

# *The Path of Truth and Practical Philosophy*



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# THE PATH OF TRUTH

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EDITORIAL

## *Other Paths*

Are you sometimes inclined to try and browbeat your friends or acquaintances into accepting your way of life? It is, naturally, a good thing for us to be enthusiastic about our particular form of religion, but let us not think that it is the only path which leads to God. And let us not in our enthusiasm try to force it on anyone else, for that is unwise and could be dangerous. It might be possible to destroy a man's belief without being able to replace it, and that would be a bad thing. We should take care, then, to refrain from criticising another's philosophy, if it brings him peace and contentment and a desire to live constructively and purposefully.

All paths lead to God, and whichever one we take we shall find Him there. But let us not expect the way to be too easy. Our love, courage, and understanding will all be needed to overcome the difficulties we meet, but with God's help and our own efforts we shall surmount them.

EXTRACTS FROM LETTERS RECEIVED BY THE SCHOOL OF TRUTH

# "I asked you to Pray -"

We are so terribly, terribly happy. I wrote to you some weeks ago asking you to pray for my husband who was going for an interview for a new job. Then his firm for whom he has worked for 19 years offered him more money to stay on so I wrote and told you and thanked you for his increase, but now the other firm has offered him even more to come and work for them. He left his previous firm last week and came home tonight with his first week's wages. Most important is that he is very happy in his new job. What a difference the Way of Truth has brought about in our home!



*The spiritual and material support given this work of Truth so steadfastly by our known and unknown friends is divinely blessed and a source of inspiration to us. To them and to our Father we render our most grateful thanks.*

We are deeply grateful to you for having placed little F's name on your prayer list. Your prayers and ours have been answered with the result that F has made a miraculous recovery. From a twisted foot and limb there is now only the very slightest defect in her leg which is difficult to detect.

Thank you so much for your kind letter answering mine to you asking for prayers as I had a growth on the side of my nose. It had been there for about 15 years but had become very ugly and troublesome. Soon after receiving your letter it began to dry up and now I am thrilled to tell you it has gone and only a small scar remains. Words cannot express my sincere gratitude to you and the School for all the wonderful help given to me and I do realise that our dear Father used you to help and heal me.



I have wonderful news in answer to your prayers. We have had glorious rain and this farm recorded 84 points. When people mentioned the drought I just laughed at them and said, "It will rain soon." It is very unusual to have rain at this time of the year. I was very thankful when I heard rain on the roof on Tuesday evening. The position was serious, I know, but I just visualised rain pouring down.



It is with deep and sincere gratitude that I write to thank you for your prayers on behalf of my son G. I wrote and told you that although he had all the necessary qualifications, a bursary for University study was not coming his way though he left no stone unturned. After receiving your letter assuring us of your prayers, we all went on our annual leave and while on holiday a bursary, better than any of the previous ones applied for, was offered to him. The accommodation was a problem. We were told at W. that over 200 students were still unplaced and that they had called on private homes to try and find accommodation. But God provided



– he obtained accommodation at the university. Please accept our humble thanks. We now know that God will never let us down.



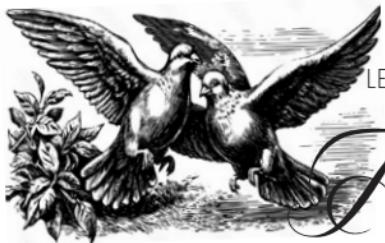
I wrote to you a little while ago to pray for P. who had to undergo a very big kidney-bladder operation. The operation proved successful and we have now received the wonderful news that P. is coming home over the week-end. I can assure you that it is a pleasure to see the happiness shining from his foster-mother's face as not so long ago she was sunk in the depths of despair. God has truly been wonderful and I thank Him with all my heart for saving this child.



With a heart full of gratitude I am writing these few lines to let you know that I sold my farm last Friday. Words of thanks are inadequate to express what I feel for the help and support you have given me for so many years. I came down in my price because I felt money is tight and my children are also satisfied, for they realise that it was a great responsibility to me. It has been sold to a safe buyer and matters will be fixed up by the 1st of next month.



I am happy and deeply moved to be able to tell you of the improvement in my health as a result of your prayers. The doctor refers to it as "fantastic" and says he has never before seen anything like it, and that for the time being the idea of the operation which he had thought necessary should be dropped. Thank you, dear friends, for your prayers. In love and humility I thank our wonderful Father for the expression of Himself through you.



LECTURE DELIVERED IN JOHANNESBURG BY NICOL C. CAMPBELL

# Active Faith

“Moment by moment I take the steps from self to God, from human endeavour to Christ leadership, from dependence upon the intellect to absolute reliance on God’s will for me.”

That seems to be a very easy affirmation to use and also to put into practice, for what could be simpler than to cease leaning upon one’s own personal weakness and to begin trusting the indwelling Christ-self? Yet most people are too indolent to take the first step. As long as they enjoy a modicum of health, happiness and prosperity they are not prepared to do anything further than jog along in the rut they have created for themselves, while at the same time indulging in a lot of wishful thinking. It is only when they are confronted with some urgent crisis that they wake up and start frantically to seek the Presence of God.

Such behaviour does not accord with my interpretation of faith. Faith demands persistent, conscientious striving on the part of the one exercising it, the kind of effort that a man makes when he really wants to achieve something, the sort that is able to ignore time, conditions and people, and refuses to acknowledge anything that is outside of God.

Many men have a vague idea in the backs of their minds that somewhere there exists a distant, unreachable Spirit of God and



often they wonder why this nebulous entity does not change things for them, but they have no definite concept of what, or where, it is and it certainly never occurs to them that it is within themselves and actually constitutes them.

These people remind me of a young man who wrote a girl, telling her of his undying love for her and describing in detail what he would do for her – how he would climb the highest mountains, swim the strongest rivers, fight his way through drifts of deepest snow to reach her side – and he finished up with a postscript adding, “I shan’t see you tonight, it’s raining.”

The mighty deeds of valour that he declared he was prepared to perform in order to see the girl of his dreams were a little flimsy, as are those that the average human being thinks he would undertake in order to meet his Maker; and, rather understandably, neither the impetuous lover nor the apathetic seeker after God gets anywhere.

Faith has nothing to do with a shadowy, fleeting belief. It does not enter a man’s consciousness because he happens to belong to a certain Church or even because he attends lectures regularly. By such means he may gain an intellectual concept of God and learn something of the technique that would help him to approach Him, but faith is something substantial that he can know, realize and experience; it is no hit and miss affair. If once you have set out with God to attain some specific object and have succeeded in this, you have had some definite experience with the Presence of Love and, in consequence, your faith becomes an integral part of your awareness. You no

longer give heed to conditions or people, you do not wonder "if it will work," whether you will be strong enough to combat the obstructions you will encounter, for you know that it cannot fail.

If faith decided to go from here to there it is quite convinced that nothing can thwart its purpose. It knows that it can walk, ride, drive, take a train or fly to its destination and that, by one means or another, it will arrive there and at the right time, too!

This is the kind of certainty that cannot but succeed; it has nothing in common with the wishful thinking that declares a few times daily, "God is my happiness" or "I am the Presence of God, fulfilled as happiness, or health or power," and then lapses into a state of listless conjecture, wondering and hoping, or begging and nagging Omnipotence. None will ever find God after this fashion. We have to seek Him with all our hearts if we would succeed.

