

SPIRITICITY October 1944

Beloved of God, greeting:

We know from the nature of the works which were accomplished by Jesus Christ that he taught and practiced a doctrine higher and more potent than any before him. It is only natural that any religion or system of metaphysics, occultism, or fraternal association should acknowledge the works of Jesus Christ and aspire to understand his doctrine. But that they have not completely absorbed it is evidenced by their fruits.

How many will we find daring to put Principle above practice? How many in institutions will put Truth above expediency? Who will stand upon the higher ground and relay Light into the valley?

All the power the established churches have enjoyed is due, in greater part, to the continued repetition of the Name, Jesus Christ. But not all who say, "Lord, Lord," shall know the Truth. Only whosoever wills to do the will of the Father shall know of the teaching.

The pursuit of Truth opens the mind of man to a new and unknown realm. He makes an excursion into the wilderness that lies between mortal consciousness of unreality and divine awareness of Reality. Here he may cry out for the fleshpots of Egypt. But he is unable to go back, for once the inkling of his Divine Origin flashes across his mind and heart, it strikes fire which will not let him rest until he returns to the Source whence it came.

This is the Spirit in man. It is remembrance. Its movement is always upward. It is the source of all instruction, the governor of every situation. Whoever finds this interior Spirit finds the solution to life and enters into life.

Sincerely yours,
A. J. TRUESDELL

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AFFIRMATION

"When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him."

So Jesus instructed, and followed by giving his listeners the Lord's Prayer, according to the Gospel of Matthew.

The words of man are not creative. They have no power in them to give anything being; they cannot cause anything to exist. Such power is God's alone.

The Word of God is the activity of God which confers being according to the Divine Intention. Whatever God creates by his Word contains the essence of the Eternal Living One himself.

Natural man is laden with this Word but he has no power to appropriate and utilize it to make material demonstrations according to his human will. The will to possess a consciousness of God rather than to possess things of the world should be the principal aim in life. The world and the things in it are perishable, transient manifestations of the vain conceptions of man. Such images are not true creations. They are but appearances and have no abiding substance.

By the function of speech man can communicate knowledge and human values, and can make his adjustment to any social situation. But his ability to speak should not tempt him into the false belief that he can create. His power of speech is not to be confused with the Word of God by which God brings forth creation out of the elements of his own rich inexhaustible being.

In Isaiah 55:11 we read this declaration of the Lord through the prophet: "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Word of the Lord brings forth only that which is good. This good bears the image and likeness of him who creates; such as, the spiritual essence, and love, life, and intelligence. Every man is made out of these elements and, as a favored creation, is endowed with an awareness that gives him the privilege of scanning and profiting by them up or down the scale of his understanding. The more he understands these attributes the nearer he draws to the Giver. And the nearer he draws to the Giver, the more his word resounds the tone of God's Word.

Man speaks, not so much in words, as he does in tone which bears testimony to their quality. The invisible part is the word, the vessel, container, or shell; the visible part is the tone and modulation of that tone. High sounding words often lack good tone, and an extensive vocabulary sometimes discloses an impoverished consciousness.

However, man's word, striking his peculiar tone, performs in his behalf; it is his working power. It helps uncover or expose to view that toward which he has already glanced. His real achieving power is the inner visional faculty.

Right here is a pitfall. Man is so fascinated by his seeming ability to do with his word, rooted in the limitations of human experience, that he shackles his inner vision to it and suffers the consequences of his folly. Man becomes enslaved to his own word. "Every man's word shall be his burden: for ye have perverted the Word of the Living God, of the Lord of Hosts our God." The inner vision, with its superior achieving power, is made subservient to his word and, focused upon it, is forced to endow it with skill to bring about effects or results.

Man's word can be said, therefore, to have a formulating power. Spoken into the substance already created and omnipresent, it compels it to mold according to his pronouncement, for the divine element is formless and lends itself to man's dictates. But the moment the attention of his mind is distracted, or he forgets, or loses interest in what he thought or said, the formless essence melts back into its mobile state where it awaits another impression of another word. Man appears to shape this substance according to his declaration, but his fleeting purpose rooted in human vagaries, is ever-wavering and has no permanent effect on the holy essential.

With his vision enslaved to his word, and his word fixed on the three dimensional realm, man continues in bondage to his knowledge of things, conditions, and relationships in the world and every demonstration reflects the limitations of servitude. In a desperate effort to free himself, man resorts to speaking along definite lines to bring himself into an experience he calls deliverance.

It is not strange that man depends so much upon his word. From early infancy he is taught to believe he has power to cause whatever he wants to take form and manifest according to his desire. Through this illusion man is caught in a treadmill of demonstration. He no sooner makes something appear that he believes to be for his good when he is obliged, in the interest of self-preservation, to forsake it and re-demonstrate something else he thinks better suited to his purpose. And so he moves from demonstration to demonstration, from deliverance to deliverance, never attaining satisfaction.

Some persons memorize fixed affirmations for every conceivable ailment of body or limitation of affairs in an effort to "treat" and be free. This "much speaking" becomes an incantation, a verbal charm recited in the hope of working magic or enchantment. It is pagan practice. By this means man gropes in the muddy wadies of human experience for his good ever seeming to hold itself aloof.

