

## OUR YEAR OF LIGHT

By Nell Truesdell

With this March 1950 issue of SPIRITICITY, we complete nine full years of publication and face the tenth year of producing this periodical. Since we are told by the seers of all ages that ten is the number of Light, we may assume that we are embarking on an era of spiritual illumination.

Our readers have encouraged us to continue to compose material to fill the columns of this paper, and their praise and friendly support have given us the necessary impetus and assistance to make our task possible and easy. "We read other metaphysical writings, but SPIRITICITY offers us spiritual food," writes a friend from the Far West. "I feel you are the ministry, or the channel through which I get many of my blessings. Bless you and Mrs. Truesdell for the wonder of modern day religious philosophy. This is IT!" a teacher in Corpus Christi announces. "Please continue to send me the magazine. It is such an inspiring and delightful thing to have," a friend in Houston writes. "The simplicity and spiritual depth of your teaching inspire me beyond words," a subscriber in the East states. Many other letters of praise for the spiritual factor in our teaching could be included if space permitted. Our readers stress especially the consistent instruction that man must look steadfastly to God, if he wishes to make any progress in spiritual growth.

Life in this world is not wholly a matter of making material demonstrations through manipulation of spiritual laws, a phase that most popular metaphysical teaching presents, because it attracts people who always want things. But things are not the goal. Things will not appease hunger. What, then, will? To know God -- to learn who and what God is, and how to contact Him -- that is the goal of this life. Nothing else will satisfy. Silver and gold, houses and lands, achievements and successes, relatives and friends - none of these will fill the hunger of the longing soul for its God.

For this reason we point the attention of the mind repeatedly Godward, and we declare that Jesus Christ is the means, or the way, to God. Our consciousness of this Truth is foolishness to those whose outer eyes are glued to formal worship and the accumulation of things. However, even they will turn Godward in the fulness of time. It is our business to press inward and upward in our quest for the Light. The Light of Spirit comes by persistent search for it. It is not afar off, but nigh. It is indiscernible because It is different from the light of intellectual knowledge. It is not found in the world or in "mind."

Development of a consciousness of God is in orderly sequence, just as development from infancy to maturity is a succession of stages of growth from the child to the full grown person. While God remains the changeless ONE to whom nothing can be added and from whom nothing can be subtracted, awareness of Him changes successively. With each step toward the Eternal, it seems that He becomes grander, more glorious, and more divine, when all the while it is the expanded consciousness whose portals are ever opening toward His Light, so that It floods mind and heart, and extends outward to illumine body and affairs until all are in the Light.

As a man remains steadfast in the Light, It seems not only to be within him, but above, beneath, and around him, interpenetrating him in such a way with its soundless radiance that he is consumed by It, and It is All-in-All. To be aware of this Light, he must face It, look toward It. He must turn Godward and stay turned Godward, and look and look Godward, though for a time he will not "see" anything at all, and might become discouraged so that he is tempted to quit looking. But he should never quit; for all the hope a man has in this life rests in finding God for whom his heart longs.

The world awaits the New Doctrine taught and demonstrated by Jesus Christ. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not," promised God through Jeremiah the Prophet. The New Doctrine transcends any teaching so far given by seers or prophets. It has not yet struck the heart and mind of man as a whole, though it is perceived by a few mystics. Interpretations of the teaching of Jesus Christ have served to conceal rather than reveal It. However, abroad view of the various steps in popular religious instruction exposes an orderly sequence that will ultimately reveal the New Doctrine in all its radiant fulness. To be able to lift the attention above these instructions is the rare privilege of the few illumined ones.

In metaphysical teaching the formulative power of thought is stressed. Following hard upon the heels of that doctrine, the mystical action and force of the powerful effect of inward and upward vision is announced. And the few who can perceive beyond that marvelous realization, gently point the student to the Elysian Fields where joy in God's perfection supplants all desire to have things or to gain knowledge.

Man reaches God through the center of his own consciousness, Jesus Christ is the Door at this center. On this side of the Door, man is conscious of himself and of his world. There is no hope for salvation so long as he remains there. On the other side, the Door opens in on all there is of God. Instead of being conscious of self, man becomes the vessel that "lets" God be conscious of Himself. Then, with Jesus Christ, such a one is the Door that opens unto God.

Meanwhile, you and I can look in and up and continue to take steps toward the mystical heights from which pours Light upon our Path, to make it plain.