Some time ago I was talking to a young woman who had come to me for help and of whom her brothers said that she did not believe in God, so I asked her why that was, and she answered, "But I do believe in Him!" I remarked that I understood from her own brothers that she had definitely denied that any such Being existed, to which she replied, "It is no concern of theirs." Whereupon I countered, "You are ashamed of your belief in Him, aren't you? You don't want people to know about it, do you?" At that she answered, rather equivocally, with the words, "If that is the way you want it, that's how it is."

This young woman was going through a lot of unhappiness and turmoil that could have been completely eliminated had her mental attitude been different. Like many others she was too



apathetic to take a definite stand, and was furthermore a trifle ashamed of bearing witness, by her actions and spoken word, to her secret faith in good. Too many of us resemble this young woman and reject, out of a false sense of shame, the blessings that come our way. We say, in effect, to the spiritual Substance, "I don't want people to know that I know about You. I don't want You to be apparent in my facial expression, or to show in my body or affairs."

I am not in the least loath to confess that I have put a great deal of effort and persistency, much of trial and error, and many failures into my search for God, and I am intensely grateful for all the experiences I have been through in the years that I have been taking my steps from self to Love. Today I recognize that without this Presence I can do nothing and I do not even attempt to think independently of God. Always I ask, "What do You want to think through me? What would You express by means of me?" for I know that I am merely a recording machine and if by chance the transmission is faulty, that has nothing to do with God, it is due to a lack of integration between myself and Him, for which I alone am to blame. I have not entirely succeeded in taking the steps from the personal self, bound down as it is to illusions, circumstances and appearances, to the spiritual Self of reality, stability and knowledge. This is not a journey that can be taken once and for all, it is a continuous proceeding. All day long I have to tell my mind that this or that is a lie, that such-and-such a person has no power over me. It is a non-stop job, but any effort is worthwhile that brings one a complete release from fear. I cannot comprehend the frustrated indifference that so many exhibit; sometimes I

wonder if it would not be best for them to be left to find, through suffering, their own consciousness of faith, for this cannot come to anyone without personal effort. No one can understand what it means until it has become an inner awareness that has expressed outwardly, not once but a hundred or a thousand times. Only when it has become a constant manifestation can any man advance fearlessly toward an objective, recognizing that there is only one Presence and one Power, the Power and Presence that are Love.

No one can sit back and cease to apply the Law; if he did his life would immediately crumble around him, for none of us can do anything without God. My own constant concern is that I may not be sufficiently at-one with Him, that there may be some subtle separation somewhere, some defect, a long-lingered doubt. I can never afford to forget that God is the sum total of all good in spiritual form within me. Nothing has to be created, it already exists. Faith, realization, awareness are what set it free. As a tap that is open allows the water to flow, or an electrical switch that is snapped on permits the light to shine forth, so does faith bring about a conscious recognition of the fact that the indwelling Spirit is not some vague abstraction but a working principle that, if used in conjunction with the laws governing phenomena, cannot fail to produce the answer to all the problems presented to mankind.

In no circumstances does the individual create anything, he merely brings forth the solution that has always existed in the Mind that is God. As he attunes himself thereto revelation, or demonstration, comes through him, to him. He understands that the Substance of God constitutes him, is within him in an unlimited, undifferentiated form and that he can use It without

depleting It in any way. Naturally, such a conviction is not reached by wishful thinking, nor can it take root where fear, the inversion of faith, prevails.

Nearly everyone I meet goes in dread of something; a sudden calamity, a governmental intervention, an adverse action perpetrated by some person, and like Job they lay themselves open to disaster, for that which they have greatly feared eventually comes upon them.

If I could imbue you with the same fear of health and happiness as you have of poverty and disease and could get you to work on the former as emotionally as you do on the latter, you would have the most wonderful demonstrations of physical wellbeing, joy and plenty because these things are already within you, as the Presence and Substance of God, permeating your whole being, waiting only for release through you, to become living manifestations for you and to you.

To me it is sad and strange that all around me there is so much faith in evil, in conditions and individuals. All day long I hear negation expressing through those who come to see me. "What is going to happen to me?" "Why does God not step in?" "When is He going to deliver me?", are the constant cries that shock me by the complete lack of understanding of Him that they exhibit. God is not a being apart from man, He is the life that constitutes him, the power flowing through him, the spiritual ideas that he, not God, has to release before they can bring forth his good for him. It is an hour to hour effort that is required of us; from the instant we awaken in the morning to the time when we go to bed

at night our minds must be filled with spiritual verities, and until the moment when it works we must repeat and repeat the Truth to ourselves, "GOD is my love, my health, my happiness, my protection, my supply, at this present, in THIS VERY NOW!" Ultimately, subconsciously it becomes an unshakable realization that IT IS SO. That is what "practising the Presence of God" means, that is how I try to think without ceasing. Even when you bring your troubles to me I do not give them any reality; I make myself know that they are lies. God alone is Truth so there is no such thing as disease for He is Health, there is no poverty for He is your Abundance, there is no unhappiness for He is the Spirit of Harmony within you, and you have to recognize this FACT, feel it, use it, become it, BE IT. Only so can you keep your eyes "single to the good", can you release the Substance of God and know that you are one with your desire, never separated from it.

Nothing has to come to you through any channel whatever for ALREADY IT IS YOU. You are yourselves the state of happiness, the consciousness of health, the awareness of affluence, the realization of faith, but only the man who knows these things demonstrates them and brings into visibility concrete results. Such a one has long since given up blaming extraneous sources or some outer spirit for unfortunate conditions. He knows that he is himself the temple of All-good, that he holds within himself all the Substance he can ever need or desire for his complete satisfaction and wellbeing. In consequence he realizes that there is no "God-and-me", "Life-and-me", "Love-and-me," but only God, Life, and Love AS me, which spiritual Ego is nearer than hands and feet, closer to him than breathing;

vaster, infinitely vaster, than his most expanded concept of good. As it becomes an absolute conviction that HE IS, and is not about to be, all the qualities that constitute the Father, he becomes them consciously, he radiates them and uses them; he realizes that he is the eyes and ears of Deity seeing and hearing only perfection – the spoken word of Spirit – speaking only constructively – the hands of Good that set free the Substance of God for himself (and others) and he demonstrates the bounty of God in a measure to share and to spare.



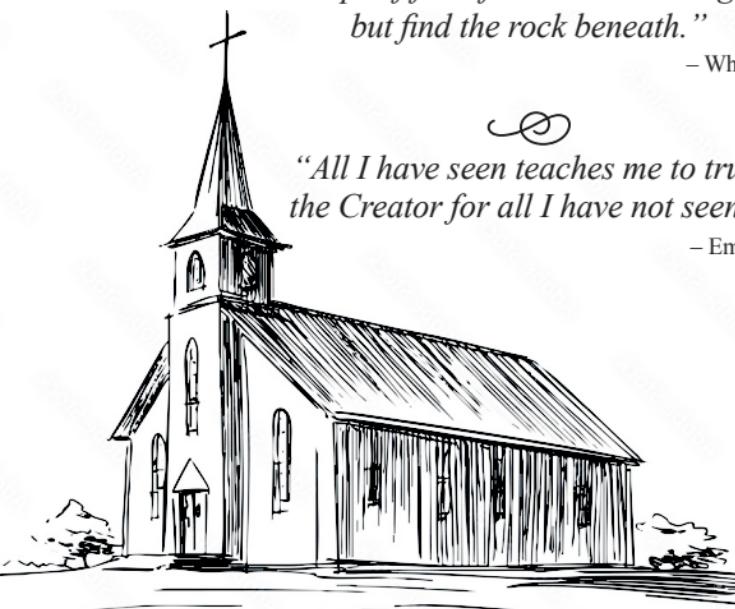
*The steps of faith fall on the seeming void,  
but find the rock beneath.”*

– Whittier



*“All I have seen teaches me to trust  
the Creator for all I have not seen.”*

– Emerson





# Real Values

I think most of us would agree that one million dollars – particularly at today's rate of exchange – is quite a considerable sum, yet it cannot purchase health, true prosperity or happiness for anyone.

