

THE YEAR OF UPLIFTED VISION

By Nell Truesdell

This MARCH 1951 Issue of our periodical, SPIRITICITY, inducts it into its eleventh year of publication. To our many friends who, through their cooperation, good will, and encouragement have heartened us to keep on in this effort to impart the Jesus Christ doctrine to all who study with us, we extend our grateful appreciation. We have made, and we shall continue to make it our policy to keep our writings on a high level so that the things of the Spirit, expressed through this magazine, will not be adulterated by any attempt on our part to make them conform to the things of the world.

We understand that accumulated knowledge of the Principle of Truth acts as a springboard that aids anybody in pursuit of Truth to rise suddenly and lightly by the inherent Power of Truth itself from the forced imprisonment of limitation, lack, and woe of the world, into the realm of the Free Spirit. These are not words written to please the reader with a promise of deliverance that might or might not be fulfilled. We take the upward course to fly back toward the point of our Origin; and by holding unwaveringly to this course, the seemingly harmful powers of the world lose their grip on us so that our return to the Source whence we sprang is easier and easier. The Truth we are acquainted with leads us quickly in a way that we heretofore knew not, a way that reveals itself step by step.

In the hidden recesses of our heart we have the assurance that God is with us, that Jesus Christ leads us, and that the Holy Spirit enlightens us. We cannot always put this assurance into words clear enough to describe what it is or what it promises. But we know that all who have the same prompting within their hearts that we do will find us and come together with us, and we shall be one in our search for and our acceptance of the Truth that makes free.

A vast field of negation lies about us plainly visible. It is a snare unto our feet. A stretch of emptiness clouds the horizons of all human life. This is the nil, the nothing that appears to be something of itself, so alarming in strength and extent. Dread of this nil causes the eye to dull and the feet to stumble into defeat and failure.

However, the overwhelming powers of earth and the concealing powers of heaven tear asunder when we know the Truth of our Be-ing. Man is made in the Image and Likeness of God, and he is given the Power of oneness with THE ONE, to declare with his Saviour Jesus Christ, "All Power is given unto me in heaven and in earth." Steadfast adherence to this announcement begets an unmistakable assurance, "Lo, I am with you alway, even unto the end of the world." The way out of UP! The path leading UPward is found and followed by UPlifted vision toward God.

SPIRITICITY, March 1951

PATIENCE

By Alden Truesdell

In his letter of the Collossians Paul wrote, "For this cause we also, since the day we heard it, do not cease to pray for you, . . . that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light."

My Concordance shows no reference to the word patience in the Old Testament. It may be that this document takes patience for granted inasmuch as its fulfillments are prophesied for a future time.

In Ecclesiastes we read, "The patient in spirit is better than the proud in spirit." In the book of Psalms we read, "Rest in the Lord, and wait patiently for Him"; "I waited patiently for the Lord, and He inclined unto me, and heard my cry."

Any student of Truth who has become aware of the fulfillment of all prophecies in the Man, Jesus Christ, might be impatient for a like fulfillment in himself. But he should study to wait patiently on God, and work for spiritual gifts. He should even work patiently for patience itself, and let patience work its works through him. When he has glimpsed the wonders of creation that are possible to him through his acceptance of the spiritual gifts of life, joy, and peace, he often becomes so imbued with the perfection of an "inner kingdom" that, as he turns again to examine his environment in the world, the appearance of conditions in that realm is so directly opposed to the true state of being that he becomes impatient with the world and all that is in it, including himself. Because he has caught sight of the perfect state, he becomes sensitive to an intense degree to the conditions that are not perfect in the old order of existence. Here he must be careful; else he may become self-righteous. Often the contrast of the two realms - the inner and the outer - gives him his cue to go out and fight the devil and save sinners according to his own precepts. However, the man who practices this method usually gets a good fight from the world and finds that the sinners are anything but amenable to his judgments as to their moral conduct.

The true spiritual formula is entirely different from this negatively vigorous method. "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." Any man who is true to the inner ideal will find that the Spirit within fights all battles for him. He knows that the more anyone fights the devil the stronger the devil becomes; and the more sinners that are saved, the more they appear to increase. Such fighters bring to themselves the mark of the world and the mark of the beast; and they always leave the world in a worse condition than they found it. Their denunciations based on personal reactions which, in turn, are rooted in repressions and inhibitions in their own consciousness, simply add to the already overburdened outer aspect of existence and belabor unsuspecting souls with an increased belief in sin and in sinning.

In the new order of spiritual practice, a man learns eventually that he can change his entire world and even affect the characters of his associates

through simple, but understandings remembrance of the fact that God's kingdom is not of this world and certainly His kingdom is in no way subject to the world or to man's idea of what that kingdom is in reality. The world is a heterogeneous mass of man's ideas of what is good, bad, and indifferent. Because man has projected this collection of widely different concepts into the realm where he himself exists, they, reflecting his limited understanding, must express according to their nature; however such expression is still under God's law. The world, and all that is in it, is a figment of man's imagination and has no power. It appears to have power; but the power it appears to exercise is given to it by man himself. The more he credits the world with power, the more power it has to exercise its rule over him.