True affirmation is not a matter of speaking many words countless times o'er in an effort to establish them in manifest form or inveigle them to demonstrate as something desired. Affirmation does not abide in the intellect, nor is it forced into action by the will.

Man's strongest affirmation is in his heart. "As he thinketh in his heart, so is he." If the thoughts in his heart are on something opposite to what man is making an effort to declare to be true and good, the added stimulus of his effort serves to increase the activity of what is in his heart and he demonstrates, not what he says, but what he believes in his heart. A man impoverished in heart can hardly expect to demonstrate riches through affirmation, or word-juggling. Many people are frustrated because, in their effort to make something come to pass, they experience only what is already within them.

Too, in his effort to make a change for the better in the outer, man directs his words toward the condition to be remedied and, again, the added impetus of his word increases and strengthens the unsatisfactory manifestation.

There is one fool-proof way to practice affirmation. Tell the truth about God. Say all the good you can about God. Describe God. Laud him. Sing praises unto him. Glorify him in heart, in mind, and in speech. Direct the force of your vision and your word God-ward in high commendation of his goodness, tender mercy, loving protection, and foresighted prosperity.

This kind of affirmation will cleanse your word of the dross of materiality and personal limitation. This practice will enlarge your word and fill it in such a way that it will become your refuge, your shield and buckler.

As we learn to judge God in the Light of Truth, so do we begin to judge ourselves and others. As our perception of the Truth of God expands, our interior estimate of ourselves augments and spreads itself abroad upon all the surface of our being, from the inmost secret thought-processes to the farthest objective toward which we can look in the world.

We begin to demonstrate according to this interior estimate. It proclaims itself without restraint or self-consciousness. It is vivid, spectacular, aggressive, daring and shameless. Its prime objective is to reveal clearly what we think in our heart. The results are an open book to any beholder who cares to look.

Whenever we turn to the story of Jesus Christ we discover principles still applicable in the life of man. The child of twelve stated clearly to his mother, "Wist ye not that I must be about my Father's business?" Between this definite statement of his ideal and the culmination of his fleshly experience on the cross when he said, "Father, into thy hands I commend my spirit," we have a continuous record of a steadfast vision toward God that bridged all the sadness, hurts, and disillusionment of the world and its way with man and acted as a support to him over obstacles, limitations, and persecutions. By means of his heart-vision Godward he was able to traverse the distance assigned to him in this world, protected from destructive human perversities.

In all the reported miracles of Jesus' healing ministry we have evidence of definite affirmation. When he asked the man who had lain impotent thirty-eight years, "Wilt thou be made whole?" we sense his strong assent toward wholeness. A weakling would have murmured, "You poor fellow: I wish I could help."

Jesus' question quickened the heart of his listener in such a way that his inner visional faculty leapt from impotency toward wholeness so strongly that, when Jesus further commanded, "Rise, take up thy bed, and walk," there was no hesitancy. The fire of life within obediently quickened with the fuel of the healing tone thrown into it and blazed forth into action. A demonstration was made, not by words, but by awakened vision toward wholeness.

The power that sparked the response in the man was the dominant affirmation of Jesus' life, "My Father worketh hitherto, and I work."

If man's word had any of the so-called powers he attributed to it, he would destroy himself in an ordinary day's conversation. But the Word, which gave him being, persists and patiently awaits declaration. That Word is Truth, and it makes free.

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SPIRITICITY October 1944

Dear Friend:

Good is the Word of the Lord.

The Word of the Lord is right.

Let Thy Name be magnified for ever.

Hallowed be Thy Name.

That Thy Name is near Thy wondrous works declare.

All His works are done in Truth.

How excellent is Thy lovingkindness, O God.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

Praise Ye the Lord.

Praise God in His sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

The CHRIST TRUTH LEAGUE continually sings praise unto the One God, in, through, and over all. We bless you in the Name of Jesus Christ.

Lovingly yours,
NELL TRUESDELL

Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

OCTOBER 1944

2. Return to the ALMIGHTY.
3. BE BUILT up.
4. I will bless the Lord, who hath given me COUNSEL.
5. DAILY shall He be praised.
6. I have ESTEEMED the words of His mouth.
7. My FOOT hath held His steps.
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9. Thy GENTLENESS hath made me GREAT.
10. Sing forth the HONOR of HIS Name.
11. The Lord is the portion of mine INHERITANCE.
12. Shout for JOY.
13. I have KEPT the ways of the Lord.
14. LIGHT shall shine upon thy ways.
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16. MY soul doth MAGNIFY the Lord.
17. Sing praise to the NAME of the Lord.
18. Thou OPENEST thine hand, and satisfiest the desire of every living thing.
19. Make thy PRAYER unto Him.
20. QUICKEN us, and we will call upon Thy Name.
21. I, the Lord, speak RIGHTEOUSNESS.
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23. The Lord SUSTAINED me.
24. My soul THIRSTETH for God.
25. His UNDERSTANDING is infinite.
26. My VOICE shalt Thou hear in the morning, O Lord.
27. His WAY have I kept.
28. Why reason YE among YOURSELVES?
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30. Sing praises to the Lord, which dwelleth in ZION. (peace)
31. His glory is above the earth and heaven.

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Please join us in DAILY MEDITATION. The short sentences taken from our Scripture are to the point and will help keep the thoughts ordered throughout the day. The constructive suggestion in each statement will help you build a consciousness of the Good.