May I illustrate this out of my personal experience?

I once knew a multi-millionaire of Boston, U.S.A. and on one occasion when I was lunching with him he remarked wistfully, "I would give 10,000 dollars to be able to eat and digest a juicy T-bone steak, grilled rare, with onions and lashings of french-fried potatoes!" I, whose total income would not have paid the up-keep of his yacht for three days, was at the moment enjoying just such a dish while he was supping gruel.

One day shortly after the Jonker Diamond had been dug out of the blue clay for which our country is famous, I was arguing about happiness with one of the richest men in England, the head of a great banking house with branches and affiliations all over the world, and was telling him that he had every reason for enjoying life. He countered my assertion by grumbling, "What thrill do you imagine I get out of my wealth? I can buy anything that merely crosses my mind with a stroke of the pen. I could sign a cheque,

this minute, for the Jonker Diamond, and not notice that I'd even written it, and when I got it, it would not give me one hundredth of the pleasure that a string of cultured pearls gives the woman who has saved for it, anticipated it, and finally purchased it. Prosperity is not to be reckoned by the CASH one possesses, but by the satisfaction one gets out of it. I GET NO ENJOYMENT!"

One other instance I remember. I was staying in the house of one of the greatest of European industrialists, the owner of vast plants, the employer of over 100,000 men. He was estranged from his wife who was merely his bored, competent, very decorative and lavishly bedecked hostess. Of his children he saw practically nothing for they led their own lives and called upon him only when, having overspent their enormous allowances, they callously demanded additional supplies. He was a lonely individual and was ruminating on happiness.

"People tell me," he said, "that I should be one of the happiest men on earth, I wonder why? My workmen resent and fear me, my competitors envy me and spend their time plotting to destroy me, and my so-called friends just pander to me. They put up with my moods, agree with my every word, defer to my slightest whim only because, when they look at me, they don't see an ordinary chap of medium height, tired grey eyes and thinning hair; all they see are MONEY BAGS, stacks of money bags, bursting with coin and spilling over! Can one find happiness with folk like these?"

It seems sad, but now I come to my discovery. I have found that I (and my fellows) are spiritual entities, whom God created out of Himself, and that, Being integral parts of the Godhead, we are endowed with all that He is and has. So, our very heritage consists in whatsoever we need.

We are conditioned, equipped and supplied by the one Law of Love – which governs also the three, not wise but rich men of whom I spoke – and that Law guarantees our complete self-fulfilment on this and every other plane of awareness if we will live, move, and consciously have our being in IT. And if, in understanding faith, we will realise that God is evolving us in individualised form to the perfected state – from ignorance into knowledge – and co-operate with this evolutionary process, our lives will take on a greater meaning and purpose, and we shall indeed become a blessing not merely to ourselves but to all in our world.



*“The man who can really, in living union of the mind and heart, converse with God through Nature, finds in the material forms around him a source of power and happiness inexhaustible, and like the life of angels. The highest life and glory of man is to be alive unto God; and when this grandeur of sensibility to Him, and this power of communion with Him is carried, as the habit of the soul, into the forms of Nature, then the walls of our world are as the gates of heaven.”*

— G. B. Cheever

# Thinking makes it So



*M*ortals have struggled so long and so unsuccessfully against evil that they have come to regard it as inevitable. Gloomily men have suffered and gone to the grave under the delusive expectation that in some way God might be more merciful in death than in life. The futility of existence seems to be proved daily by everything that they cognise. Actually, the mere fact that they do not see a reason for living means that they desire good; but because they have not sufficient knowledge to obtain it, they conclude that it is unobtainable in this life.

Whatever a man's environment, he cannot lack ample opportunity to do good. Instead of selfishly seeking good for himself, he can do all the good in his power to those around him. This would be a step in the right direction. How can a man expect all good for himself if he is unwilling to do good to his neighbour? If fifty percent of the world's population started to do only what was good to everyone they contacted, there would be so much active good in operation that it would usher in the millennium.

To do one's neighbour a good turn does not mean that one must do anything spectacular or embarrassing. It is often sufficient to think good thoughts about him, and genuinely and unselfishly wish him all the good that one would wish anyone whom one loved.

Remember what Jesus said, and do not pick and choose those to whom you would do good. He said, "Love your enemies; do good to those who despitefully use you." If man realised how much of the evil and pain that he suffers originates in his own thought, he would stop being a factory for his own troubles and start manufacturing good for all.

For example, a man who should have known better quarrelled seriously with an acquaintance and felt so injured by what had transpired that he vowed he would never speak to him again. A few days later he developed a severe earache. Instead of taking drugs, he made all affirmations that he knew, trying to realise the truth of each statement. But, to his surprise, the pain continued. He searched his consciousness to discover what he was doing wrong, when he remembered the man with whom he had quarrelled. He knew he should not have taken up a revengeful attitude and should have tried to adjust things amicably. With this admission the pain became less but did not entirely disappear until he set off in search of his pseudo-enemy and put things right. By this action he was not only healed of the pain in his ear, but he made a good friend and learned a valuable lesson.



It follows, therefore, that a man who is sick because of his sin, needs not medicine but transformation, mentally and morally. Many forms of disease are induced by grief, mortification, anxiety, disappointment, resentment, and kindred influences. They are all discordant. In fact, there is no erroneous action of the human mind that does not sooner or later externalise itself in some deranged physical or material condition.

Wrong, evil, ignorant or malicious thoughts; fear, revenge and hatred all work together to undermine the constitution of the one who gives these errors credence. But he who is so occupied with right thinking and acting that he leaves no foothold for error in his own consciousness, places a bulwark around himself that is a sure defence against the shafts of evil.

I have often been asked: "Why do the good suffer if this is so? Why are they ever sick, when some sinful people seem to prosper?" It is because, while they are good and correct in some directions, they are fatally wrong in others. One of the most difficult people to help is a good man who thinks his suffering is sent to him by God for some good purpose; and who, therefore, has become reconciled to sickness and death, supposing that this is God's way of helping him to heaven. He does not really want to be healed – he would rather suffer what he considers to be God's will. If this good man were told that to place the blame for the presence of the disease and pain in the world on God – Divine Love – is little short of blasphemy. He would be shocked and outraged at what he would consider a heathen idea.

It is astounding how many people think that God created evil and disease. They imagine that Divine Love invented hideous diseases for the express purpose of visiting them upon His unfortunate children who, in their ignorance, have not been able to live up to some fantastic conception of godliness. This belief must be eradicated from the believer's mind and thoroughly stamped out of his consciousness before he will respond to treatment. Solomon knew this, hence he exhorted men to get wisdom and understanding: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding."

To understand how to apply in your life the wisdom of the Christ, which Jesus taught, is the pearl of great price.

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*"Every man is his own ancestor,  
and every man is his own heir.*

*He devises his own future,  
and he inherits his own past."*

— H. F. Hedge



∞

*"It is with antiquity as with ancestry:  
nations are proud of the one, and individuals of the other;  
but if they are nothing in themselves,  
that which is their pride ought to be their humiliation."*

— Colton



# What have I to give?

The need to give is a basic instinct in man and one which we, as teachers of Truth, fully appreciate. Yet it is often said that our students are only interested in what they can get out of God.

