

THE INFLUENCE OF MOTHER

By Alden Truesdell

The ideal of motherhood is worthy of a special dedication, such as Mother's Day. The ideal mother and the ideal of motherhood are, without a doubt, the most effective character-building agencies in the race. Children look back upon a mother-directed childhood with astonishment, marveling at the many wise decisions and understanding activities that they recall. Because children mirror back or reflect dominant exhibits of the parents, mothers see the need for adequate example, diligent direction, and conscientious correction.

In spiritual symbology, woman represents love. Love expresses through the inner affectional nature. Man, the symbol of wisdom, expresses through the intellects, and his functions are executive in the realm of manifest things. The masculine tendency is to direct, conserve, and husband whatever is at hand, improving whatever appears to be desirable or profitable. The feminine principle (love) reproduces whatever is given to it. Any objective upon which the affectional or feminine nature is centered is affected for good or for evil according to the degree of purity of the love influencing it. When the feminine nature is projected into the outer realm, it reproduces the things that are seen, heard, felt, tasted, and thought; it magnifies the things of sense. When it is directed toward God, its influence transforms everything within its sphere of action and it magnifies the things of the Spirit.

That mothers have been held in high regard in this country is indicative of the aspiring soul of a great Nation in the building. The South in particular has been famed for its exaltation of womanhood, and it would surely seem to have been prophetic of the complete metamorphosis that this region has undergone. Pioneers in frontier countries have always held their womenfolk in high esteem; and, as a rule, the confidence has been warranted. The phenomenal developments following the opening of new regions by our venturesome trail blazers are indications of constructive soul activity preceding the adventure.

When we enter a home, it is the mother influence of the woman who is the heart of that particular sanctuary that is felt. And, as homes are charge with the influence of the mother, and this influence is called "the soul of the home," so do communities have soul - also cities, states, and nations. Without seeking to do so I have seen the soul of the Orient, represented by a woman, being submerged in water, evidently of great depth.

But we have closer soul unfoldments to consider. The very soul of this country has let down its standards, as is always the case in times of military dominance. This is no indictment of particular and specific mothers, but a collective letting down of ideals, aspirations, and standards. This, therefore, is the time to look up; this is the time to lift up this mothering influence, even though one might seem to be the only one in a given area who is willing to lift the inner eye of the heart to the giver of all good and perfect gifts.

The standards, the spiritual and soul aspirations and inspirations that have maintained and sustained this Nation in its ongoing must not be lowered. If woman has power through spiritual channels and practice to retain or reject Paradise, and to influence the rise and fall of nations, why should she settle for equality or for competition with men? If woman causes disintegration by lowered vision, then she must reverse her attention and give equal opportunity

for integration by a wholesome consideration of the All-competent Original. She must be willing to emulate the Mother of Jesus Christ, who listened to the call from the Heights, and who "kept all these things, and pondered them in her heart."

Mary, the Mother of Jesus, represents the affectional nature trained toward the Heights above the material and mental realms, conceiving only that which is real and true: pure Life with no adulteration or lack of life, the Eternally Alive. That which she conceived was able to say, "I Am the way, the truth, and the life." The triumph of the resurrection was conceived in Mary before it was consummated in Jesus.

The God-department that overbroods all mankind, protecting, directing, and serving all humanity, is the Maternal Department of Being. Jesus exemplified this activity, when he wept over Jerusalem, crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me hence forth, till ye shall say, Blessed is He that cometh in the Name of the Lord." Herein is Maternal Protection and Provision offered and rejected. Herein is instruction as to how it may be regained.

Let us then celebrate Mother's Day by relegating to the Mother Ministration the complete potential as Queen of Heaven on earth. And, as mothers have set the tempo for the Nation, let mothers be honored in the Highest by the Most High.

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ANNOUNCEMENT

Summer Session
of the
College of Metaphysics
of the
CHRIST TRUTH LEAGUE

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2400 Canton Drive
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PAUL'S LETTER TO THE ROMANS
By Robert Applegate

Paul's last letter to Corinth (which was considered last month) was written while the Apostle was on his way to that city. His letter to the Roman church (the last letter that he was to write as a free man) was written shortly after that, while he was in Corinth and preparing to go to Jerusalem to take a collection of money to the church there. The purpose of the letter was to introduce himself to the Romans Christians. Paul wanted always to preach the Gospel in regions where it had never been heard. He had, however, covered all of Asia Minor and Greece. "From Jerusalem," he wrote, "and round about unto Illyricum, I have fully preached the gospel of Christ." He wanted, therefore, after he had gone to Jerusalem, to move on to Spain, where Christianity was

still unknown. For this undertaking, he wished to make Rome his base of operations. But he was not known personally to the Roman Christians; and consequently he wrote them a formal letter of introduction, explaining his hope of visiting them soon. Characteristically, Paul was concerned to introduce not so much himself to the Romans as his teaching, which for him was more important. His letter, therefore, contains the most formal exposition that we have of his instruction. While the message is not so deep as that in I Corinthians, it is more logical and ordered in its presentation, because it is not broken up by answers to questions and attempts to settle disputes.