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DISCERN BETWEEN FORM AND FACT

By Alden Truesdell

Many of the practices that seem highly desirable among man have no place in the true Christ doctrine. Jesus saw all forms and ceremonies in religious worship as primary steps to a deeper and more real understanding of the spiritual Principle involved; and this understanding was what He eventually revealed to His disciples. When that understanding came, they were weaned from place, personality, and the desire for prestige. They then knew what He meant when He said, "He that hath seen Me hath seen the Father." They then realized that a man must not look to old concepts if he wishes to stand upright and unashamed before his Lord. They then knew that they must depend upon God alone for everything they needed for daily living, as well as for the supply of spiritual gifts that were to bless people who appealed to them, for healing and

prosperity. "Silver and gold have I none; but such as I have, give I to thee," said Peter. And the beggar asking alms at the gate called Beautiful was healed, so that he stood upon his feet and leapt for joy of heart.

In our practice of Truth we find that man's good comes to man through man. It does not come from man; but it flows freely by means of one man's giving to another (when a request is made) and by the reciprocal action of gratitude that follows. If a person feels the urge to give in order to increase the field of action of that ministry through which he expects to receive help, blessed is he; for he is responding to a Principle whose activity (set in motion by him) is designed to shower him with more than he asks. In like manner, the sincere and principled teacher of Truth gives his service freely because he knows the Truth works for the good of all.

A teacher of any subject spends much time giving attention to the Principle and laws that govern the subject. We have a friend who teaches mathematics, and she says that much more could be learned by meditating upon the principle of mathematics than by studying many books. Jesus Christ knew the contents of the Scriptural laws; better still, He knew the Principle they were meant to convey. He once told a group of questioners that they knew neither the Scripture nor the power of God.

While Jesus advised the keeping of the Law and placed His seal of approval on religious practice, He saw both of these as means to an end; and He saw that that end must be attainment of at-one-ment with God. Always His instruction stressed the need to turn to, acknowledge, and accept Something higher, more secure, and more enduring than an elaborate structure in which men worship or a large and cumbersome body of religionists to which they submit. To discern between outer form and inner Principle is the object of the teaching and ministry of the CHRIST TRUTH LEAGUE to all who fellowship in it.

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THE RELIGIOUS IDEAS IN THE JOSEPH STORIES  
By Robert Applegate  
(Continued from last month.)

God's care for Israel is seen also in His promise to bring Jacob back out of Egypt (albeit after his death) and in Joseph's assurance that God would deliver his descendants into the land which had been promised unto them. This concept of God's "covenant love" and complete faithfulness is expressed in Joseph's dying words: "God will be sure to take note of you, and take you up out of this land to the land which He promised on oath to Abraham, Isaac, and Jacob." As Otto Baab remarks, "We may see here the providential care of God toward the people who were to be the object and the means of His salvation."

As noted above, all the references to dreams in the Joseph stories occur in the E narrative. The Elohist was evidently interested in dreams; but he was careful to give these traditional elements of the story a theocentric interpretation. In Joseph's dreams God reveals to the young man his future honor and the part that he will play in the saving of his family. Joseph is foolish enough to reveal his dreams to his brothers, but this merely hastens their fulfillment. This fulfillment is the theme of the E narrative, stated at

the beginning of it. God reveals His purpose of Joseph, and then, through the medium of the brothers' evil intentions, fulfills that purpose, which is to bless both Joseph and the brothers.

Joseph, before his interpretations of the dreams of the chief butler, the chief baker, and, later, of Pharaoh himself, insists that the interpretation of dreams belongs to God alone. He thus rejects the Egyptian notions that such interpretation requires either scientific knowledge or magical art. As Professor Skinner points out, this is the only instance in the Old Testament aside from the Book of Daniel, where the interpretation of dreams is referred to as a distinct art or gift. Elsewhere the dream carries its own interpretation. Professor Skinner suggests further that this fact may be a reflection of the intimate acquaintance with things Egyptian that is revealed by the Joseph narratives as a whole. If this is true, as seems likely, the theocentric orientation that the Elohist has given to the material is all the more remarkable.