Perhaps most of us will admit that we were first attracted to Truth teachings because we lacked something that we desperately needed – health, happiness, security, success or peace of mind. Over a greater or lesser period of time we learned to look upon God as the Source of All Good and to realise that even before we call on Him in faith, He has answered. The first stage of spiritual enlightenment showed us that we do indeed share in all that He is and has, and that we need never lack for anything.

We want something, we earn it, we use it, and yet we remain unsatisfied. The thoughtful student asks himself, "Is this all that Truth means? This fulfilment of all our material needs; this thanking and receiving; this spiritual self-betterment?" Such is the urgency of his questions that if he does not receive a positive answer he will often forsake Truth – temporarily at least – to seek satisfaction elsewhere.

The search, of course, must go on; the hunger to know and understand must be appeased. Mere spiritual acquisitiveness soon palls, for “faith without works is dead.”

Our students are frequently reminded that they cannot “give” Truth to others and that proselytising is useless. They also know – or should know – that each individual has his own path to find and that many are best helped on their way by adhering to the form of religious observance to which they are accustomed. There is no giving in coercion. Where, then, do they begin? How do they learn to give and to spend themselves for God?

The first most obvious thing to give others is an example. They are not going to be drawn to a better way of living unless they see evidence that another way of life is worthier than their own. It has been said that religion is more easily caught than taught and that example is better than precept.

It is a great responsibility to set an example, for you must be sure of God and sure that you are living up to the highest and best that is in you. You must bear in mind that someone is reacting to your vibrations, that another is subconsciously adopting your attitude, your mannerisms and your opinions. Someone else is patterning himself on you until he has acquired sufficient self-knowledge to find a pattern of his own. Naturally, all this brings the commonplace into sharp focus and daily life takes on a new significance.

Perhaps we have tended to think of giving as something dramatic or spectacular, involving splendid gestures and heroic self-denial, but it is something we do every moment of our lives,

mostly without knowing. There is an endless chain of giving and receiving, one passing on to another the fruits of labour, wisdom and understanding – those a step ahead treading a path for those who follow.

Think of a school or university, one that has been in existence for centuries. Now picture the tide of life which flows through this place: students coming in, receiving their education, and through their own efforts passing their examinations and equipping themselves for their careers and professions. They go out into the world and start working, contributing their various skills to society that they may earn themselves a place in it. Other students take their place, the rhythm is never broken.

Now look at this world of ours in the same way, as a seat of learning or a school of experience. First we have to learn how to be useful, we need training; then we have to put into practice what we have learned, always making way for the generations to follow. The person who acquires knowledge purely for his own selfish ends is like a miser hoarding his gold and thus rendering it useless. Intellectual misers, like money-hoarders, are the exception though, for life has a way of forcing us to use what we have in the struggle for survival.

Life compels us to give all the time, but the student of Truth gives voluntarily and more than is expected of him. He does not go grudgingly to work, for he works for the joy of serving God; he does not complain about the sacrifices he has to make for his family, for he sees his responsibility as a privilege granted him by God; he does not say he has no time when demands are made on

him for he knows that with God there is time for everything.

There is no one who cannot start giving freely and generously NOW, simply by a small adjustment in his attitude.

A young man called in at the office one day, very confused about this matter of giving. He sincerely felt that he should be doing more for God and that Truth was only helping him to live harmoniously in the world of appearances. He was astonished to hear that every day he was wasting valuable opportunities. We pointed out that because he was healthy, happy and reasonably secure he was not hampered by an ailing body which needed constant attention; he did not have to waste time trying to get the better of some great unhappiness, and his energy was not being sapped by financial problems. In other words, he was off to a flying start and had already made good progress. He had served his apprenticeship, as it were...

Just as a student-teacher is able to start using his knowledge and is sent into the classrooms, so the Truth student begins to spread the light of Truth about. Unobtrusively he drops a hint here or offers a word of advice there. Unbeknown to his fellowmen he blesses those who cross his path, recognizing each individual to be a potential channel of God's love. He carries on the silent work of praying for his friends, for those in trouble and for the peace of the world. He uses his faith actively all day and every day in hundreds of different ways and his faith, like well-exercised muscles, grows strong. There is no end to giving and the more he gives, the more there is to offer.

Material possessions are but the manifestation on this level of God's abundance and they too are for sharing. There is no need to feel ashamed of having plenty and it must be remembered that the poor man can be as firmly attached to his poverty as the rich man to his wealth. To think as little about the fulfilment of his material needs as he does about breathing should be the aim of the sincere student. The supply is there, just as the atmosphere provides us with oxygen, and it can never be depleted. We may fear losing it or not having enough, but God's hands are ever open and if we would be like Him our hands must be outstretched to give all the time, with no thought of reward or self-aggrandisement.

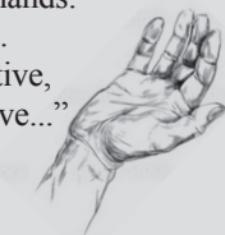
This is the principle underlying all constructive giving – this ceaseless spiritual expenditure, looking for nothing in return. Does the rose demand anything as it breathes its fragrance into space?

Let us always be mindful of what is expected of us and constantly offer to God our tithe of kindness, courtesy, sympathy and availability along with the free-will offering of the substance which passes through our hands. Let us be uplifted in consciousness by the words of the following much-loved quotation:

“Love ever gives, forgives, outlives,  
And ever stands with open hands.

And as it lives, it gives.

For this is Love's prerogative,  
To give – and give – and give...”





# Why does God not Interfere?



Constantly we are being asked the question by those who have not arrived at an understanding of how God works: "Why does God not interfere?" Such queries as "Why does God allow war to go on? Why does He not interfere to save people from disaster? Why does He not do something to alter this, that or the other condition of an individual or body of people? If there are things that we ought to know, why does God not see to it that we are made to know them?"

The answer to all these questions is contained in the story of the Prodigal Son. This story, rightly understood, is the relationship of God to humanity, and the corresponding relationship of humanity to God; and it is the most concise and perfect exposition that we have. It is the story of humanity as a whole and the story of each individual member of the human race as well.

Let us study the characters in this story. First of all, "The Father", the Head of the Household. The man of knowledge: wise, calm, unperturbed by events. The source of all that the household has and is. Then son number one – he who determines to go by the dictates of his own will and deems himself all-sufficient for his own life and needs. He sees no reason why he should be guided by the counsel of his Father and decides to break away from it, leaving all the good – the safety, security and abundance of the

home – and giving full rein to the desires of his own personality.

What happens? Does the Father, who in His wisdom knows that the son is heading for bitter experiences and ultimate disillusionment, say: “Son, I emphatically forbid you to go, and if you will not listen to me I will restrain you by force”? He does not. He quietly stands by and allows the son to have his own headstrong way. And why does He do this? Because He KNOWS that no matter how far the son may wander, no matter how deeply he may descend into the pit of adversity, the only result will be that the son will force himself back to the Father. He also knows that the very bitter experiences through which the son will pass will be the means of his learning very valuable lessons.

The Father in the story is, of course, God – our Father. And as in the parable of the prodigal, the Father stood aside and did nothing to stop his son from learning through experience, so does God deal with us. He does not interfere because He KNOWS that all roads lead back to Him in the end. We are sons, not slaves, and if He imposed His will upon us we should cease to be free. To carry the idea of interference to its logical conclusion, it is obvious that if He interfered in certain cases there is no reason why He should not interfere in ALL cases; and that means that humanity would have no free-will at all and would quite automatically be good – incapable of being otherwise because God would not allow it. In fact, a race of robots knowing neither good nor evil, incapable of any advancement or of knowing God or themselves.

