

SPIRITICITY May 1954

MOTHER

By Alden Truesdell

The God Department that overbroods all mankind, protecting, directing, and serving all humanity, is the Maternal Department of Being. Whoever depends upon Truth entirely receives Truth ministry in its entirety. The Mother-Principle is not a stepmother or a foster mother, but Mother of all - the one Mother, admitting no other mother, no lesser mother. "Jerusalem which is above is free," writes Paul, "which is the mother of us all."

Those who have seen Walt Disney's picture "Bear Country" have been treated to a rare lesson in maternal instinct. The mother bear is a strict disciplinarian; and, when she tells the cubs to climb a tree and stay up that tree until she sends for them, they climb and stay. This is a protective measure to guard the cubs from predatory animals, particularly papa bear. The mother bear is quite amiable most of the time, but stern when occasion demands. She will play for hours with her offspring; but, when she says, "Scat!" she is not playing. When her job of raising the cubs is completed, she sends them up a tree and leaves them there, never to return to them. Herein does mother bear leave off and Mother Nature take over. From here on the cubs will forage for themselves.

Human mothers are not so abrupt in withdrawing their supervision from their children. In fact some are reluctant ever to cease directing. It is hard for a human mother to distinguish between the possessive and the protective aspects of love. It is easy for her to assume that, because she bore the children, they belong to her as a personal possession. Such is not the case; and such is the cause of outbreaks, revolutions, and eventual secession, as colonies secede from mother countries when the emphasis is taken from protection and brought to bear on possession.

As the time the bear must devote to her cubs comes to an end, when further nurture would be contrary to the laws of Nature; so with the human family, the time comes when the children are to be sent up into the tree of life to learn of higher comforting qualities in the universal laws of the Spirit. As Mother Nature takes the cubs from the mother bear for the perpetuation of the species; so does the mothering Spiritual Nature take the individual from personal and possessive supervision - not for the perpetuation of the race, but for the perfection of that individual member and an ultimate refining of the race itself.

Jesus distinguished between the human and spiritual motherhood, when He said of John the Baptist: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Man's entrance into the spiritual state, called by Jesus "the kingdom of heaven," is as definite a process as the evident experience of being born of woman. "Verily, verily, I say unto thee," He declared, "Except a man be born again, he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There is that which is born of woman; there is that which is born of Spirit. It is the spiritual Motherhood that we should honor on Mother's Day; for, by so honoring It, we exalt the entire office of motherhood.

The act of entering the Kingdom is the objective of all mankind. Some relegate this achievement to a time called "the hereafter"; but Christian doctrine, correctly understood, expounds the possibility - yes, even necessity - of spiritual birth and spiritual life here and now, in this time. For this purpose, Jesus urged the acceptance of nothing less than spiritual parentage. Granting the benefit received through earthly parents He contrasted the limited good with the limitless, eternal reward to be expected from dependence upon the heavenly Father and the mothering, ministering Soul of the Spirit.

000

SPIRITICITY May 1954

EPHESIANS

By Robert Applegate

(Continued from last month)

Last month we saw that Paul discusses in his Letter to the Ephesians the oneness of all men in God. "There is one God and Father of us all," Paul declares, "who is above all and through all and in all."\* And, he continues, it is God's "plan for the fullness of time, to unite all things in Christ." It is because man dimly perceives this that he desires oneness with his fellow man and the peace that such oneness promises. Man, however, perversely turns this desire outward and seeks to establish unity among people and nations by his own efforts, instead of turning to the Source of the desire and realizing that it is God's plan that he wants fulfilled and that only God can fulfill it. Man is slow to acknowledge that it is only in Christ that all are, or ever can be, one. Yet Paul makes this point abundantly clear. The phrase "in Christ" or its equivalent occurs more than twenty times in Ephesians. It is in Christ, and only in Christ, that all man's good is to be found, and this is the message that Paul would bring home to his readers.

We know little about the circumstances under which this letter, which bears the name "Ephesians," was written. We do know that it was written by Paul when he was a prisoner in Rome, probably in the year A.D. 61 or 62. Paul was not confined in prison, but occupied a rented house. He was, however, continuously guarded by a soldier and probably loosely bound by a chain. He was free to receive visitors, and he occupied himself in talking with them and in writing to those who sought his help.

We know, further, that our letter was carried to its destination by Paul's friend Tychicus; and that, although it bears the name "Ephesians" in our Bible, it was not originally addressed to Ephesus, but probably to a circle of churches in Asia Minor, which Paul had never visited in person. The words "at Ephesus," which occur in the salutation in the King James Version, are not in the earliest manuscripts of the letter; and besides it is clear that Paul is writing to men he has never met, whereas he had just spent three years ministering at Ephesus. It is probable therefore that the letter was originally a circular letter. Several copies were made with the space for the destination left blank, and this was to be filled in by Tychicus as he delivered each copy. But, during the course of the years, somehow the words "at Ephesus" were inserted in one of these blanks, and thus the letter has come down to us as the "letter to the Ephesians."