Since Romans is a formal letter, we may well consider its contents in the order in which they are presented. Paul starts off with a salutation, which was a customary feature of a Greek letter, but which he packs with individual meaning: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, . . . (the gospel) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: . . . to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." Here we see that Paul never lost sight of the fact that he had been called by God and appointed to the work of an apostle. He was "separated" unto his mission: that is, he gave his whole mind, soul, and heart to it, and did not let himself be diverted by side issues or subsidiary interests. For this he took no credit to himself but relegated all credit to God. Paul, moreover, maintained that, not only was he called, but also all Christians are "called to be saints" (or, better, "called to be holy"): that is, "separated," dedicated, and devoted to God. This expression is one of Paul's favorite designations for Christians: they are those who are called to surrender themselves to God, and thus to belong to Him. To all such the prayer that Paul offers is sure of fulfillment. They cannot help but receive "grace . . . and peace from God our Father, and the Lord Jesus Christ."

After the salutation, Paul mentions his hope of coming shortly to Rome: "God is my witness, . . . that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." He then states the theme of his letter, the Gospel which he preached: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." This, in two sentences, is the essence of Paul's message. But it will be well to stop at this point to define some of the terms that Paul uses, for they have been so cumbered about with theological speculations and quibbles that their basic meaning has become obscured.

Gospel (from the Old English godspel, from god good, and spel a spell or charm) is the word used to translate the Greek euaggelion, which, literally translated, is good news. Paul this means only one thing, the Atonement of Jesus Christ. The Atonement, then, is the subject of Paul's letter.

Salvation is a word that has become almost meaningless to most people, and to others it has only an emotional connotation. Orthodox theologians insist that it means the saving of man's soul from hell after death, but thinking people have rejected this fantasy, and thus the word has lost all real significance. It might well be rendered by the words deliverance, defense, protection, or (what everyone is seeking) security. W. Sanday, in his commentary to Romans, writes, "The fundamental idea contained in salvation is the removal of dangers menacing to life and the consequent placing of life in conditions favourable to free and healthy expansion." Thus the word carries the meaning of the protecting and delivering of man's life from everything that threatens it. This includes deliverance from want, from danger, and from all

destructive emotions and appetites. This meaning should be borne in mind whenever the word salvation is met in the New Testament. In the letter that we are considering, Paul declares that the Atonement of Jesus Christ is the power of God to deliver from all negation and opposition everyone who accepts that deliverance through faith. The time of that deliverance is now. There is no justification for placing it in any future category.

The words the righteousness of God denote, not so much a state of being on the part of God, as His Activity in manifesting Himself to the consciousness of man. C. H. Dodd writes, "Always 'righteousness' is not primarily an attribute of God or of His people, but an activity whereby the right is asserted in the deliverance of man from the power of evil. . . . The Gospel which he (Paul) proclaims as a preacher of Christianity is that 'the righteousness is revealed.' The Age to Come has come, and the great vindication of right is taking place before our eyes. The present tense of the verb is all-important." Since, we, as Truth students, recognize that God is All, and that seeming evil is the formulation of man's own imagination, we may say that the righteousness of God is His Activity in revealing Himself to our awareness; and this Activity we know as Jesus Christ.

Faith for Paul is not intellectual assent, but rather that attitude wherein one recognizes his complete insufficiency to attain the good that he desires and so surrenders himself to the all-sufficiency of God. In particular it is that attitude wherein one recognizes the futility of his intellectual reasoning and is willing to quiet his intellect so as to receive instruction from On High.

For the sake of clarity, we may now paraphrase Paul's thematic statement as follows: I am not ashamed of the Good News of the Atonement of Jesus Christ, for It is the Power of God to protect and deliver from error everyone who accepts It by faith. For in It the Activity of God is revealed and His Goodness is made manifest to all those who are willing to stop their own reasoning long enough to receive instruction from God.

There are two other terms that Paul uses, which it would be well to clear up at this point. One of these is the word grace, which means simply that which is given freely, in contradistinction to that which is earned, deserved, or merited. It might well be rendered by the terms graciousness or kindness. The other confusing word is justification, which is borrowed from the terminology of the law courts. To justify means to declare to be innocent. Paul insists always that man is justified by grace; that is, no matter how guilty he may seem to be in the eyes of men or in his own eyes, he is seen and known and declared by God to be innocent. This judgment is not deserved by man, but is given by the kindness of God. Man cannot earn it; he can only accept it by faith.

Man, therefore, is "saved by faith"; that is, he is delivered from error by surrender to God. Since he can do nothing to earn or deserve this salvation, he is called upon to be meek before Him who freely gives it.