But to come back to our story. What happens when the son, driven to change his thoughts by the adversity of his self-created conditions, turns back to the Father? Is he met with recriminations

and punishment? No! On the contrary, he is met with overwhelming love and gifts are showered upon him. Even the suggestion, made by himself, of the punishment of being reduced to the status of one of his Father's hired servants is instantly rejected.

So does God, our Father, deal with us when we turn back from self to Him. This refusal of the Father to impose any penalties is a valuable lesson to those who imagine God as a fearsome Being, just biding His time to impose upon them dire punishments. They forget the important moral this story teaches, which is that the imposing of the human will to the Divine Guidance brings with it the effect which to us appears to be a punishment. If "punishment" it may be called, *it is self-made and not God-imposed.*

There is another aspect of this story which is more often than not overlooked and that is the attitude presented by son number two. Disgruntled and dissatisfied by the wonderful reception given his brother, he reproaches his Father and points out he had remained at home, acting the part (according to HIS ideas) of the good and dutiful son. Why did HE not receive all these good things now showered upon his previously erring brother? The answer he received is a most illuminating one for the student of Truth: "Son, thou art always with me, and all that I have is thine." If we may be allowed to add to that sentence, our addition will be: "...so why have you not taken from my abundance that which you desire?" Again, appears the aspect of non-interference, even to the giving of the good.

Yes! Why did the son not take all that he desired from that which was the Father's and therefore his? The answer is obvious. He did not KNOW his Father well enough. He did not know the

extent of his Father's abundance. He did not know if he had to "ask" or "take". He did not know what his Father's reaction to either would be, or that all that his Father had was already his.

Are these not exactly the doubts and fears of mankind? They are, and son number two is a picture of those good people who endeavour to live good lives, but in "fear and trembling" of their Father God. They fear boldly to claim what He has already waiting for them in His inexhaustible storehouse; they fear His wrath at their failures and slips; and they fear that He will withhold His bounteous blessings because of their unworthiness to receive them.

To those who fear their own so-called unworthiness we would commend the picture of the returned prodigal. To those who are not prodigals in the accepted sense of the word, but who do not receive God's bounty, we would commend the picture of the son who did not leave his Father's house. Finally, to all who read this, we would emphasise the vital fact that in both cases the non-interference of the Father is very plainly indicated. When this story is understood there will be no more questions as to "Why does God not do...?" They will be more rightly changed to: "What am I, and what is humanity doing, that we do not find that all our needs are abundantly met as and when they occur?"



*Experience keeps a dear school;  
but fools will learn in no other, and scarce in that;  
for it is true, we may give advice,  
but we cannot give conduct.*

— Franklin



*The School of Truth  
wishes all the Members  
of the School and all  
Peoples of the World  
a bright, prosperous and joyous  
New Year for  
2026*

**January 1<sup>st</sup>****THURSDAY**

*He that is of a cheerful heart hath a continual feast*  
– Prov. 15:15

*Y*ou will meet today ten men or women; perhaps twenty, or perhaps a hundred. Every one of them will have his or her day brightened or darkened by the tone and manner of your greeting. You can put a little more spring into the step and a little more joy into the heart of every one of them by a cheerful, confident salutation,” says Doctor Barton in *Gallivantin’ Round*. And if that can be done merely by a salutation, what cannot be accomplished by a few minutes’ conversation?

Is it not wonderful to think what we can do just by being cheerful? Whether we realise it or not, we all influence those around us, and our aim should be to influence them for good.

We have the opportunity of helping to make people happy, or of making them depressed. What about you? What about me? Are we joy bringers, or misery makers?

***Let me be an inspiration to those  
around me, Father***

**January 2<sup>nd</sup>****FRIDAY***In nothing be anxious – Phil. 4:6*

Someone once wrote: “I have had many troubles which have never arrived,” and is this not true of many of us? We worry about things which never happen. We anticipate conditions which may never occur. Some people are anxious in case, in their old age, they may be a burden to their loved ones, but why dwell on such a condition? Why not look on the bright side of life?

The solution to this problem of anxiety is, of course, to cultivate faith. Faith in God gives us courage because He is All-power, and because He and we are one. When a fearful thought enters your mind replace it with one of courage. Refuse to let negative thoughts take root in your mind. Make a habit of thinking positively and constructively at all times, and see how much happier you will be.

*I do not fear the future for daily I keep  
my faith in God active*

**January 3<sup>rd</sup>****SATURDAY**

*None of them that trust in Him shall be desolate*  
– Ps. 34:22

The above text is a very sweeping statement, one which none of us would venture to make in connection with any human being. But who is “He” and why shall we escape the “desolation” which seems to be the lot of so many on this plane if we put our trust in Him?

HE IS TRUTH AND LOVE, the Allness of Being. He is in all and over all, and there is nothing in the cosmos apart from Him. There is no evil – no lack, loss, disease or failure – no aloneness even, for “I am with you always, even unto the end of the world.”

There is absolutely nothing for us to fear, nothing from which we can shrink, or whose nature we could wish to change, as long as we put our trust in God. Of course, if we invest it in “princes” anything can happen to us, all the evils that flesh is heir to can move in upon us, and it will not be until we know of “Thou only” that we shall be free from them.

*I fear no evil for my trust is in the  
omnipresence of God*

January 4<sup>th</sup>

SUNDAY

February 1<sup>st</sup>*Meditation*

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THE GREATEST OF THESE...*My Father,*

I am grateful for my awakened consciousness and the revelation of the Truth of my being. As the darkness makes way before the light so have the shadows of ignorance passed in the full realisation of Your Will of Good for me and all mankind, when attuned to You through love. I now live in the light of this new knowledge of Your Will of Good towards me and reflect this shining light in all I do and achieve. In complete happiness and confidence I carry this inner glow with me wherever I go.

Thus, it is, in meditating on Your great Love for all, I become one with Your Good and reflect the beautiful and the true as I keep my eyes one-pointedly centred in the Good all about me.

To will, to know, to love – these three... and the greatest of these is Love. One with Your Good through expressing love wherever I may be – Divine Peace is mine. Thank you, Father.

**January 5<sup>th</sup>****MONDAY****February 2<sup>nd</sup>***A friend loveth at all times – Pro. 17:17*

Emerson says: “The end of friendship is a commerce the most strict and homely that can be joined; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days, and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty, and persecution. It keeps company with the sallies of the wit and the trances of religion. We are to dignify to each other the daily needs and offices of man’s life, and embellish it by courage, wisdom, and unity. It should never fall into something usual and settled, but should be alert and inventive, and add rhyme and reason to what was drudgery.”

Emerson, in his essay, is talking of friendship in its ideal form which is something not often encountered in this life, but which we should try to achieve.

*I thank you, Father, for the opportunity  
to be a good friend to my fellow-beings,  
human and animal*

**January 6<sup>th</sup>****TUESDAY****February 3<sup>rd</sup>***In nothing be anxious – Phil. 4:6*

*W*hat is it that is at the root of all anxiety? It is nothing other than fear in respect of the present and dread of what the future may hold for us of evil. Yet did not the Christ admonish us, “Fear not, little flock, it is your Father’s good pleasure to give you the kingdom?”

Why do we not believe Him? Can we not recognize that the will of our Father, Who is ALL-LOVE, is for our complete wellbeing, and do we not realize that all that exists is His gift? In His own words He assured us, “Son, thou art ever with me, and all that I have is thine.”

