

SPIRITICITY September 1945

BELOVED OF GOD, GREETING

In a sense, everything that has ever been said or written has been an opinion about God. The most crude expression of the most untrained mind is expressing an opinion about the nature of something it sees and senses in some manner or other. Men in idle conversation make acknowledgment of an unknown and invisible force working. They speak of it as though it were a third party.

They say, "It is different from what it used to be." Or, "Things have changed." Or, "Times are better."

The "its" and "things" and "times" have seemed to go merrily along without asking permission from any surprised onlookers who name the unknown Cause of changes "Fate," "Chance," "Fortune," or "Luck." These various names apply to an action that seems to smile on some people and frown on others.

Whenever anyone takes time to study "It" he finds "It" to be limitless and of seeming complicated construction, standing steadfast, and ever waiting to be discovered and explained.

Out of this study comes the beautiful philosophies to which the philosophers themselves ask you to pay not the least attention, neither give reverence.

Hear Emerson saying, "Do not set the least value on what I do, or the least discredit on what I do not. As if I pretended to settle anything as true or false. I unsettle all things. No facts are to me sacred. None are profane. I simply experiment; an endless seeker with no past at my back."

The more advanced a man is in any philosophy or science the more he recognizes himself to be an experimenter.

Sincerely yours,  
A. J. Truesdell

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THE LORD IS MY LIFE

By Nell Truesdell

Life is a condition in which plants and animals exist as distinguished from dead organisms. The three principal distinctions in life, as it appears in the world, are: metabolism, with the power of growth; reproduction; and automatic or internally initiated adaptations to changes in the environment.

In physical existence, metabolism is paramount. It is vital motion which sharply characterizes living organisms in the act or process by which the stable non-living food taken into the organism is built up into complex and unstable living material; and by which, on the other hand, the living matter in protoplasm is broken down into less complex and more stable substances within a

cell or organism and excreted. This is the process which gives to the organism the material needed, through which the vital life principle flows, to regenerate itself and to grow.

Physical growth is the result of continuous activity: intake, assimilation, and output by which any organism renews itself and thus remains in a state of aliveness. To remain alive, man must grow. To grow properly, he must balance his intake and his output. This rule cannot be overlooked in a body that is healthy and harmonious.

Life animates the body, in animals and in man, by its vital principle. Life involves constant changes with continued identity. Many persons think that if they can breathe a little, feel a little, and think a little they are sufficiently alive to fulfill all obligations in their allotted time of three score and ten years. But is this enough?

To be sure, man is an animated being, but he is certainly more than his ability to move around where he is, or from place to place. Man is an animal with a purpose.

This purpose, our second principal distinction in life, seems to be reproduction, which may be physical or mental. In physical reproduction we come to know of a process by which life is continued from one generation to another. Our sociologists, those who treat of the laws controlling human interrelations, tell us that the only immortal phase of man is his capacity to transmit life. Man does not give life; he is only an inter-agent assisting, though with self-directed activity, in the continuance or multiplication of his kind by generation.

A person does not preserve his life through physical reproduction. In it, he allows his form to be a vessel through which another distinct form takes shape and manifests, permeated by the same life-principle that brought him forth.

In mental reproduction we consider imagination and fancy. Imagination is the act or power of imaging or of re-imaging objects of perception or thoughts. It is the picturing act of the mind by which mental representations of objects or ideas impress on consciousness, are recalled, and regrouped into new and rational systems. Imagination uses thoughts and material objects as representations of something greater than itself. Imagination moves.

Fancy delights. Fancy supposes or believes without substantial grounds. It is the act of forming pleasing or odd mental images, or of combining them with little regard to rational processes of construction. Both imagination and fancy are limited to the materials furnished by the external world. Among all his representations, the human mind has conceived nothing original. Man has not yet invented one attribute or organ that was or is not already existent.

Man's imagination then, is not what it has been supposed to be, a dynamic power in consciousness. It is just a picture-device which re-runs what has already been conceived and fully reproduced. If there appears to be any originality it is in the combinations which man has, through his ingenuity, made manifest. We are warned by the seer to turn from the abominations which the imagination of man has made. And we are instructed to stay that faculty on God, to possess peace.

