

SPIRITICITY August 1958

THE WAY

By Alden Truesdell

"WHERE TWO or three are gathered together in My Name, there am I in the midst of them."

It takes an adventuresome spirit to launch out into the deep of divine dependence. We believe in God and could not get along without Him, even though there are times when we would like to. But to "go for broke" in the direction of such an ethereal, evasive entity as God - this requires a certain foolhardiness.

To keep on in the way of God is not too difficult once the choice is made. It is making the initial decision that is hard. When this hurdle is passed, we find that the Way is easy and the burden is light. But each day some additional choice is presented, which keeps us alert to the importance of carrying our practice right through the present circumstance, that we may make an example of the problem and thereby prove our Principle.

The meekness, the mildness, the gentleness of Jesus has been used as an excuse for escape for generations of so-called Christians: that is, Christianity has served as justification for a do-nothing policy, just as it has been used as authority for doing whatever the doers have wanted done, regardless of the Lord's Purpose. This is called "good Christian strategy."

When Jesus was being accused of blasphemy, He met the challenge by saying: "It is My Father that honoureth Me. ... I know Him; and if I should say I know Him not, I shall be a liar like unto you." This is a statement guaranteed not to make friends; but it does influence people - to opposition and to violence. For it is an exposing of the compromise of the religious with their own tenet that all men are sons of God. "Is it not written in your law," Jesus asked His persecutors, "I said, Ye are gods?"

All organized religion becomes reactionary, and it is interesting to notice how each new movement goes according to pattern and duplicates almost exactly the practices of the institution from which it has endeavored to be liberated. Religious institutions turn to the world for support; the pioneers and prophets try to become institutionalized. And as Arnold Toynbee says, the besetting sin of all institutions is that they tend to become idolized as ends in themselves. "In any living creature," he writes, "the worst of all sins is the idolization of itself or of its own handiwork. This sin is the worst of all because it is the greatest moral and intellectual rebellion that a creature can make against its true state of subordination to God the Absolute Reality, and also because it opens the door to all other sins." Toynbee is not seeking a dramatic effect, but he has made a deeper study than most of the rises and falls of civilizations and religions.

The hope, therefore, of vital spiritual growth would seem to lie in being unorganized - in being an organism rather than an organization. And that is what we have tried to be here, so as to become a league of Christ Truth seekers and Christ Truth practitioners. For this purpose we have no membership, but a voluntary fellowship.

The representatives of some contemporary movements say we are not going about this in the right way. But we have noticed that every now and again these representatives delight in coming to bask in the light of a liberated ministry. And, generally, the first thing they want to do with the stimulation they receive is to start a new organization or to revive a moribund one.

A man complained to me recently that he had never been able to find a real Christian. I congratulated him that he had a clear field and no competition. Do you suppose he took advantage of his opportunity? Do we take advantage of our opportunity? The Way of Christ is narrow, but it is the Way that leads to Eternal Life. "There we shall rest and see," said Augustine, "we shall see and love, we shall love and we shall praise. Behold what shall be in the end without end! For what other thing is our end, but to come to that Kingdom of which there is no end?"

000

SPIRITICITY August 1958

SCIENCE AND MYSTICISM

By Robert Applegate

SCIENCE AND MYSTICISM have much in common.

The goal of the scientist, as of the mystic, is Truth for its own sake. And for both the search for Truth requires strict dedication and rigorous honesty. As Robert Oppenheimer has often declared, science is a way of life, whose satisfactions it is impossible to communicate to one who has not experienced them. The same thing has been said by every mystic.

The essence of science is empiricism. A scientist accepts nothing on faith; he accepts nothing on the basis of reason or logic. He tests every hypothesis by experiment and observation; and he accepts only that which is verifiable, that which can predict accurately what results a given set of conditions will produce. His discoveries, therefore, win universal acceptance within the field of his own discipline.