Can it be that we do not *feel* that we are “with Him”; that, to our way of thinking, He is afar off so that we are separated from Him? If we are, it is a matter of *consciousness* only. We have not yet accepted the essential unity existing between the Creator and His creation.

***I fear no evil for thou, Father, art with me,  
now and always***

**January 7<sup>th</sup>****WEDNESDAY****February 4<sup>th</sup>**

*Whatsoever a man soweth, that shall he also reap*  
– Gal. 6:7

*H*ow many of us spend our time planting seeds that we do not wish to grow? We do not really want to cultivate sickness, unhappiness or poverty, do we? Yet we think and talk about these things and so allow them to take root in our minds. We invite them to blossom within us.

To cultivate the plants we want – truth, goodness and beauty – we must sow the seeds of right thought. We must thank God that they are already blooming in the gardens of our minds even though the contrary seems to be the case. We can do so with a clear conscience because in our true being we are Spirit and Spirit is perfect.

If we want to reap good crops we must continually give thanks for the good things that are already ours. We must count our blessings. We must uproot the weeds of hatred, greed, selfishness, jealousy, intolerance.

***Let me be a wise sower that I may reap well***

**January 8<sup>th</sup>****THURSDAY****February 5<sup>th</sup>***Look unto me and be ye saved – Isa. 45:22*

*M*ost Truth students have accepted that God is Omniscience, that His will for them is their own very highest good, and that He is all the Power there is. This means (a) that He knows exactly what constitutes their wellbeing, (b) that, since He is everlasting Love, His greatest wish must be to bestow it upon them, and (c) that He is possessed of the Authority and Might which can command it for them.

Why, then, are the majority of mankind – including these very students of Truth – subject to so much unhappiness, frustration, sickness and lack? Either their beliefs are founded upon false premises or they have not really accepted them and do not see them “in their hearts” as already fulfilled.

The Bible tells us that God has said, “All that I have IS thine”, and that “IS” remains, as present tense, continuously operative, for God is the same yesterday, today and forever. It is for us to build upon this, to relate it to everything that concerns us, to refuse to believe otherwise.

***My spiritual vision is fixed on God working  
through all circumstances for good***

**January 9<sup>th</sup>****FRIDAY****February 6<sup>th</sup>**

*Whatsoever thy hand findeth to do, do it with thy might*  
– Ecc. 9:10

*T*here are times when it is difficult to be enthusiastic about things, is it not? That uncongenial task, for example, how can we enthuse over it?

But consider for a moment. Would it not be accomplished more quickly and pleasantly if we brought a little zeal into it? As we go through life we all encounter unpleasant tasks which we nevertheless must do. And our spiritual progress depends to a great extent on the spirit in which we do them. If we do them with a will, and with graciousness, offering them up as service to God they will help our spiritual unfolding.

And what of living the life of Truth? Do we not need to be enthusiastic about it? If we are, we shall want to bring its teachings into every detail of our daily lives. It does not do to be half-hearted about it. Truth must BE life to us.

***Whatever my task may be, I do it willingly  
and gladly***

**January 10<sup>th</sup>****SATURDAY****February 7<sup>th</sup>***Thy word is a lamp unto my feet – Ps. 119:105*

“*G*od goes before me making plain, easy and successful my way” is an affirmation that has helped many a student of Truth to travel with some sense of security along a dark and uphill path. No matter in what direction we are headed – even if it is the wrong one – we can know that “I am with you always,” and if we put our trust in the “Lamp” that lighteth every man that cometh into the world, we shall be able to step out boldly in the certainty that, even though we are on the wrong road, and are ourselves unable to find the right one, we shall be gently led to it. And if we have been fortunate enough to have started out on the route we have to take, we shall be brought safely to our journey’s end.

There are no lone voyagers when our trust is centred upon God. When difficulties present themselves He will overcome them through us, and when dangers threaten He will guide us past them. All He asks of us is that we have confidence in Him and ourselves take the first step out onto Life’s highway on our own initiative in proof of our faith in Him.

***Divine love is with me and goes before me.  
I have nothing to fear***

January 11<sup>th</sup>

SUNDAY

February 8<sup>th</sup>

# *Meditation*

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## FINDING PEACE...



*My Father,*

In this quiet period which I have set aside to be with You in meditation, I withdraw deep within the recesses of my being to a place of utter calm and all the clamour and strife of the world recedes from my consciousness.

Thoughts parade before me and I observe them and let them pass on to wing their way to their appointed purpose. I realise that I, the observer, am not the thought. I realise that I am in some way connected with these thoughts and I observe them as they are presented to me. I examine each one carefully. I reject or accept them according to their spiritual meaning for me.

I ask myself, “Who observes?” and I hear Your answer: “Thou that art, always have been and always will be – the observer.”

Then the thought arises: “Surely it is You, my Father, who are the Observer – for am I not in You and You in me?”

Thus I accept my Oneness with You, and Your Peace enfolds me as I let go to You in love and trust.

**January 12<sup>th</sup>****MONDAY****February 9<sup>th</sup>**

*Then they cry unto Jehovah in their trouble, and he bringeth them out of their distresses – Ps. 107:28*

*A*re you one of the world's worriers? And if so are you doing anything about it, or are you putting up with it because you think that you are made that way?

A good way to stop worrying about one thing is to turn your thoughts to something else – preferably to something that will fill your mind to the exclusion of other things. Also to affirm strongly that peace of mind is yours because of the presence of the Spirit of God within you.

Busy people are less liable to worry than those who sit about killing time. Work is the great panacea for many of life's ills, including that of a troubled mind.

Do your best to help yourself, for God helps us through our own efforts. Claim His aid in this, and learn to control your mind so that fear cannot take root in it.

***My mind and heart are stayed on God  
I shall not fear***

**January 13<sup>th</sup>****TUESDAY****February 10<sup>th</sup>***Keep thyself pure – I Tim. 5:22*

*E*verything begins as a thought in the mind, so the first thing to consider if we want to keep ourselves pure is the mind. We must govern our thoughts so that nothing that is not beautiful shall enter. The Psalmist of old said:

*“Who shall ascend unto the hill of Jehovah?  
And who shall stand in his holy place?  
He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto falsehood,  
And hath not sworn deceitfully.  
He shall receive a blessing from Jehovah,  
And righteousness from the God of his salvation.”*

Are our bodies not the temples of the Holy Spirit? Then let us look after them that they may glorify Him. We do not glorify Him when we do anything to excess, however – when we eat or drink too much, sleep too much, or in other ways misuse our body temples. Then let us be moderate in all things, always avoiding extremes.

***I seek always to cultivate a clean mind  
and a pure heart***



**January 14<sup>th</sup>      WEDNESDAY      February 11<sup>th</sup>**



*And this is the victory that overcometh the world, even our faith – I John 5:4*

“Faith is the substance of things hoped for, the evidence of things not seen,” so when we ask, believing that it has already been bestowed upon us, our faith overcomes our human acceptance of lack and brings into visibility that which has always been ours.

If we think the matter over it will be clear to us that we cannot even ask for anything with which we have not already been endowed, for if any good at all were absent from us, there would be a part of God in which some component of His Being would be missing, so that He would no longer be WHOLE.

God is indivisible and omnipresent, consequently when He is come forth AS US He is complete, nothing has been taken from Him in the process, and nothing can possibly be added. This means that we are fully equipped and supplied, and it is the awareness of this truth, this absolute conviction that we must make our own.