Spiritual insight gives a man understanding of his inherent spiritual gifts, and these enable him to see that he is not of this world though he seems to be in it. Knowledge of spiritual gifts shows a man how to take dominion over his world. When God created the heavens and the earth and all that is contained therein, He turned it all over to the man whom He had created in His own Image and Likeness, and He instructed man to take dominion, to subdue it, and to make it fruitful. Because man has neglected to do this, he now exists in a world that is in quite a mess - and it is all of his own making. Through conflict that is set up by one man's trying to take dominion over another, instead of each accepting his own responsibility in the matter of existence in the world, the world itself is full of strife.

In his letter to the Galatians, Paul wrote, "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. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Patience is a saving grace. Patience is the wisdom of knowing that there is a time and a season for everything. Patience is the ability to stand by a principle. Patience is the power to apply the principle under any and all circumstances and in spite of all appearances. Patience lets God work, as a gardener lets nature grow his crops. Patience is the mark of the master craftsman and the creating genius. Patience is the gift of God.

000

SPIRITICITY, March 1951

SPIRITICITY, WHAT IT IS

By Nell Truesdell

The name of this metaphysical magazine is SPIRITICITY. We coined the term and interpret it to mean the active ministry and power of the working Word, Jesus Christ, in all, over all, and through all creation. As electricity is the working power of the electrical principle, so SPIRITICITY is the working power of the spiritual Principle. The working power is, of course, the Holy Spirit, and this we call SPIRITICITY.

A simple analogy, illustrating the principle involved in bringing forth any manifest form, will clarify the steps essential to knowledge of that principle and its projection, through form, into the manifest world. A form can

be invisible, as a word held in mind or as a complex system involved in a particular field of knowledge; or a form can be visible, as a concrete object or some tangible thing.

We shall consider the human hand. The hand is an agent in which abides the possibility of energetic activity - an inherent capacity to move - which, in turn, generates a power by which a form or structure is made to appear; i.e., something is done. We can always manipulate the form; we appear to direct, though we do not always see, the activity and its consequent force or power that is primarily the cause of the form.

Before the hand can produce anything (give rise to an effect, or make a change of some kind), it must be set in motion; it must be active. Along with the motion, or activity of the hand, an essential power comes into play, by which a manifestation or an appearance of some kind takes form. Such a result is generally called a demonstration, and it bears witness to the effect of the combination of the activity and its inherent power.

To recapitulate: The power causes the demonstration to take form. That power is thrown off from the activity of the original source, which, in this analogy, is the hand. The power, the activity, and the hand are actually one together. We cannot have one, without the others. The demonstration (form) is the inert outer picture or embodiment that, of Itself, could not exist (appear) without the fundamental processes involved that gave rise to it.

We can raise the analogy considered to the n-th degree and start with God. God IS. God is the Agent, the Source, the All. God is the First Person in the Trinity.

Since God is a Living God, He is active. The ACTIVITY of God is the Second Person in the Trinity. This is the Son, Jesus Christ, the Activity of God, which is the Life of all creation. Jesus Christ is the Life of man.

The Activity of God throws off a Power that produces or does something. This Power works in all ways throughout the universe to bring Good into manifestation. This is the Third Person in the Trinity. It is the Holy Spirit, which is the manifestation of God that remains hidden to the eye of the flesh.

Since this Power is responsive to the will of man, all manifest things are brought forth under men's direction and are actually the formulations of man's idea of what is good. However, man's concept of The Good is faulty; therefore his world of demonstrations reflects aspects of good and of evil. Blind to this fact, man proudly looks at his demonstrations and calls them the manifestation of God. He says they are spiritual because all is God anyway. He does not realize that what appears in the world is but the residue, the refuse, the outer shell that remains to bear witness to the fact that the Holy Spirit, the working Power of God, has been called into play by a short-sighted manipulator.

In Reality, there is nothing but God, the Activity of God, and the working Power of the Activity of God, the Holy Spirit, and this is the manifestation of God. Jesus Christ called this Power of God, Love. "God is Love," He said. The Whole Spirit, the Holy Spirit, is the Love that is God; and THAT is the manifestation of God.

Man loves the things in the world and he lovingly calls them the manifestation of God, when all the while he should ignore appearances and turn to God and love God with all his heart, soul, mind, and strength. When he does

this, he will have the Power of God as the Master, Jesus Christ, had the Power of God. Then, and then only, will he be free of his obvious need for things; for he will have anything he needs the instant he has need of it. This is not pressing the idea too far. The fact is that no man except Jesus Christ has thus far pressed into true understanding of the idea.

John, the Apostle of Jesus Christ, wrote: "In the beginning was the Word (God), and the Word was with God (Jesus Christ), and the Word was God (the Holy Spirit). The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." Without the Word (God, the Activity, and the Power combined) "was not anything made that was made."

For greater clarity we can itemize the members of the Trinity as follows:

1. GOD, the Father, Principle of Good, the All, the Source.
2. JESUS CHRIST, the Son, or Conductor, or Activity of God (Principle of Good).
3. HOLY SPIRIT, the Power through which all manifest forms (unseen thoughts and seen things) come into being; that which collects, distributes, and coalesces the energies which result from the association of Son and Father.