Thus far we have briefly considered two of the three principal distinctions in physical life; namely, metabolism, and reproduction. We now come to the third which is, automatic or internally initiated adaptations to changes in the environment. Here we enter the realm of psychology, which is a study of the mind and the nervous system through which man responds to stimuli from within and from without. In this study man's behavior is closely observed and his life is judged by the way and in the degree of his reaction to his environment. Man has, as a whole group, trained himself so that most of his reflexes are conditioned.

By means of his will, man may effect changes in himself or in his surroundings. He may adjust himself to any situation; or, he may adjust any situation to suit his purpose. Too, he may rectify mistakes he has made.

The more recent analysis of students of psychology seems to favor the use of the word will as a term to cover the entire active side of conscious mental life. The will of man, however, has proved not to be his safest guide to follow. Life among men is a constant struggle of personal wills and so terrible is the conflict that escape is impossible while a person attempts to live his life on the human plane. His only freedom lies in realms above and beyond the reach of this faculty ever ready to seize eagerly every opportunity to dominate, no matter what the cost.

As we glance back through history to the way of man's life in the world there seems to be little to hope for. Great civilizations have succumbed to the relentless steamroller of life. Even when we look optimistically into the future we do so with tongue in cheek when we remember that those who built former civilizations were no doubt also hopeful.

There is something that does not exist, yet to it all things owe existence. It forever influences all that is, and everything invisible and visible exposes it. It has never been seen, heard, nor touched, but we know in some mysterious way that everything is seen, heard, and touched by it.

We neither aid nor hinder life by the various physical and mental practices with which we are acquainted. Many times we seem to pep ourselves up by certain exercises, mental and physical, but the true conscious and beneficial contact with life is by way of the inner visional faculty. Whenever we look toward the Giver-of-Life by means of it we find body and mind flooded with activity.

This faculty, which is capable of penetrating the vain-imaginings which form the clouds and shadows shrouding the throne of glory, is man's inner visional sense, with which he is not familiar because he is unpracticed in exercising it. It will lead him to the very Heights if he will but loose the grip of his mental and physical limitations from it, for its tendency is to fly upward when released. With it, man catches sight of the ministering God in the midst of the universe. As he sees toward God, he finds God responding as inspiration that supplies his every need.

If we look in the right direction we shall see that the way of life to the wise is above thoughts and feelings. As we gaze, we are clothed anew. Health, the manifestation of life, will be enjoyed in all its fullness. The degree of health anyone of us enjoys, mentally and physically, is in direct ratio to consciousness of life. Health is the setting for life.

Can you picture a beautifully cut jewel set in the midst of a lot of brass filigree? The jewel is not hurt, but certainly its perfect manifestation is hampered by its vulgar surroundings. We see, from such a simple illustration, that we have a wonderful opportunity to display one of the treasures of heaven. Life, our priceless jewel, should have the best possible setting to be shown to advantage for that treasure was what brought us into this world; the very activity of God in us is our life.

Heaven is not some last state, or last time. It is THAT activity in you that rouses you from nothing to something; and, in that action or livingness, is all your treasure. Life, in its abundant and magnificent preciousness, is in that storehouse. Leave it there; but partake of it every moment by constant conscious contact by means of your inner visional sense.

Look toward it, magnify it, praise it, and you will receive its full benefit. You will never lose life in riotous living if you look steadily toward it. You will become newly alive. Your activities, mental and physical, will become intensified and refined, and life will seem to increase with your added demand.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life."

"The living, the living, he shall praise thee."

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SPIRITICITY September 1945

SCRIPTURE LESSON,

SUNDAY, September 2, 1945.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance: and I will fill their treasures.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.

A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

LOVE IS THE FULFILLING OF THE LAW.

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SUNDAY, September 9, 1945.

The Lord thy God in the midst of thee is might; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

The redeemed of the Lord shall return, and come with singing into Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Weeping may endure for a night, but joy cometh in the morning. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

A merry heart maketh a cheerful countenance. The heart of him that hath understanding seeketh knowledge. He that is of merry heart hath a continual feast.

