

## TRY CHRISTIANITY

By A. J. Truesdell

There is some discussion among social leaders because the race as a whole seems to be backward in accepting and using the various scientific discoveries of our Western civilization. In the far flung reaches of our world some people actually refuse to live under the laws of sanitation, morality, and diet. Many scientists are gloomy over the prospect of whether or not a moral, hygienic, right-thinking, and right-living race of men can be developed. However, among the advocates of scientific methods we often find those who do not seem to receive the full benefits of their science. Diets starve people. Sanitary observances are such a bug-a-boo that some germs increase at an alarming rate. Too, altogether unnatural conditions appear to hold the upper hand.

Study of the laws of things and of the laws of thought brings some persons up to an awareness of a realm above things and thoughts, a realm called the Free Spirit. However, if a man is bound to things and thoughts, how can he understand the free flowing action of Divinity? Jesus said to Nicodemus, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

All things in the world are in a state of flux. Things change from day to day. Thoughts change from second to second. Yet, the simple fact remains that if a man will accept what God has prepared for him, he will have nothing to combat, suffer no changes, and find nothing too difficult for him to handle successfully. "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure."

Successful men of science have stood, figuratively, with hat in hand, meek and lowly before the scientific laws of things and thoughts until the nature of those laws have been revealed to them. Such men know they must discover and be obedient to the laws involved before they will be permitted to understand how to use them. All of us must be obedient to the ruling principle of any thing before we can benefit by what it is able to do for us.

For example, your front door is locked with a bolt which responds to a certain key. Have you ever tried to use your car key on the front door? Or, have you tried to get through the front door without using any key? Would you be foolish enough to stand outside your locked door and affirm that you were inside your house; that you were above the necessity of using such prosaic things as keys to manipulate a material thing like a front door lock. Or, do you obediently and meekly look through your collection of articles in your pocket or your purse until you find the right key and then use it? Of course, you could break down the door in order to get inside. You can even take the Kingdom of Heaven by storm. But the way of the key is much simpler.

The Key to spiritual mastery and dominion is Faith; and the Door is Jesus Christ. "I am the door," he said. And as many as believe this and use the right Key, he gives power to become sons of God.

Today, as in centuries past, the race has the opportunity to accept and use a Principle, a Science, a Key known as Christianity. Two thousand years ago humanity was healed of all diseases and forgiven all iniquities. But the race

has forgotten and refuses to use the Key to wholeness in every department of life.

Men discuss the fate of religion and there are movements toward a unified church. The question, Has Christianity failed? comes up often. But Christianity has not failed. If the race has failed to apply Christianity's rules, or to practice its laws, and if a lot of institutions failing to practice the Principle cannot get results individually, what must be the result of organized law-breaking, or violation of Principle?

Suppose many of the power companies failed in distribution of electricity because of inability to comprehend and practice the laws of electricity (and consequently were unable to supply power to consumers), would a merger save them? Only unless there was a complete reversal of practice. They would have to check back to where there had been a departure from principle.

Christianity is not a negative Principle which conforms to the conditions round about. Christianity makes conditions conform to it. Christianity does not look to the world for support. Christianity is its own support. The Principle of Christianity stands unchallenged but challenging; challenging man to turn and become as a little child, to accept it and start anew toward the Father's house.

The intensity of the movement cannot be measured by such questions as "How many members are in Christianity? or, How much money is there in its treasury?" The essential is that organizations, people, the world, conform to Christianity (which does not mean any certain church), instead of trying to make Christianity conform to their possessions, their practices, their vain imaginations, and their willful pilferings.

The eternal invitation is out offering its eternal challenge. Receptivity to it, waiting upon it, obedience to it will enable anybody to prove Christianity, for, under such conditions Christianity proves itself. What profit is there in playing any game unless the rules are adhered to? Who knows whether Christianity will work or not? Only those who perceive, believe, and practice Christianity. This means full possession. Who is willing to take a chance on God's good intention toward him? Who is willing to stand unashamed and unafraid before his Maker and attempt to know that intention? Who is willing to enter into agreement with that intention? Who is willing to forget himself and remember God?

This merger will not determine the fate of Christianity among men, but the fate of men in Christianity. No act of men will save Christianity for it is safe and secure. But the decisions of the men will save them, providing those decisions are right. Such a covenant would save "religion" among mankind, but who wants the contract? The job itself is not difficult for the Father does the work. The decision and adherence to it is what is hard.

Who can put Christianity above income, family, position, prestige, houses, lands, ambitions, on the promise of a hundred-fold increase plus perfect satisfaction? Who will let loose the world, the flesh, and the devil long enough to be lord of creation?

If Jesus Christ could say, "I of myself am nothing; the Father dwelling within me doeth the works," we should not fear loss of prestige or position by endeavoring to find out what Christianity really is. Do you believe that any one man has an eternal job of just ending to his own business? If that business

happens to be the saving and healing of the nations, he will not have to write a book about it. Books will be written about him.