The Son, Jesus Christ, stands as the central figure who relates to and transmits the dynamic action of the Father. "I and my Father are one." He declared.

The keynotes of His mission were Love God, and Watch (or look toward the Father). "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise."

The Name, Jesus Christ, is His Presence in this world as the very Activity of the Principle of Good (God), which may be sensed by all who fellowship in His Name. "Where two or three are gathered together in My Name, there am I in the midst of them."

Through the Name Jesus Christ a Power is available that is capable of assembling and transmitting readily the Substance of God (the Principle of Good) to anyone who is willing to ask of the Father in that Name. "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

Whatever man asks of God in the Name of Jesus Christ is fulfilled for him by the Power of the Holy Spirit - the Love of God for His Son.

The reader might deny the truth of the above statement; for he will recall many things asked for that he never got. His denial will bear witness to his ignorance of God, of Jesus Christ, and of the Holy Spirit. When he understands the Three-in-One, and his oneness with that One, he will know that, to date, he has never actually asked anything because he has interpreted his desires in terms of things that appear (and appearances are nothing). "Hitherto have ye asked nothing in My Name; ask, and ye shall receive."

SPIRITICITY points the student to God, to Jesus Christ (the Activity of God), and to the Holy Spirit (the manifestation of God). The Three are IN the ONE and the One is all there is in Reality.

Study this exposition until you understand it, dear reader. Be patient; for God is all there is that is worth knowing.

SPIRITICITY, March 1951

AN OBSERVATION

By Robert Applegate

Only one Man in the history of the world has ever finished the work that was given to Him to do. That One has changed the history of the world more than all other individuals put together. We recognize this fact in that we entitle Him the Saviour of mankind. We recognize it in that we measure time from the date of His birth, and in that we call ourselves Christians. We admit that in Him was "all the fullness of the Godhead bodily," and that He proved this by His resurrection and ascension. We admit these facts, because they are inescapable; but how often do we accept as working hypotheses the logical conclusions of them?

If the Man Jesus Christ was God and Very God, it follows that His words are the most vital words ever spoken. It follows that His teaching is the touchstone, whereby we test every theory and every doctrine to see if it is valid. As John said, "Try the spirits whether they are of God: because many false prophets are gone out into the world. . . . Every spirit that confesseth that Jesus Christ is come in the flesh is of God." The words of Jesus Christ are the light, with which we examine the rest of Scripture and all other sacred and profane writing. Further, they are, in themselves, Spirit and Life, as Jesus declared; and they shall not pass away, though heaven and earth do pass away.

The acceptance of the words of Jesus as the norm of doctrine is objected to on the grounds that those who do thus accept them do not agree among themselves, that the early church substituted a doctrine about Christ for His teaching, and that the Synoptic problem and textual problems make it impossible to determine exactly what His teaching was. None of these objections is valid; and, if any of the objections were, we would be in the sad predicament of having lost the greatest treasure that the human race ever received, the instruction of the Son of God. Disagreements, however, mean simply that we need a more intense, honest, and unbiased study of our sources. The early Church did not substitute a doctrine about Christ for His teaching, because His teaching was primarily about Himself. As James Stalker remarks, "The center and soul of His preaching was Himself." As for the Synoptic problem, John has long been recognized as the most spiritual of the Gospels, and this is precisely what one would expect in a book written by the beloved disciple of the Master, which is what John purports to be.

The substance of Jesus' teaching is clear and unmistakable in spite of differences of opinion with respect to minor details. In any event, the words of Jesus that have been preserved to us are the highest teaching that we have, so we should bend every effort to understanding them, rather than becoming lost in the dead letter of scholarly quibbles.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

MARCH 1951

1. ASCRIBE ye strength unto God.
2. A BOUNTIFUL eye shall BE BLESSED.
3. We are more than CONQUERORS.

*

5. Your redemption DRAWETH nigh.
6. The Word of the Lord ENDURETH forever.
7. My FATHER is greater than all.
8. GODLINESS with contentment is GREAT GAIN.
9. I am the Lord which HALLOW you.
10. Be INSTANT IN season.

*

12. Let us JOIN ourselves to the Lord.
13. With everlasting KINDNESS will I have mercy.
14. LEARN to fear (revere) the LORD.
15. A MERRY heart MAKETH a cheerful countenance.
16. Thou shalt be . . . NOURISHED up in the words of faith.
17. Thou wilt ORDAIN peace for us.

*

19. He will abundantly PARDON.
20. Surely I come QUICKLY.
21. The Lord shall RAISE him up.
22. SEE the SALVATION of the Lord.
23. We know that His TESTIMONY is TRUE.
24. The integrity of the UPRIGHT shall guide them.

*

26. They know His VOICE.
27. WAIT thou only upon God.
28. Thy YOUTH is renewed like the eagle's.
29. He was ZEALOUS for my sake,
30. Bless the Lord, O my soul.
31. Forget not all His benefits.

* * * * *

"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.