The meek also shall increase their joy in the Lord. It is joy to the just to do judgment..

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Your heart shall rejoice, and your joy no man taketh from you.

THE JOY OF THE LORD IS MY STRENGTH.

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SUNDAY, September 16, 1945.

My son, forget not my law; 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.

The Lord will bless his people with peace. Glory, honor, and peace, to every man that worketh good. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Peace be unto you. Peace, peace to him that is far off and to him that is near, saith the Lord; and I will heal him. Peace be within thy walls, and prosperity within thy palaces. Peace be within thee. Say to him that liveth in prosperity, Peace be both to thee, and peace to thine house, and peace be unto

all that thou hast. The Lord lift up his countenance upon thee, and give thee peace.

We have peace with God through our Lord Jesus Christ: by whom also we ... rejoice in hope of the glory of God.

Teach me thy way, O Lord, and lead me in a plain path. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus.

THE LORD WILL BLESS HIS PEOPLE WITH PEACE.

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SUNDAY, September 23, 1945.

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have quarrel against any: even as Christ forgave you, so also do ye.

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.

If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him.

Thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth. Give strength unto thy servant.

THE LORD IS PLENTEOUS IN MERCY AND TRUTH.

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SUNDAY, September 30, 1945.

Be ready to every good work, ... speak evil of no man, ... be no brawlers, but gentle, showing all meekness unto all men. Honor all men. Love the brotherhood. Fear God.

Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom. But if ye have

bitter envying and strife in your hearts, glory not, and lie not against the truth.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

WE CALL ON THE LORD OUT OF A PURE HEART.

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SPIRITICITY September 1945

RELIGION

By A. J. Truesdell

Religion, as practiced by Christians, is in no way infallible, although it accomplishes benefits. Religion is subject to change, to improvement, to expansion. As a rule of social behavior and as a standard of intellectual measurement, religion is fulfilling its mission in the scheme of things.

We violate no religion when we say that man's practice of religion is but a means to an end. Religion itself is not that end. Religion is apprehension of as well as a conviction of the existence of a Supreme Being, accompanied by reverence of and love for that Being, that expresses in obedient service to him. Religion causes man to seek the rules for right thinking, right acting, and right relationships to the end that he may approximate a solution to life.

Men responsible for present day religions, as Gautama Buddha, Mohammed, Zarathustra, and others, had deep concepts of these rules or laws of life. There is no doubt that if their followers had had the same understanding of the Principle, life would have been different, much improved, and infinitely better for countless millions of the human race.

We think of our own religion as Christianity. We refer to its progenitor as our Savior, or the Way-Shower. In these references there is an implication that we need to be saved and that we desire to be shown.

It is not just popular fancy or mass imagination that puts the robe of righteousness and the crown of glory on this leader in spiritual verities. Jesus Christ is something that happened to the race. Jesus Christ was and is the representative spiritual man. Neither Jesus Christ nor his doctrine need our championship for both he and his doctrine deal with Reality. It is we who need the championship of this true teacher.

Jesus Christ and his doctrine are the end sought by the true religious devotee, for they represent that which is real. We know that much the race has believed to be true at various times during its development has not been true. It was not true that the world was flat; yet men believed this to be so at one time. The sun does not rise in the East nor set in the West; yet such appears to be the case. No doubt many things generally accepted by the race today will be proved equally untrue as time, progress, and enlightenment establish the truth about them.

You remember the attempt to discredit and confuse Jesus when the question of the legal status of a wife of several husbands was raised as to whose wife she would be in the after-life. He replied in substance: If you understood the Scriptures, or had any comprehension of the power of God, you would readily see

how impractical it is to try to apply present personal and social concepts to universal and spiritual realities.

Religion is the urge to know these spiritual realities. Jesus Christ is our authority about those realities.

Religion pure and undefiled is a beautiful thing. Practiced as organizations appropriating political powers and filling the temple with money changers at the expense of souls seeking life's realities, it can and does become pernicious, reactionary, and defeats its own purpose. Our sense of tolerance need not blind us to agencies which neither enter in nor allow those who desire, to have access to the true facts of life.

