

SPIRITICITY, May 1957

DISCIPLINE

By Nell Truesdell

A disciple of Jesus Christ must discipline himself. The Master will not do it. He commanded, "Follow Me!" and the act of obedience must be voluntary. Too, there can be no going in and coming out, and no compromise.

God is the Vast and Mighty Presence that cannot be grasped by the puny intellect of mortal man. But God's Presence, felt in the heart, can be recognized by means of man's intellect. Anybody who opens his heart to God can feel the mystical influence of the Almighty. The heart of man is the one area in his consciousness that is willing to receive God. But man's intellect, until it is awakened, is a locked door against the Gentle Presence that will not force Itself to gain man's attention. It bides Its time, as it were, until a man has tired of seeking for his good in the outer realm, and, disillusioned and exhausted, is willing to "try" God in a last desperate effort to succeed.

Success, to a man, is always associated with achievement in the world, especially in some spectacular attainment that makes him stand out from his associates. He wants to succeed so that other men will laud him and do him honor. But nowhere in the Master's teachings can we find sanction for success in the world as the means of entering the Kingdom of God. He warned against the enticements of great wealth, prestige, power, greed, and ambition; and He stated plainly that worldly gain is loss in the truest sense. Why? Because a man gives his heart to whatever consumes his attention. He forgets that his heart is God's property.

Keep thy heart with all diligence; for out of it are the issues of life.
As (a man) thinketh in his heart, so is he.

Actually, man dedicates his heart to lesser gods; and no god less than the One God can give a man anything of permanent value, and particularly not the most valuable of all gifts - eternal life.

In His last hours on earth (with His disciples), Jesus prayed:

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

The Apostle John wrote:

And this is the record, that God hath given to us eternal life, and this life is in His Son.

The eternal life that man hopes for is not the prolonging of his years in the world. Many people believe this fallacy. They want more time to do something in the world (they know not what) that will make them rich or that will give them power over other people. This is not the goal for which man was created.

If we refresh our memory, we recollect that God created man in His Image and Likeness and gave him dominion over the earth, to subdue it and to make it serve his needs. Man's manipulation of the earth, however, has brought him great wealth, which he has made a fulcrum in order to exert power over his fellowmen. But the ideal is that each man take dominion over his own consciousness.

He that ruleth his spirit (is better) than he that taketh a city.

When we are able to accept the instruction of Jesus Christ and can apply it in our own consciousness, to improve and refine our nature, and when we prove our sincerity of purpose, God Himself helps us to overcome our human limitations

so that we are lifted up from the realm of the world to the realm of spiritual Be-ing.

The Master's instructions are not academic formulas that require analysis and experimentation to prove them. His instructions are simple statements that quickly resolve human frailties, dispel doubts, and convert perishable matter into spiritual substance.

Except your righteousness exceed the righteousness of (pretenders), ye shall in no case enter into the Kingdom of heaven.

Whoever is angry with his brother . . . shall be in danger of the judgment.

Resist not evil. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.

Do not your alms before men, to be seen of them.

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.

Use not vain repetitions. . . . Your Father knoweth what things ye have need of before ye ask Him.

Forgive men their trespasses.

Lay not up for yourselves treasures upon the earth. . . . But lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also.

Are we who call ourselves Truth-seekers willing to go through the discipline that will ultimately make us representatives of Truth?

We may answer, "Yes." Though we are slow to respond to the demands of Truth, we are daily growing into new understanding of our innate spiritual constitution; and as we are able to bear the Light, we are willing to shed mortal darkness. In our heart, we want to claim our inheritance as sons of God.

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THE MOTHERING PRINCIPLE

By Alden Truesdell

The maternal impulse is not confined to actual mothers, but is a ministering element in the makeup of the race. When I was with a magazine publishing company, the Superintendent of the West Coast offices, who was by no means effeminate, had a way of brooding over his sales crews. When I inquired about this solicitude, he said it must be his maternal instinct. We all have it, just as we all have paternal traits. "God created man in His own image, in the image of God created He him; male and female created He them."

The maternal impulse, which is the manifestation of the Mothering Principle, or the female side of Deity, manifests itself on all planes of being. It expressed itself directly through Isaiah when he declared, "thus saith the Lord, . . . As one whom his mother comforteth, so will I comfort you." It manifested itself in Jesus as He said, "Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God." It is revealed in Jesus' Parable of the Prodigal Son. For we read, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

This Divine Principle, penetrating throughout all creation, finds its finest expression in an advent such as the birth of Jesus, with its visitation of the angel, its immaculate conception, and virgin birth.

Mary and Jesus were the highest manifestations of the Mothering Principle. But all mothers know that birth is spiritual. For birth is a bringing forth; and that bringing forth is of God, not of a human being. All conception is spiritual, and all spiritual conception is immaculate.

Mothers know that there has been a divine visitation. When their children are born, they know that what is brought forth through them was conceived by the Will of God - "not of the blood, nor of the will of the flesh, nor of the will of man."