Ephesians is not a formal statement of doctrine, as is Romans; nor was it written to answer questions and settle disputes, as the Letters to Corinth. Rather Paul's motive seems to have been simply to give comfort and guidance to Christians whom he had never seen and probably never would see. It is perhaps for this reason that the first part of the letter is largely written in the form

of a prayer. Like most of Paul's letters, however, Ephesians is composed of two distinct parts, one doctrinal and one didactic. In this letter, moreover, the division comes almost exactly in the middle. The first three chapters are occupied with a statement of Christian belief, and the last three with the application of this in day-to-day living. These two sections, therefore, may well be considered separately.

In the first section of his letter, Paul touches on several subjects, in addition to his main theme of the oneness of all men in Christ. Among these topics are the questions of predestination, grace, and the church. Paul does not give a formal statement of his belief about any one of them, but he simply refers to them in passing. With respect to predestination, he sets it down as a fact that needs no arguing that God chose us "before the foundation of the world . . . to be his sons through Jesus Christ." For Paul there is no question of some men being chosen and others rejected. He knows that God is "no respecter of persons," and that all are destined, eventually, to come to Christ and thus to become consciously and manifestly sons of God. As he writes elsewhere, quoting from Isaiah:

"We shall all stand before the Judgment seat of God; for it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.'"

When God judges, there is only one judgment He can give - that we are His sons.

This destiny of man, to be fully the son of God, is the gift of God. There is nothing that man can do to deserve it; he can only accept it by faith. Paul had tried the method of earning salvation by merit. He knew the ungodly results that inevitably follow this specious idea - the arrogance, the despising of others, the insane passion for orthodoxy. He had been delivered from all this, and thus he knew the value of the free, unmerited gift of God. "By grace you have been saved through faith," he repeats over and over. In modern terms, we should say, "It is by the gift of God that you are healed of every negation and delivered into a consciousness of oneness with God." Because Paul knew the pricelessness of this gift, he had constant recourse to superlatives in trying to describe it. "God, who is rich in mercy," he writes, "out of the great love with which he loved us, . . . made us alive together with Christ, and raised us up with him, . . . that he might show the immeasurable riches of his grace in kindness toward us."

Those who have turned to God and have begun to accept His gift know that this is truly like becoming alive after being dead. When they look back on their former lives, they realize that they were dead in their arrogance, their self-will, their refusal to acknowledge God and accept His grace. Now, however, they know what Paul meant when he said of Christ, our means of communion with God: "He is our peace."

Those who honestly worship God, seek to follow Jesus Christ, and acknowledge the indwelling of the Spirit are "the church," as this term is used in the New Testament. We should always remember that, whenever Paul (or any other New Testament writer) speaks of "the church," he is not referring to any organization, or group of organizations; for there was none such when he wrote. "The church" is not a denomination, or all of them. "The church" is all who follow Jesus Christ. They are "the household of God," for it is in them that God dwells. They acknowledge "in thought, word, and deed" the indwelling of

God; and therefore God does dwell in them as an active and powerful Principle of Good. They are "the body of Christ," for they are the embodiment of Christ.

"You are no longer strangers and sojourners," Paul writes to those who accept Christ, "but you are members of the household of God, Christ Jesus himself being the chief cornerstone; . . . in whom you also are built into it for a dwelling place of God."

It is not an institution - and this point will bear repeating - it is not a building that is "the household of God"; it is they who turn to God with faith and love; it is they whose desire is toward God rather than toward the world.

Ideas rule the world, as the idea of power rules the Kremlin, and the idea of profit, in large part, rules this country. These ruling ideas are what Paul refers to as "principalities and powers" and they are what each Christian ongoer must overcome in his own consciousness, for they are in all of us. As any individual conquers them by turning to God, he helps all mankind to become free of these satanic rulers. The idea that man must fight for what he wants, the idea that life is short and man must grasp at pleasures while he has the opportunity, the idea that one can get his good by taking it from others - these are the enemies that are to be overcome. They are defeated only by Truth and by faith in Truth. When confronted with the Truth of God, they wither of their own nothingness. The Prince of the ruling ideas, the idea from which all the rest spring is the notion that man is separated from God. This is Satan. But of him and all his cohorts Paul declares it is God's plan "that through the church (those dedicated to Truth) the manifold wisdom of God might be made known to the principalities and powers in the heavenly places (the realm of ideas)." Can we doubt that this purpose of God will be fulfilled in His own time? That time is now for all who accept God's grace.

Paul closes the first section of his letter with a prayer, which complements one at the beginning. I should like to repeat them, for they embody our prayers for all who turn to, and acknowledge, the Truth. Paul prayed, and we pray:

"That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might.