Similarly, mysticism is based on direct experience. "That which we have seen and heard declare we unto you" is the universal cry of the world's mystics. And they ask only that we verify their reports for ourselves. Therefore we find the mystics of all countries and all ages saying the same things, and usually in almost identical words. As Raymond Blakney writes, "The remarkable unanimity of the great mystics of China, India, Persia, the Holy Lands and Europe is one of the truly impressive facts of the spiritual history of the human race."

The scientists find a universe governed by unalterable laws, a universe that, in its immensity, overwhelms mortal understanding and renders ridiculous human pretensions. In like manner, mystics have always maintained that the cosmos is governed by Law, that there is nothing capricious about its operation. And with one voice they have declared that the Lord of all is infinite; that, as Eckhart put it, "creatures of themselves are mere nothings."

The scientist expresses his discoveries by means of mathematics, which is a symbolic language that is meaningless to the uninitiated. Likewise, the mystic is forced to express himself in symbols. These are poetic rather than

mathematical, but they are equally devoid of meaning for those who are not acquainted with them.

Science expresses itself mathematically because it deals with that which can be measured; mysticism expresses itself poetically because it is concerned with what is immeasurable. But though the two disciplines start in opposite directions, they conclude with like results. The scientist, starting from the basis of observable phenomena, arrives at the conclusion that the true causes of the events that are seen and measured lie in a substratum that is beyond space and time and that is "of the nature of Mind." The mystic, by a discipline equally as rigorous as that of the scientist, acquaints himself directly with this "Mind" and finds that it is not only a necessary postulate but a verifiable Reality, which is at once the impersonal Cause of all things and a personal, loving God.

Science is a search for Truth. Technology is the application of scientific discoveries to the practical problems of life in the world. It is simply a by-product of science. Yet this by-product, in the last three hundred years, has completely changed our way of life. Mysticism, like wise, is a search for Truth. Its secondary results, though less easily discernible than those of science, have been even more transforming. For all the ideals and ideas that have guided and sustained men through the centuries have been but the adumbrations of truths discovered by dedicated mystics.

Today we honor science, we stand in awe of it, and we support it, because our national security appears to depend upon it. But we should even more honor, support, and stand in awe of, mysticism. For our survival, not only as a nation but as a civilization and as a race, depends more upon the seers than upon the scientists. Mysticism has more to offer us than science. Its findings are more dependable and more vital; for it approaches Reality directly, rather than by the roundabout and elaborate techniques of modern science.

The dedicated mystics are, and have always been, "the light of the world."

SPIRITICITY August 1958

WORDS HAVE VALUE

By Nell Truesdell

EONS AGO, the grunts and groans that men uttered shaped up into words that conveyed their feelings and thoughts to all listening and responsive creation. In Scripture it is recorded that "the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth ... have I given you."

Today, as always, man's thoughts and words affect whatever they are directed toward. The animating principle or power in words is the breath, or spirit, of the person uttering them. They carry his vigor, his essence, toward (and into) whatever attracts his attention; consequently, man may build up or destroy anything by his words.

But, since man's interest shifts rapidly, the power in his words remains comparatively impotent. Through his inability to stay onepointed, the strength in his words is dissipated and made ineffectual. For man wearies under the dead weight of his words, and in an effort to free himself, he constantly moves his attention from one thing to another to ease his burden.

The Lord spoke through Jeremiah and said: "I am against the prophets ... that steal My words every one of them from his neighbor and ... that shall say, The burden of the Lord. ... The burden of the Lord shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God."

Spiritual freedom is every man's birthright. However, men speak idle words not realizing that words are the instruments by which they shape their consciousness. Words are the keys that men may use either to let themselves into the Kingdom of God or to lock themselves out. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The words that man thinks and speaks vibrate through all space and all forms. Everything responds to these vibrations, or sounds. Animals, vegetation, even inanimate rocks and earth exhibit the effects of sound. Notice the influence of a negative person when he talks about his ground and his plants: the plants shrivel and the ground becomes barren. On the other hand, positive words addressed to animals, vegetation, and earth make them fruitful in extraordinary ways.