***My faith in God is steadfast for I know  
that all things work together for good***

**January 15<sup>th</sup>****THURSDAY****February 12<sup>th</sup>***Be patient – James 5:7*

*W*e live in a speed age, and perhaps it is the rapid tempo of modern life which makes many people impatient. We find it difficult to relax. There is little real peace in the world and in our own hearts and minds.

Let us cultivate an inner serenity. Let us learn to have faith in God, knowing that He wills only what is for our highest good.

We should also be patient with our fellowmen if we want them to give of their best. We hinder them from doing so when we become impatient with them – we make them nervous. Few people can work well in an atmosphere of intolerance.

And let us be patient with ourselves. Let us be ready to advance slowly but surely if necessary, rather than to leap ahead only to fall back again. Great difficulties are surmounted by slow striving. The great thing is to advance, not to slide back.

***Daily I try to develop a relaxed attitude to life***

**January 16<sup>th</sup>****FRIDAY****February 13<sup>th</sup>**

*Make me to go in the path of thy commandments*  
– Ps. 119:35

*T*here are so many paths which lead to God, so let us never imagine that ours is the only one. And whichever path we take God is there ready to welcome us and help us on the journey.

Are you uncertain which way to take? If so, define your ideals. Are they truth, goodness, and beauty? And are you trying to live up to them? Do you love your neighbours, and do all you can for them? If so, you need not worry about your philosophy of life. You are working on the right lines, and if your desire is great enough God will reveal to you the path He wishes you to tread.

God is love, truth, goodness and beauty, and when we love Him and do our best to follow His commandments we need not worry as to whether we are orthodox or unorthodox.

He shows Himself to different people in different ways, and each must find Him for himself.

***I try always to live love and have courage***

**January 17<sup>th</sup>****SATURDAY****February 14<sup>th</sup>**

*With thanksgiving let your requests be made known to God – Phil. 4:6*

*J*t has become quite a trend in modern business to address impersonal letters to members of the buying public asking the individual to try this, to subscribe to that, or to investigate the other, and these communications often end up with the words “Thank you” which, unsuspected by the reader, act on his mentality in such a way as strongly to condition him to do just what has been suggested to him.

When we pray to God for some good and finish up by giving thanks for it, we are using suggestion on ourselves, making ourselves believe that we have already received that which we desire, and that is an important part of any prayer. One must at least feel that it is highly probable – even if he cannot know *that it is done* – that he will get what he seems to lack.

When we turn to God we must believe that our Father both has that which is for our highest good and is willing to give it to us, and this being so, it makes sense to thank Him in advance.

***My Father knows what is for my highest good,  
before I ask Him***

January 18<sup>th</sup>

SUNDAY

February 15<sup>th</sup>

# *Meditation*

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## PROSPERITY...

*My Father,*

I have come to realise what my prosperity really means. Thus, when I acknowledge Your Abundance, it includes Health, Harmony, Spiritual Progress as well as Supply. The attainment of at-one-ment with You is what I really seek as my true prosperity, for this alone will satisfy my inner longing.

With deep understanding of Your Perfect Law at work to bring about my happiness in every direction, I confidently take my steps in faith. I know positively that whenever I act in complete concord with Your Law of Love the needs of my life will be met in overflowing measure.

In these appointed periods of meditation, when I contemplate Your Great Love and the Power expressed in the Universe of Your creation, I lay solid foundations for my faith and the success of all my undertakings.

Thus in quietness and peace rather than in anxious striving I build up the real meaning of Your Supply and open myself expectantly for it to manifest for me under grace and in a perfect way.

**January 19<sup>th</sup>****MONDAY****February 16<sup>th</sup>**

*Whatsoever thy hand findeth to do, do it with thy might*  
– Ecc. 9:10

*I*f we are to give of our best to our work, whatever it is, we must be enthusiastic about it.

Perhaps your work is uncongenial and you think it would be quite impossible to feel enthusiastic about it? But if it is something you must do – something you cannot for the moment change – would it not be as well at least to change your attitude about it? Make up your mind that you will like it and learn to do it efficiently.

Enthusiasm is a tremendous asset in all walks of life. Someone has said that it is *faith in action*, and certainly we must have faith in what we are doing if we are to be enthusiastic about it.

Look on your work as work done for God if you would be zealous about it. Think of it as a gift you are making to Him. Do not regard it merely as a means of earning your living.

***It is my privilege to serve in the right Spirit***

**January 20<sup>th</sup>****TUESDAY****February 17<sup>th</sup>***Think on these things – Phil. 4:8*

*A*ll through the hours of the day we are busy thinking, and we have been admonished to “think on these things”, the spiritual Verities among which are listed – love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. I think I hear a voice saying, “I have a family to cater for, a house to run, shopping to do, and a hundred chores to get through before putting the children to bed. What leisure have I for thinking about anything of the kind?”

Another voice protests, “I have a business to look after, a large staff to keep on their toes, customers to visit, travellers to interview, mail to dictate, and the eternal telephone to cope with. When am I able to take my mind off my material affairs?”

All those of us who are productive, lead busy lives, but if we used the odd moments as they came along, we should find that we had *ample* time for “these things” which would do so much to change our lives and help us to be a blessing to our fellowmen.

***I think on the things of God and try always to express them outwardly***

**January 21<sup>st</sup>****WEDNESDAY****February 18<sup>th</sup>***Being reviled, we bless – I Cor. 4:12*

*W*e are told to return good for evil, and perhaps this is not always easy to do. We are so inclined to bear ill-will against someone who tries to harm us, are we not?

Buddha said: “The man who foolishly does me wrong, I will return to him the protection of my most ungrudging love; and the more evil comes from him, the more good shall go from me.” That is how it should be, but how many of us behave in this way?

Are you bearing a grudge against someone? If so, will you not change your thoughts towards him and send him a thought of goodwill? You will feel so much happier if you do, and you will be helping him, also. Christ taught us that we must love our enemies, so if you would be a true follower of Him you must forgive all those who would hurt you.

***Through the Christ in me I overcome  
so-called evil with good***

**January 22<sup>nd</sup>****THURSDAY****February 19<sup>th</sup>***Then was our mouth filled with laughter – Ps. 126:2*

*A*sense of humour and laughter are two of God's good gifts to man.

Some people seem to be without any sense of humour, but if so they should try to cultivate it by looking for the funny side of things and learning to appreciate it. And they should learn to laugh a great deal – particularly at themselves. There are some people who thoroughly enjoy making jokes about others, but cannot appreciate it when others make jokes about them.

Addison says: "Laughter, while it lasts, slackens and unbrates the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul; and thus far it may be looked upon as a weakness in the composition of human nature. But if we consider the frequent reliefs we receive from it, and how it often breaks the gloom which is apt to depress the mind and damp our spirits, with transient, unexpected gleams of joy, one would take care not to grow too wise for so great a pleasure of life."

***Help me to do my share in bringing  
joy to the earth, Father***

**January 23<sup>rd</sup>****FRIDAY****February 20<sup>th</sup>**

*He that loveth his brother abideth in the light*  
– 1 John 2:10

The person who can sincerely love all his fellowmen is one of the “peculiar people” of whom the Bible speaks. The unenlightened man in the street has his likes and his many dislikes, and he acts in accordance with these. To love all mankind needs a very special understanding of the individual’s relationship to humanity in general and that we gain only as we become acquainted with Truth.

Truth teaches us that “there is only God,” which means that God, being Allness, there is nothing apart from Him; so His whole cosmos, including ourselves AND our neighbours, must be components of His Being, in which case we *are* our brethren and they are us.