There is no resemblance between self-appointed saviors who go about like traveling salesmen selling their stock, and the disciples of Jesus Christ. How many teachers of Truth go forth without script or purse or an extra cloak.

Certain supposed spiritual leaders once told me the people do not like to hear such things. But I have discovered they themselves were the ones who did not like to hear such things. The people are always delighted to hear the Truth. They hunger for the Truth and search for it they know not where. There are certain truths which hurt all of us, but hurt most those pretending to be something special, something of themselves.

Who is willing to say, I am of myself nothing at all? I am not a self-made man. I am what I am by the grace of God. "And of his fulness have all we received, and grace for grace." "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us."

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SPIRITICITY October 1948

PEACE

By Robert Applegate

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Thus Paul wrote to the church at Ephesus. Peace in a group is concord, amity, or friendship: it is based on love and understanding. In an individual, peace is freedom from agitation and from disturbing or conflicting thoughts and emotions. It is an awareness of the omnipresence of God and is the result of directing all the energies towards the Highest with the one-pointed desire to know him.

Peace in any group is a healing and restoring balm. Where there is peace there is joy, which always brings with it health and prosperity. Such harmony is most fully attained in a realization of oneness and this is a source of great strength in any group from that of a family to that of a nation. The United States is today a great nation because it is united. In spite of sectional differences, we are able to maintain modicum of peace within our borders. That peace is the source of our strength, towards which the whole civilized world now looks with gratitude and fear.

There can, however, be no real harmony in any association until there is peace and love in the individual consciousness. Thus it was said after the First World War that the War to end all wars was followed by the Peace to end all peace. The Treaty of Versailles did not assure peace, because the hearts of those who framed it were filled with hatred, fear, and selfishness.

There is a universal desire for peace, but few people seem to be willing to pay the price for it, which is love. Many persons moreover, seek to escape from their intellects by a ceaseless round of diversion and activity. There is no escape in that direction for the inner hunger for tranquility is not satisfied. The human organism, furthermore, is not adapted to a life of

ceaseless agitation, of endless hurry and strain, and that is why our mental hospitals are so full.

The reason that many men love to hunt and fish is simply that they enjoy the stillness and quiet of the lakes and woods. Inner peace, however, is independent of external conditions. A man can attain it in the midst of a heated battle with shells bursting around him, if he but sense the Presence of God.

Tranquility is one thing which every one desires for its own sake, rather than for the rewards which it brings. The results of inner calm are truly marvelous. When any one attains a state of peace, he does the right thing at the right time without thought and he does it quickly and efficiently without hurry or strain. Thus a famous surgeon told his students that a severed carotid artery would cause a patient to bleed to death in two minutes, but a doctor could sew it in a minute and forty-five seconds - if he did not hurry.

Peace is accompanied by poise, by ease in attainment, by clarity of thought and of expression. It is a necessity for any one who is to attain success in any field of endeavor. A mind like a still, calm lake is the greatest help to achievement there is, and is a prerequisite for the contemplation of Truth.

Job found the secret of inner calm: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Peace is attained by taking time to consider the things of God and to realize his presence. It is also the result of heeding the instruction given by Jesus Christ to Martha, "Thou art careful and troubled about many things: but one thing is needful: and Mary (who was sitting perfectly still, looking up into the Lord's face, and loving him with her whole heart) hath chosen that good part, which shall not be taken from her." To be concerned with only one thing, the uplifting of the inner visional capacity toward the Most High God, is to eliminate many unnecessary concerns from life.

Plato taught that the philosopher who was accustomed to consider all time and all space, would be but troubled lightly by the small affairs of daily life. This is true. But how much more would he who was habituated to contemplate the present eternity and omnipresent infinity of God be freed from all mental disturbance and from all questions about "the times and seasons, which the Father hath put in his own power." Pasteur said that one thing that was necessary for great achievement was a conception of infinity. Isaiah discovered the same thing more fully 2400 years before Pasteur, when he declared, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

Peace is freedom from that which is disquieting or perturbing, but it is not a negative state. It is not indifference, which is false peace. Many philosophers, realizing the supreme desirability of tranquility, have taught a philosophy of detachment whereby the adept would free himself from all fear, love, and desire: in a word, from all emotions. This is also the way of the Hindu mystic. But it is not the way of Jesus Christ. Christianity teaches, not the killing or repressing of the emotions, but rather the lifting up of them toward the Supreme, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." As the emotions are redirected, they will be purified and transmuted by that descending Light which meets the upward gaze, so that all desire will be for the Highest and for service in Christ, all

fear will become reverence for the Almighty, and all questions of ways and means will be left to the One Knower and the One Doer. Thus we shall "take no thought" for our life. This is to be spiritually minded and "to be spiritually minded is life and peace."