(To be continued)

SPIRITICITY May 1952

MAN'S SEARCH FOR GOD, PART VI

By Nell Truesdell

After His baptism by John the Baptist and during His forty-day trial in the wilderness, Jesus Christ made three major denials: a) He denied the temptation to yield to the physical body's demand for material bread to sustain life; b) He refused to surrender to dominant mental processes that exalt and betray human being into the belief that sensationalism is an exhibit of spiritual power; c) He rejected the authority over men that the promise of rulership of all the kingdoms of the world seems to convey.

We must not overlook, however, a primary denial of Jesus that preceded His experiences of baptism and temptation in the wilderness. His first denial was that of turning away from the authority that members of His immediate family exercised over Him. This is that important denial that the majority of seekers for Truth refuse to make. At this step they stumble and fall helpless, for they balk at the prospect of giving up personal relationships that have proved so dear to them. They fail to perceive in the teachings of the Man they heartily swear to follow, the paradox that whatever a person voluntarily gives up for His sake is returned with increase. His instruction is, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." This does not imply that any man (or woman) who shirks his responsibility to his family and the obligations he has assumed for the things that he possesses in the world will receive the full benefits of spiritual Principle plus exemptions from civil, moral, and religious liabilities. Any degree of evasion on any plane of existence in the world is fraught with grave punishments and increased burdens. The man of the world perceives this somehow and strives to maintain an equitable balance among his relationships and over his possessions. But it is the man who assumes a false spirituality who is hard hit by the law. Jesus Christ said explicitly that whatever a man gives up for His Name's sake will not be lost to him. The instruction is definite; no assumption, no pretense will be tolerated. To a certain aspirant, Jesus said curtly, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." To great multitudes with Him, He turned and said, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whoever doth not bear his cross, and come after Me, cannot be My disciple.

A man must count the cost of following after Jesus Christ. It appears to be high. But all men who have had sufficient stamina to take the first tremulous steps toward God in honest faith and with a sincere desire to follow Jesus Christ have said, without reservation, that the new way of life proves its merit in countless ways. No one is ever left alone to prove the Way for himself. He is always aided and abetted by the Omnipresent Master who is instantly available, and who never fails to instruct, lead, protect, and support His disciple.

For greater ease in learning the primary denials of Jesus Christ, we have put them into short sentences. If a student will memorize the sentences and let the inner meanings of the words reveal themselves, he will eventually understand their import. We set them forth as follows:

1. Past human connections offer no life to sustain me.
2. There is no nourishment in materiality.
3. There is no gratification in succumbing to human desire.
4. There is no attainment in self-seeking or in personal ambition.

The practice of denial is for the sole purpose of weaning the attention from dependence upon outer relationships and things so that the individual, dedicated to God, learns to depend on Him to supply the demands of his life. As the attention swings from reliance on outer support and rests in baffling uncertainty on God in the midst of consciousness, a series of realizations, which serve to balance the cleansing action of denials, precipitate and offer support to the groping seeker.

As the Master settled Himself permanently in the spiritual made of existence, he made many statements that accent man's need to give all his attention to God. His declarations of Truth can be called affirmations, and from among His statements we have selected four to balance the denials listed above. If they are memorized and put into practice, they will induce mental steadiness, calm behavior, and harmonious adjustment to the new state of existence. The change from one way of life to another is either easy or difficult, according to whether a man chooses to look to God only for his good or to continue to try to wrest his good from an uncooperative world by his own efforts. The affirmations are:

1. "I and my Father are one."
2. "There is none good, but One, that is, God."
3. "With God all things are possible."
4. "Watch ye therefore, and pray always."

The ultimate practice is, of course, unflagging watchfulness toward God. This silent watchfulness does not take a man out of the world or from his immediate environment. The practice must begin, and it must continue right where a man finds himself. If he is faithful, he will know all things needful and he will have abundant provision along the Way.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

May 1952

1. I have found AN ATONEMENT.
2. BEHOLD, all things are BECOME new.
3. Let Thy mercies COME unto me, O Lord.
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5. The Lord heard, and DELIVERED me.
6. The EARTH is full of the goodness of the Lord.
7. I will FEED My FLOCK.
8. In this place will I GIVE peace.
9. I have stretched forth My HANDS.
10. Come, INHERIT the kingdoms prepared for you.
 *
12. I bring you good tidings of great JOY.
13. With loving KINDNESS have I drawn thee.
14. God hath seen the LABOR of my hands.
15. He MADE known to ME the MYSTERY.
16. He calleth His own sheep by NAME.
17. I and my Father are ONE.
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19. He leadeth me in the PATHS of righteousness.
20. He QUIETETH the earth.
21. Ask, and ye shall RECEIVE.
22. SEEK, and ye shall find.
23. TRUST in the Lord.
24. Thanks be to God for His UNSPEAKABLE gift.
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26. The works of His hands are VERITY.
27. It is God WHICH WORKETH in you both to WILL and to do.
28. YIELD YOUR members servants of righteousness.
29. Christ liveth in me.
30. In Him we live, and move, and have our being.
31. O Lord, righteousness belongeth unto Thee.

* * *

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

* * *

As electricity is the working power of the electrical principle,
SPIRITICITY is the working power of the Spiritual Principle.