"That according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints (the dedicated) what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory . . . to all generations, for ever and ever. Amen."

(\*All quotations are from the Revised Standard Version.)  
(To be continued)

SPIRITICITY May 1954

## THE HOLY SPIRIT

By Nell Truesdell

"Our pastor told us that the Holy Spirit - or Holy Ghost - will come to a group of people," a friend writes, "but he could not tell us what the Holy Spirit is. Will you please explain what it is."

Whenever we attempt to describe spiritual values in terms that the mind can grasp we are forced to resort to symbols. Even Jesus Christ found Himself unable to put into words that His hearers could understand a description of the Kingdom of Heaven. He said, "The Kingdom of Heaven is like . . ."; and then used a symbol such as a seed, a bit of leaven, a pearl of great price, to suggest what He meant. Similarly, we shall resort to symbols to help us to clarify our view of the Holy Spirit.

We cannot consider the Holy Spirit as a separate entity, for it is permanently bound up in the Trinity, which is composed of:

1. God;
2. Jesus Christ (the Activity of God);
3. Holy Spirit (the manifestation or power of the Activity of God).

Our symbols of the Trinity will be: a, Radium; b, the Sun; and we shall set forth, in the simplest possible terms, three elements of each.

1. Radium;
2. The activity or radiation that shows forth as a glow;
3. The effect of the radiation on whatever it contacts.

The third phase of the symbol of radium makes our subject - the Holy Spirit - intelligible. However, just as the symbol of a seed does not give a complete explanation of the Kingdom of Heaven, neither does the symbol of radium thoroughly clarify our understanding of the Holy Spirit. But the symbol with its phases helps us to comprehend the meaning of a most precious part of our makeup - the Holy Spirit. For, just as the effect of the activity of radium is to produce change in the physical realm, so the effect of the Activity of God is perceptible in the changes produced in our lives.

The sun is also a good symbol of our subject. Its activity and the effect of its activity upon our earth are vital to every living thing. When we look at the sun we do not see it; we see the glow or radiations - the activity that envelops it; and we feel the effects of the radiations as light and heat upon our bodies and our surroundings.

I have had the opportunity to see motion pictures of the radiations of the sun. The great ball is cloaked with a seething activity that reveals itself in spurts of matter that fly one hundred thousand miles out into space only to fall back into the boiling seas of energy whence they came.

The effects of the sun's tremendous activity upon us may be compared with the effects of the Activity of God upon us. We cannot see God, but we are aware of the effects of His Presence and Power in our lives. These effects are evident to us as blessings of life, intelligence, love, power, substance, and

all the qualities or characteristics that determine the Nature and the behavior of God. We know these qualities as the blessings of our existence. These are the elements that constitute the Whole Spirit - the Holy Spirit - of God; without them we could not exist. However, we accept these blessings more or less unconsciously, just as we accept the benefits of our sun without thought of analyzing its nature.

Those of us who have awakened to the meaning of God in our lives seek to understand more about Him. Through our study of the Gospels we are becoming aware of the need to know, and to keep in conscious contact with, our Source of Being. In a prayer (John 17:3), Jesus declared:

"And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In John 14, we read:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. . . . These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit, which Jesus promised, does come to each one who seeks It (whether alone or in a group); just as we read in the Fourth Chapter of Acts that It came to the Apostles when they prayed:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked."

To turn to God with all the heart, soul, mind, and strength is to be endued with the Power of God that comes by Jesus Christ. This Power is the Holy Spirit. It does and teaches all things; It guides men in the way of Truth.

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

MAY 1954

1. Set your AFFECTION on things ABOVE, not on things on the earth.

\*

3. We are BOUND to thank God always.

4. Be of good COMFORT.

5. DO all things without murmurings.

6. Rejoice EVERMORE.

7. FULFILL the law of Christ.

8. I rejoiced in the Lord GREATLY.

\*

10. Ye may know what is the HOPE of HIS calling.

11. Jesus Christ IS IN you.

12. JOY cometh in the morning.

13. Be counted worthy of the KINGDOM.

14. LIVE in peace.

15. To ME to live is Christ.

\*

17. NOW are we the sons of God.

18. Your OBEDIENCE is fulfilled.

19. PROVE your own selves.

20. QUENCH not the Spirit.

21. In due season we shall REAP if we faint not.

22. My God SHALL SUPPLY all your need.

\*

24. THE TRUTH of Christ is in me.

25. The law is good, if a man USE it lawfully.

26. Walk worthy of the VOCATION wherewith ye are called.

27. WALK as children of Light.

28. Examine YOURSELVES.

29. Be ZEALOUSLY affected always in good.

\*

31. Great is the mystery of godliness.

\* \* \*

"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.