Sometimes those with the power which knowledge affords say that it is not wise to teach truth to the people who are in a state of partial knowledge. Examination of their motives reveals a fear of upsetting fairly comfortable circumstances for certain privileged members of the religious-federation which condone "letting the people labor." Organizations permitting this are neither perfect nor sacred; they are subject to revision, for the "common people" are destined to have the Gospel preached to them.

The common people heard Jesus gladly, although an organized effort seems to have been in effect to keep them in ignorance of the true saving action of his spiritual instruction. Such practices cannot endure; they are a violation of the steadfast fulfillment of the divine intention.

The declaration of truth is at once an inditement of whatever is not true. While there is considerable delight experience by every kettle calling every pot black, any declaration of truth applies both to kettle and pot. All misconceptions, whether thine or mine, are shaken by the pronouncement of truth.

The fruits of the Spirit are harvested wherever the seed of Spirit is planted and cultivated. The crop is not subject to the fluctuations or manipulations of some religious, metaphysical, or occult stock-exchange.

All ideals that have become static, or weighted with cares and trials of the world must be relinquished so that newer, truer, and more vital inspirations obtain. In spiritual pursuits, whatever tends to promote freedom of mind, expansion of consciousness, and extension of helpful activities, is good.

There will always be an inspiring, uplifting, and renewing activity in a true spiritual ministry. Not for the purpose of proving old doctrines, but to obtain new inspiration. It is only through these new uplifts that man may hope to see greater things that he may marvel. New inspirations have revelatory power.

Some persons strain themselves in their effort to reach up after truth. Violent methods of holding the thought by sheer will power and concentration disturb the nervous system. Trying to crash the gates to the heavenly kingdom is a nerve-racking experience. To look toward God is not difficult at any time or under any circumstances.

It is so easy for the seeing-faculty of the mind to look upward, and so pleasant too, for there is more to see in the vast scope of the field of action above thinking than there is in the world 'round about.

The object of the CHRIST TRUTH LEAGUE is to strike a tone of Reality by calling attention to the One Source of all benefits. Whoever hears this tone and determines to look with us toward the Heights where dwells the Father will not strive nor strain to sit in High Places. Anyone who sincerely looks toward God will experience an uplift taking place within him whereby he will know that the Lord does lift him up.

A man should receive a blessing from his religion. He should experience freedom from cares of the world, healings, prosperings, and happifying progressions. Definitely, your religion should make you happy. If the ministry of the CHRIST TRUTH LEAGUE does that then this is your religion. Make it yours.



Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

SEPTEMBER 1945

1. Now will I ARISE, saith the Lord.  
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3. Love the BROTHERHOOD.
4. CLEANSE your hands.
5. DRAW nigh unto God.
6. Those that seek Me EARLY shall find Me.
7. Thou shall find FAVOR . . . in the sight of God and man.
8. Be GENTLE, showing all meekness unto all men.  
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10. HUMBLE yourselves in the sight of the Lord.
11. Take fast hold of INSTRUCTION.
12. I came not to JUDGE the world.
13. My lips shall utter KNOWLEDGE clearly.
14. I have LOVED thee with an everlasting LOVE.
15. MY MOUTH shall speak of wisdom.  
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17. NEW things do I declare.
18. They shall OBTAIN gladness and joy.
19. Be PERFECT.
20. QUIT ye like men.
21. The REDEEMED of the Lord shall RETURN.
22. He SENT His word and healed them.  
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24. Why are ye TROUBLED?
25. The meditation of my heart shall be of UNDERSTANDING.
26. Obey His VOICE.
27. Let us also WALK in the Spirit.
28. Take my YOKE upon YOU, and learn of Me.
29. The ZEAL of the Lord of hosts will perform.  
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DAILY MEDITATION is a discipline for the intellect which is filled with varied thoughts and opinions. When the constructive statements are considered all the other "inhabitants" of mind are stilled. When sufficient attention is given to a thought, it becomes established. A good thought brings forth good results. Please keep the DAILY MEDITATIONS with us.