.

One who believes everything is going to the dogs generally leads a dog's life. One who believes everything is coming out all right, usually experiences the best results.

Man has freedom in choice as to what he will or will not believe. But we know that the man who believes in God is much better off than the man who believes in less than God.

We admire a man who is true to what he believes. We say that such a man has the courage of his convictions. His courage does something for him. He is a man of principle, a man of character. We know we can depend upon such a man; we know where he stands.

If we believe in God, eventually we see Him in whom we have believed, for we recognize His Presence as the accomplishing Power working with us to will and to do His good pleasure. Have faith in God.

Sincerely yours,

A. J. Truesdell

Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

MARCH 1944

1. AWAKE thou that sleepest, AND ARISE.
2. From this day will I BLESS you.
3. He shall give His angels CHARGE over thee.
4. Forgive us our DEBTS.
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6. The EFFECTUAL fervent prayer ... availeth much.
7. Thou, O Lord, art our FATHER.
8. Be GLAD in the Lord, and rejoice.
9. Thine HEALTH shall spring forth speedily.
10. The meek shall INHERIT the earth.
11. In the day of prosperity be JOYFUL.
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13. KEEP yourselves in the love of God.
14. I will not LEAVE you comfortless.
15. In His Law doth he MEDITATE day and night.
16. Doth not even NATURE itself teach you?
17. A good man OBTAINETH favor OF the Lord.
18. In your PATIENCE POSSESS ye your soul
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20. Better is an handful with QUIETNESS.
21. Therein is the RIGHTEOUSNESS of God REVEALED.
22. SET yourselves, STAND ye STILL, and SEE the SALVATION of the Lord.
23. Gather ... TO TRIUMPH in THY praise.
24. You (are) Holy and UNBLAMEABLE.
25. Love VAUNTETH not itself, is not puffed up.
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27. WALK WHILE ye have the Light.
28. Thou crownest the YEAR with Thy goodness.
29. Be glad then, ye children of ZION, and rejoice.
30. Thou shalt be blessed.
31. Ask, and ye shall receive, that your joy may be full.
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We shall keep these
MEDITATIONS every day.

We invite you to join us.