This makes it logical for us to send out our love to all around us, particularly as we know that what we do unto them, we do also unto ourselves. We cannot bless anyone at all without that blessing returning to us multiplied, for “whatsoever ye do unto the least of these little ones, ye do it unto Me.”

***Love encompasses all men and unites all men,  
for love is all there is***

**January 24<sup>th</sup>****SATURDAY****February 21<sup>st</sup>**

*Let your light shine before men; that they may see your good works – Matt. 5:16*

*W*e are on this plane to express God, and unless we do “let our light shine” we shall only half fulfil the divine purpose.

God requires witnesses, for it is by the example of the more spiritually evolved among us that those who have just started out in Truth can be shown the way in which they have to go.

By their works shall men be known, and judged. It is not desired of us that we should boast of our understanding, actions or faith, but we are admonished not to hide our light under a bushel for it is by its very beams that many of our fellow-creatures are enabled to step out with confidence along an unknown way.

It was the deeds, more than the words, of the Christ that gave men courage to follow in His footsteps, and we who would serve Truth according to His teaching are here to illumine the road for those who are still dwelling in a spiritual twilight.

***The Christ is my Exemplar. I seek to follow Him***

January 25<sup>th</sup>

SUNDAY

February 22<sup>nd</sup>

# *Meditation*

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SEEKING THE PRESENCE...



*Father*, innate within me is a yearning to be one with You, to have You as my companion.

Yet, mired in the flotsam and jetsam of life's seeming daily vicissitudes I neglectfully forget to seek Your presence.

In realisation of this, it is with trepidation that I seek to approach You fearing that You will censure me for my lack of appreciation for the blessings I have received without thought of thanks to You, the ultimate source of supply.

Yet, as I turn to You, You are already there – waiting for me and assuring me that I am Your beloved son in whom You are well pleased.

I now, having received Your approbation, determine to conscientiously seek Your loving presence, as my Father, on my journey to Your Kingdom.

January 26<sup>th</sup>

MONDAY

February 23<sup>rd</sup>

*The Son of man came not to be ministered unto,  
but to minister – Matt. 20:28*

*Y*es, the Christ came to this plane of consciousness for one purpose only, to help, to serve, and to save mankind.

There was very little at that time that anyone could do, in return, for Him, and there is no more that we can do at this present. During His ministry He asked but one thing – and that He asks today – which was that if His followers loved Him, they should keep His commandments, not for His sake, not for any personal satisfaction this would afford Him, not that He might claim any particular success or renown, but for *our salvation*, that we might enter into His peace “which passeth understanding”.

He was our Exemplar. He showed us the way in which to live our lives, and begged us, if we knew that what He taught was right, to go out and act accordingly. His whole doctrine was one of LOVE. “Ye owe no man anything but love”; He urged, again and again, and He exhorted all who came to listen to Him to “love one another”.

Love is today – as It was in His time – the fulfilment of the Law, the Law that governs us, our lives, and all of our affairs.

***Let me, like the Christ, seek not for things,  
but to serve***

**January 27<sup>th</sup>****TUESDAY****February 24<sup>th</sup>***This I know, that God is for me – Ps. 56:9*

*W*hat a load of anxiety would be lifted from the average individual, who fears all manner of evil, if he could be sure that God IS for him.

So many things appear to menace us – disease, lack, unhappiness and failure – and as far as we can judge, we have to struggle against these misfortunes all upon our own.

It is only when we have listened to the Spirit indwelling and have heard of the indivisibility of God from His creation that our sense of aloneness abates somewhat. We do not at once come into the realization that we ourselves are expressions of His very Being, but we do get a glimmering of the idea of universal unity. We feel less abandoned, less desolate, and as we progress in Truth and begin to put integration in the place previously held in our hearts and minds by separation, hope starts to supplant fear, and when eventually we know that God is forever for us we understand that nothing whatever can be against us.

***I know that, with God, I am a majority  
and have nothing to fear***

**January 28<sup>th</sup>****WEDNESDAY****February 25<sup>th</sup>***A time for every purpose – Ecc. 3:1*

‘I haven’t time’ – how often those words are on our lips, but is it really time we lack, or desire? Do we not usually find time for the things we want to do?

Those who are methodical can get through much more than those who are not, because they waste less time. And the busiest people are often the ones who can do just that little bit extra that is required of them.

Arthur Brisbane says: “Every minute that you save by making it useful, more profitable, is so much added to your life and its possibilities. Every minute lost is a neglected by-product – once gone, you will never get it back.”

Do not think that you have to be doing things constantly in order to live richly. So many people spare far too little time for thought. And we should all learn to think for ourselves – a very difficult thing to do! – and not allow others to form our opinions for us.

***I will make good use of the time  
God has given me***

**January 29<sup>th</sup>****THURSDAY****February 26<sup>th</sup>***The inward man is renewed day by day – II Cor. 4:16*

*I*f we could believe the above text, we should find this very thing happening to the outward man also; our youth “would be renewed like the eagle” and all bodily discords would be done away with. Every day the cosmos is born afresh for God neither withers nor wanes; He is perennial Perfection and His universe is Himself, germane to Him, and we are part of this flawless creation. It is only because we believe in – and await – deterioration, decrepitude and physical death that these things come upon us. They cannot possibly exist in the Mind that is God for He is eternal LIVINGNESS that wots not of Its opposite, or of anything that is short of compatibility.

We lack both the confidence and the consciousness to step forth boldly and claim our heritage, consequently we drag out weary existences burdened with sickness, lack, unhappiness and failure, ignorant of the fact that we are gods and that all the good that the Father is and has is ours to experience and to enjoy. And this we shall do as we, through spiritual growth, increasingly unfold our divine potentialities.

***Inwardly I grow each day from ignorance into knowledge, which ultimately sets me free***

**January 30<sup>th</sup>****FRIDAY****February 27<sup>th</sup>***A man's pride shall bring him low – Pro. 29:23*

*T*here are so many kinds of pride – pride of ancestry, pride of possessions, pride of achievement, and others.

Gerald Horton Bath in a copy of *The Readers' Digest* tells us that “there is only one thing worse than the smugness and prejudices of the ignorant and that is the smugness and prejudices of the ‘educated’. Education that does not engender a sense of humility in the student, that does not make him appallingly aware of how much there is to know that he does not know, is not true education. It is simply mental callisthenics. From education students should acquire enough knowledge that they need not look up at others with envy, enough wisdom so that they will not look down on others with disdain.

When we think that all that we are, and all that we can do, we are and do through the grace of God, it should take away all pride from our hearts.

***I am humble in the knowledge  
that I have much to learn***

**January 31<sup>st</sup>****SATURDAY****February 28<sup>th</sup>***Man doth not live by bread alone – Deut. 8:3*

*W*e can buy food to feed our bodies, but there are some things which are beyond price, and these are the things of the Spirit which we should cultivate. Charles H. Percy in *This I Believe* quotes Clarence Francis as saying: “You can buy a man’s time; you can buy a man’s physical presence at a given place; you can even buy a measured number of skilled muscular motions per hour or day. But you cannot buy enthusiasm; you cannot buy initiative; you cannot buy loyalty; you cannot buy the devotion of hearts, minds, and souls. You have to earn these things.”

Love, goodness, truth, and beauty are all things we should cultivate for the good of our souls. It is a wonderful thing to love greatly, and be greatly loved; to live the Good Life; to search for truth; and to be able to appreciate beauty in all its forms. These are the things which make life full and rich.

***Let me build character and ennable my nature.  
Thus do I glorify God***

SCHOOL OF TRUTH – NICOL C. CAMPBELL

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