Years ago, I carefully nursed a small cedar from death to life by speaking healing, vibrant words whenever I was near it. The tree rallied and showed signs of recovery. One day, without warning, a visitor chanced upon the tree, rasped a few twigs and declared, "This tree is dying!" Stunned by this onslaught, I failed to break the negative spell, and the tree died!

Condemnation and criticism are major pastimes with most people, whose propulsive opinions affect everything and everybody, if they are not counteracted by Truth.

From early times, unenlightened religious leaders have condemned men as sinners who must labor under the heavy weight of God's reproof. But the Master never laid burdens upon men.

"Came unto Me," He invited, "all ye that labour and are heavy laden, and I will give you rest, Take My yoke upon you and learn of Me; ... for My yoke is easy, and My burden is light."

Too, Jesus Christ reaffirmed the instruction given in Psalms:

"I have said, Ye are gods, and all of you are children of the Most High."

"Take with you words, and return to the Lord." Make a habit of addressing words of praise, peace, healing, joy, protection, supply, and support to the Most High God and to the outer realm of things, so that the Fine Force already packed in such words will override any negative pronouncements. Take refuge in words that uplift and sustain and bless. "How forcible are right words!"

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."

SPIRITICITY August 1958
THE FRUIT OF THE SPIRIT
By H. B. Jeffery (Continued from last month)

FAITH

FAITH IS a moving principle. It quickens a state of mind in man, which, in turn, is a reflection of the One Universal Mind, or God. Thus Jesus Christ said of the work that He was doing: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." In other words, "I do only that which I see the Father doing." And again He said, "The Father that dwelleth in me, He doeth the works."

The word Father means initiator, first mover, the moving principle within man; and because of the presence of this principle in man, there ever emerges a constant stream of ideas that clothe themselves in form and so become objectified as things. This principle is the Logos, the Thought-Word, whose movement caused the universe and all therein to become actual as form. So the Christ - one with the Father - says of Himself, "The words that I speak unto you, they are spirit, and they are life."

If, with this truth in mind, you give some attention to objects in the world of form, you will become impressed by the fact that all things and objects are but symbols or forms of ideas. You will see that back of or within everything is an idea, perhaps a combination of ideas, which constitutes its reason for being. Then, as you perceive this to be true, you will easily see that in possessing an idea you possess the substance and essence out of which shall come its form; and having the substance, you shall have the thing.

The Principle of Creation is the Principle of Faith. It is the Faith of God; and Jesus admonished us to have this same faith - faith in the ideals moving in our minds - to know that these ideals constitute the reality of things and that, by our faith, the reality will move outward into form. "He that hath, to him shall be given," He said. "So I tell you, whatever you pray for and ask, believe you have got it, and you shall have it." (Moffatt Translation)

Faith, then, is a way of knowing, a conviction that that which we do not yet see in the outer, but of which we have the perfect idea, is now true - already a reality; and therefore it must become visible and tangible. When this knowledge, this conviction, becomes our habitual, conscious state of mind, we shall then have opened ourselves to the constant influx of ideas that come from the Universal Field of Ideas - which is the Divine Mind. Thus, rich in ideas, and thoroughly established in faith, we shall be bountifully blessed with everything needful for our good. In this we shall see the meaning, and understand the truth, of Jesus' assertions that "all things that the Father hath are Mine"; and "it is your Father's good pleasure to give you the Kingdom."

The expression "I have an idea!" is a common one. Whence came that idea? From whom? From what? From no person, no thing, no where. Out of the blue? Out from the spaces? Yes. From spaceless Space, from the One Supreme Intelligence that is everywhere filling the universe. This coming of an idea is the touch of the Mind of God upon the consciousness of man.