Man in his rightful estate, when he has come to himself, will acknowledge and honor the Mothering Principle, the ministering department of his own inner nature; and his days in the Lord will be full of joy. Children with an intense desire to see the world, who run away from home to do so, are likely to have some unpleasant experiences. Just so, those who neglect to heed the wisdom of the Spiritual Mothering Principle within are sometimes subjected to unpleasant and unprofitable psychic disturbances. But attention focused on Divinity guarantees a safe unfoldment into spiritual mastery and dominion, mental efficiency, bodily harmony.

Wherever we look, we find the Ministering Mother Principle; and we do well to honor Her on Mother's Day, and every day.

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CHRIST TRUTH LEAGUE EMBLEM
By A. H. H. Shaffer

(Mr. A. H. H. Shaffer of Wichita, Kansas has designed a handsome and significant emblem for the Christ Truth League. At present, it is not possible to reproduce the emblem, but the following is Mr. Shaffer's description and explanation of it.)

IT IS PROPOSED that the emblem of the Christ Truth League be resolved as follows:

On a field, a fringed mantle of white Linen, and rayed gold, displayed a monogram "C T L" lower case, blue, supported and girded by a silken girdle, even of gold, of blue, purple, and scarlet, twisted, knotted in a bow, and tassels twelve gold.

The technical color definitions of the tinctures here given for this heraldic emblem are: Blue is blue-purple; scarlet is alizarin crimson; purple is red-purple; gold is yellow-gold metallic; and white, opaque. When used, black in this design has no significance but is employed only as a graphic medium to carry the outline and to separate and enhance the color.

Color more than any other single medium has been employed to convey significance for so long that its first use is lost in antiquity. In ancient Hebraic heraldry, the colors red, blue, purple, and white were, collectively, symbolic of the Being of God and were the colors of the Mosaic cultus.

Red, or scarlet, signifies Life, Love, Justice, and Fire of Purification.

Blue represents Deity - God's Majesty in His condescension. It was used exclusively in the robe of the High Priest.

Purple, generally, stands for High Attainment, Ministry, and Healing.

Red-purple is the color of Royalty. Hence, it also was worn by the High Priest.

Blue-purple denotes the Majesty of God in Glory, God in Heaven, the Adornment of Wisdom. (Moses wore both red-purple and blue-purple.)

White conveys the idea of Holiness, Purity, Peace, Mercy, Joy, Victory - the Activity of God.

The monogram "C T L" is designed so that its overall shape resembles an irregular triangle. This shape is analogous to an ancient Hebraic symbol for God. Lower case ornamental characters are used to form this triangular monogram for the following reasons:

First, informality is achieved without loss of dignity.

Second, lower case here better represents the plastic fluidity of the Spirit of Good, so common to, and in, all mankind.

Third, lower case better represents the congregation, which is made up of the members of the League everywhere.

Fourth, lower case as used here can better symbolize graphically the order of the Holy Triad.

Fifth, placed as they are in the design, the lower case "C T L" is easily read backwards and serves as a constant reminder to "LOOK TO CHRIST!"

In the monogram the dominant character establishes itself as the upright "l" lower case. It is the last letter of the group, yet the first to be seen and recognized. "L" stands for Lord, One over all and above all, God the Father, Principle of Good, First of the Holy Triad. Its action is ever upward.

Next is the middle character, which is recognized as the "t" lower case. "T" represents the Personality of Jesus Christ, the Truth, the Son of Man, Son of God, Second of the Holy Triad, the Activity of God. Its action is in all directions at once but comes directly from above and reaches downwards and outwards to all mankind - as the action of God in us, from within outwards. Its root is at the base of "l."

The first character (and the last) is the "c" lower case. "C" here represents the Holy Ghost, Divine Inspiration, Infinite Wisdom, the Third of the Holy Triad. Its action is downward and outward, representing the descent and growth of the Holy Spirit into all mankind. It collects and conveys, distributes and radiates the blessings of Divinity from the association of the Son and the Father. This signifies also the Root from which grows the spiritual life of man, and the Tongue of Flame which is the Light of the world - of all creation. Like "t," the "c" is rooted at the base of "l" and has its beginning and ending there - as Christ and the Holy Ghost begin and end in God, thus completing the Holy Triad.

The monogram was the first device of the emblem to take graphic form; hence it establishes the key and note of the whole design.

The second device is the girdle. It forms the base and is dedicated to Nell Truesdell, who has given her courage and strength to the League's birth. Choice of the girdle was her inspiration, and she gives as reference Psalm 18: 32: "It is God that girdeth me with strength, and maketh my way perfect."

In ancient heraldry, the girdle was considered symbolic of alertness, strength, and integrity. On the Sabbath and holidays it was attached with special significance as the fulfillment of a religious command. This girdle was also supposed to divide the pure upper part of the body from the lower part and to bestow watchfulness and priestly chastity. Translated metaphysically, it represents the separation of the thought of the Spirit from worldly matters.

(To be continued)

SPIRITICITY, May 1957

TEACH US TO PRAY

By Robert Applegate

"Lord, teach us to pray," demanded Jesus' disciples.