The truth about the mystic way of life was noticed by a scientist and impartial observer who wrote, "Mysticism is splendidly generous. It brings to man the fulfillment of his highest desires. Inner strength, spiritual light, divine love, ineffable peace."

The peace is that of which Paul declared, "The peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." It is, in fact Jesus Christ. He is our Peace.

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SPIRITICITY October 1948

HIS MERCY IS EVERLASTING

By Nell Truesdell

Those of us who own chickens or animals know how they look to us with absolute trust for their food and care. A fowl, or a dog, or a cat never stops to consider whether or not we are able to provide for its keep. Each takes us on faith knowing somehow that if it belongs to us we shall take care of every need. In some instances our domestic birds and beasts prove their faith more readily and more fully than we do. We have been instructed as to our status in the realm of being and we have thought upon the matter. We have agreed that God is the Father of all living, and we admit that "before ye ask, the Father knoweth what things ye have need of."

Somehow, though, we fall short in depending upon God. The animal looks deliberately and earnestly upon his master as the source of his good. The child, before it comes to think upon lack and deprivation, looks toward its parent for the fulfillment of every need. All of us, at some time, have experienced how a dependent's trust in us has actually produced the food, shelter, or clothing needed even though we ourselves knew not how they would be obtained. Just his simple trust in us brought the supply forth through us. Frequently we were surprised how adequate it turned out to be.

As the child moves toward maturity, he seems to lose this ability to bring good to himself by this one means alone - that of looking toward what he believes to be the source of that good and waiting expectantly for its materialization. And no source ever yet failed where there was absolute trust in it. "The Lord is good to them that wait for him, to the soul that seeketh him."

God is not partial. He is not generous toward one person and stingy with another. God is the Good itself. This Good is the only Presence; it is the only Power; it is the only Knower. "Then, why does not it supply all my needs according to my desire," we demand. And the answer is, "It does!"

If we feel we are not receiving the care and protection of an All-present Good called God, we should seek to understand our peculiar and particular attitude toward him. What is our attitude when we look toward God? Do we look with the accusing eye? Are our thoughts reproachful? Is there a feeling of lack? Do we believe we are being denied our rightful supply? Are we claiming that God is not helping us?

If such accusations fill heart and mind, we shall surely get an added measure of them: they are increased for us. "With what measure ye mete, it shall be measured to you again." If we are very conscious of not-having, the sense of want is increased and reflects outwardly as need.

Often we feel that if we describe our lack, our deprivation, our troubles to God, he will readily hear and help us. We must realize that telling over our needs only serves to increase and magnify them in our own consciousness. The same principle holds when we try to tell our friends our troubles. They instantly respond by telling us theirs and we then have an added burden of troubles.

God is not a person, of course. Hence, we should not treat him as though he were a person. He is Principle, the Absolute Good, the Divine Fact. We are to lift our gaze above our limitations and trials to this Lord whose "kindness shall not depart from thee, neither shall the covenant of his peace be removed."

The Absolute Good is incapable of knowing less than itself. Lay you troubles down, then talk to the Father as though you had not a care in the world. Make a good report of your freedom, happiness, health, joy, peace, and prosperity. He will respond in kind, for you will be speaking of your true Self, that Self he knows as his-Self. "His compassions fail not. They are new every morning."

As we look about at our world we are apt to believe God has withheld his mercy from the helpless. This is not so. Such have been caught in the net of mortal viciousness because they were negative. If we would help save them we must, without argument, keep our gaze directed to the sole Source of mercy and relief. For the merciful help all of us seek comes from above. There is no other direction whence it can come.

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Alphabet of  
DAILY MEDITATIONS  
For Every Week Day of the Month

October 1948

1. ACCEPT the work of his hands.
2. I BRING near my righteousness. \*
4. Hath not one God CRATED us?
5. I will DECLARE Thy greatness.
6. EVERY word of God is pure.
7. All the Law is FULFILLED in one word . . . Love.
8. GREAT is the Lord, and GREATLY to be praised.
9. Thou hast been my HELP. \*
11. INCLINE your heart to the Lord.
12. Let us JOIN ourselves to the Lord.
13. My KINGDOM is not of this world.
14. The LAW is LIGHT.
15. Blessed are the MEEK.
16. I will put a NEW spirit within you. \*
18. Remember all thy OFFERINGS.
19. Be PARTAKERS of the Lord's table.
20. QUICKEN me in thy righteousness.
21. My flesh shall REST in hope.
22. Whoso putteth his trust in the Lord SHALL be SAFE.
23. Judgment and justice TAKE hold on THEE. \*
25. When ye pray, USE not vain repetition.
26. Ye are of more VALUE than many sparrows.
27. The Lord WATCH between me and thee.
28. YE are all children of light.
29. Sing praises to the Lord, who dwelleth in ZION (within).
30. Let your hands be strong.

Please join us in DAILY MEDITATION