"Thy touch hath still its ancient power." The touch of Mind upon the consciousness of man causes the ideas in Mind to be imaged in man and find expression through him. As Mind is infinite, there is a limitless number of perfect ideas infinitely available to man for his use, pleasure, and benefit;

and in this manner, man is supplied with every good which he has accepted into his heart and mind.

Sometimes there arises in man's consciousness a conception which he considers too good to be true. But how can any idea be too good to be true? To be sure, if it comes from the Mind of God, it is good, for God is the Good; and it is also true, for God is Truth, and He does all things in Truth. So we see that what is good is also true, and what is true is also good. In fact, the better an idea is, the truer it must be; and the truer it is, so much the better is it.

Knowing this, man should rejoice in the ideas coming forth to him from Universal Mind. He should be grateful, rather than doubtful; because, knowing that the better ideas are the truer ones, he will see that they are the more easily manifested as outer actualities in the realm of form.

Once this is discovered by man, he will have received the key to the possession of faith; for faith is a gift granted to him who perceives its presence as a principle of action - as a factor in Mind.

Faith becomes automatically operative in man when he understands that he lives in a world of ideas rather than in a world of things; a world of Mind and Spirit rather than of matter - when he knows that he is not a material being, but a mental-spiritual being, living in a world governed by spiritual law.

Such true understanding engenders in man the sense of sureness, security, and self-confidence which is faith. Again, faith comes as a free gift to him who discerns its presence as a creative function of Mind. "The fruit (or gift) of the Spirit is ... faith."

The presence of the power of faith in man is not of man's doing, but is God's gift to him; for God made us what we are; and it is the knowing of what we are that saves us from thinking and believing and acting falsely. A true Self-knowledge puts us into a stream of that creative activity which, though unseen by the outer eye, is the cause of the visible form.

The awareness of the Presence of God as Universal Mind, as Spirit, as the Source of all ideas, which are the substance of things seen, gives to man his faith in the Principle of Creation. This Principle he then finds operative within himself, giving him a true faith in himself. Thus, by our conscious acknowledgment of the Creative Principle, faith in God is quickened and faith in self is enlivened. Moreover, through this faith, there is revealed to man his divinely natural right to health and strength and a bountiful supply of sure, continuous good.

If the skeptic and atheist - who assert that there is no God - should contemplate the action of their own minds in correlating cause and effect, they would discover that what is done in and through and by themselves is but the effect of a Cause greater than themselves, the reflection of a Mind and Power not of themselves. They would then perceive that the Thought and Action of this Transcendent Mind is the Cause of their very being.

It is by this genuine acknowledgment of his own being, and of his own Divine Source, that man finds an enduring faith in God and in himself - the faith that Paul declared to be "the fruit of the Spirit."

(Next month: Meekness)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

AUGUST 1958

1. ASK what thou wilt.
2. BLESSED shall BE thy BASKET.
4. CLEANSE Thou me from secret faults.
5. Let us DRAW near to God.
6. Lift up now thine EYES.
7. Ye are My FRIENDS.
8. The Lord will do GREAT things.
9. I Am the Lord your HOLY One.
11. Continue INSTANT IN prayer.
12. I would do JUSTICE.
13. Be KIND one to another.
14. Come unto Me all ye that LABOR.
15. Let the Lord be MAGNIFIED.
16. There is NONE holy as the Lord.
18. OVERCOME evil with good.
19. PUT on the Lord Jesus Christ.
20. QUIT yourselves like men.
21. REMEMBER me, O God.
22. SPEAK, Lord, for Thy SERVANT heareth.
23. Be ye TRANSFORMED.
25. He that walketh in his UPRIGHTNESS feareth the Lord.
26. I Am the true VINE.
27. Almighty God, WALK before me.
28. Assemble YOURSELVES.
29. Take no thought for your life, what ye shall eat.
30. As we have opportunity, let us do good.

"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.