To pray is not enough. We must know how to pray, and we must pray rightly. There are persons who have prayed for many years, who are no better off than they were before they began praying. And there are also those who have prayed for something and brought about the opposite of that which they prayed for. This happens all too often, as when groups pray for a sick person; and instead of recovering, he dies.

Further, in a real sense, everyone is praying all the time; for wishing is a form of prayer, and everyone is always wishing for something. But it is obvious that not everyone attains fulfillment. It is important, therefore, to know how to pray. It is more important than anything else that we can give ourselves to. Accordingly, when we pray, one of the first things we should pray for is that we may pray rightly. For the purpose of our lives is to bring ourselves into conscious harmony with the Supreme.

But, first, we may consider why we should pray. Jesus told us to "become as little children," and children forever want to know "Why?" This is a healthy attitude even if it is a bother to adults. We should always ask "Why?" about everything. If we ask others, we will be unwelcome. But we can and should ask ourselves, for such questioning will save us from accepting half-truths uncritically.

"Prayer stamps with its indelible mark our actions and demeanor," wrote Alexis Carrel. "A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched." This is a scientist's observation of the results of sincere prayer. Yet we do not pray for the purpose of achieving such results, nor even to be better men and women, although this, too, is one of the results of prayer. We do not pray in order to live

pleasant lives in the world; rather, we live in the world in order to learn how to pray.

Prayer - in its widest sense of communion with God - is, or certainly should be, the main occupation of our lives. And if it is becoming more and more our chief concern, then we are making progress. This does not mean that we should sit all day and pray (although if we could do it honestly for a period, the results would be astounding); it is more a matter of interest. Are we more interested in our communion with God than in anything else? We can well afford to ask ourselves this question. And if our interest and our desire are in God's direction then we can wait upon Him all day every day, whatever we are doing outwardly. And in this way we can "pray without ceasing."

But why should we do this? Why should we pray at all? "Watch, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," said Jesus. "All these things" - "Jerusalem compassed with armies, . . . distress in the land, and wrath upon this people, . . . signs in the sun, and in the moon, . . . men's hearts failing them for fear" - all these happen in everyone of us, if we are sincere in Truth. But the Son of man also comes into each of us "with power and great glory" - if we keep on. Therefore we are told to "watch and pray always" that we may stand before the Son of man (our own conscious Sonship to God). If we are praying with some other goal in mind, then we are not yet on the Way.

We pray in order to know what we are, and thereby to be what we are - immortal sons of God. We pray in order to become aware of Truth: the Truth which has been from eternity and will be to eternity. There is no other reason.

Paradoxically, one of the first things that prayer does is to show up our foolishness. "Within the depths of consciousness, a flame kindles," said Carrel. "And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation and intellectual humility. Thus begins a journey of the soul toward the realm of grace." This self-discovery is painful, but it is nothing to wonder at, nor is it a place to sit down and lament. Our foolishness is revealed to us, so that we may turn away from it and stop relying upon our own powers; so that we may learn that our separation from God and our resultant blunders are not real, but are delusion.

The purpose of our prayer is to start us on our way to conscious oneness with God, from whom we are never separated in Reality. Knowing the reason for prayer, we can more easily discern the right technique. And, fortunately, we have the instruction of God Himself as to the proper method of approaching Him. The teaching of Jesus Christ is our touchstone in this matter; for we cannot reason our way to an answer in such matters; we cannot accept what simply seems to us to be true; and we cannot accept the authority of any other person (although we can find many who will pontificate with seeming authority upon the subject of prayer). The words of Jesus Christ keep us from getting lost in metaphysical speculation and in false teaching.

And we find that Christ's teaching about prayer is simple - not easy to follow; but elementary, clear, logical, and easy to understand.

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

May 1957

1. I AM ALIVE for evermore.
2. Though you do not now see Him (Jesus) you BELIEVE in Him.
3. CLEANSE your hands, . . . and purify your hearts.
4. DRAW near to God and He will DRAW near to you.
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6. Charity (love) EDIFIETH.
7. Your FAITH and hope are in God.
8. He who does GOOD is of GOD.
9. HUMBLE yourselves before the Lord and HE will exalt you.
10. I will INSTRUCT thee.
11. Who are you that you JUDGE your neighbor?
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13. KNOW ye not that ye are the temple of God?
14. If any man LOVE God, the same is known of Him.
15. MAY grace and peace be MULTIPLIED to you.
16. NOW ye are full, NOW ye are rich!
17. As the OUTCOME of your faith you OBTAIN the salutation of your souls.
18. The PRAYER of a righteous man has great POWER in its effects.
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20. We enjoy great QUIETNESS.
21. Every man shall RECEIVE his own REWARD.
22. We call those happy who are STEADFAST.
23. Mercy TRIUMPHS over judgment.
24. Build yourselves UP in your most holy faith.
25. Through God we shall do VALIANTLY.
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27. That WORD is the good news which was preached to you.
28. Submit YOURSELVES therefore to God.
29. Be ZEALOUS to be found by Him without spot or blemish, and at peace.
30. The foolishness of God is wiser than men.
31. There is no power but of God.

"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."

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