A further extension of the thought that the interpretation of dreams is the gift of God is the idea that all outstanding intellectual ability reveals the presence of the Spirit of God. Thus, when Joseph has first explained Pharaoh's dream and then outlined practical measures to meet the impending emergency, Pharaoh is made to exclaim, "Can we find a man with the spirit of God in him like this one?" As Dean Ryle remarks, "the presence and operation of the Spirit of God ... account for those special manifestations which surprise the limits of ordinary human capacity, in wisdom or prowess." The same thought is expressed in Exodus 31:2-3: "I have specifically chosen Bezalel, the son of Uri, the son of Hur, belonging to the tribe of Judah, filling him with the spirit of God, in skill, intelligence, and knowledge in every craft."

On the whole, E is more specific and detailed than J in showing God's working through and on behalf of Joseph and his brothers. This tendency is manifested in the dreams of Joseph, which open the E narrative and reveal God's purpose; in Joseph's declaration of God's beneficent intention; and in the assurance of future deliverance from Egypt, with which the E account ends. It is possible to detect also points at which the Elohist modified his original material in order to show the patriarchs in a slightly more favorable light than was originally done. Thus, in the J account (Genesis 37:26f.), Joseph was sold into slavery by his brothers; while, according to E (37:22,28a), he was kidnapped by Midianites. Further, as Pfeiffer points out, in E, "Joseph's brothers did not utter the blunt untruth that Joseph was dead, but used a vague expression 'he is not.'" These, however, are minor differences; and on the whole the tone of E and J are the same, except that E gives greater and more specific emphasis to the divine working, while J stresses Yahweh's ethical demands.

The Joseph stories taken as a whole illustrate a common motif of both the Old and New Testaments, which Arnold Toynbee discusses under the title "The Problem of Peripeteia," and which he defines as "a reversal of roles through a transfer of God's priceless gift from human hands that might have had it for the taking to other hands that, at the opening of the play, do not appear to have any prospect of attaining the prize." This "reversal of roles" is exemplified in Esau's selling his birthright to Jacob. It is exemplified also in the Joseph narratives; for here the birthright belonged to Reuben, the first-born, not to Joseph. It is, however, Joseph, the child of Jacob's old age, the slave and later the prisoner of a minor Egyptian official, who is the recipient of the birthright, and who became the savior of Israel. This theme is further illustrated in the blessing bestowed upon Joseph's own children, when Jacob

places his right hand on the head of Ephraim, the younger, rather than Manasseh, the first-born. In the instance of Reuben's forfeiture of his birthright, the reason given is that he violated his father's bed; but this violation, in turn, was caused by his pride, which is the true cause of all such reversals. As Jacob is made to remark in a song that probably antedates both the J and E accounts:

Reuben, you are my first-born,  
My strength and the first issue of my manly vigor;  
Excessively proud and excessively fierce,  
turbulent as water -- you shall no longer excel.

Both the "reversal of roles" of Joseph and Reuben and that of Ephraim and Manasseh represent events of tribal history; but this history, as Professor Toynbee declares of the history of Christianity, "has a deeper significance as an allegory of a mystery which is illustrated in the passage of History because it lies at the heart of Life." Professor Toynbee continues:

On this plane the operation of the principle of Peripeteia is proclaimed in the New Testament in terms that transcend the historical limits of a particular time and place.

'If any man desire to be first, the same shall be last of all and servant of all.' -- 'And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.' -- 'The last shall be first, and the first last.' -- 'The stone which the builders rejected, the same is become the head of the corner.'

'I say unto you: Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.' ...

'God hath chosen the foolish things of the World to confound the wise; and God hath chosen the weak things of the World to confound the things which are mighty; and base things of the World, and things which are despised, hath God chosen -- yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.'

This "reversal of roles," which is stated by Jesus Christ and Paul as an eternal Principle, is specifically related to Joseph by the Psalmist:

Joseph was sold as a slave.  
They forced his feet into fetters;  
He himself was laid in irons.  
Until what he had said came about,  
The word of the LORD tested him.

The king sent and released him,  
The ruler of peoples, and set him free.  
He made him overseer of his house,  
And ruler over all his possessions;  
That he might give orders to his officers as he pleased,

And might instruct his elders.

If there is, thus, one single idea that binds together the four levels of religious ideas that are contained in the Joseph stories, it is this: God's purpose will be done, and nothing can thwart it; but it is through the humble, and often the despised, that it will be brought about.

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"I will go as high and as far as the FAITH of God will take me;  
I will be as safe and secure as the LOVE of God will make me." A.J.T.

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"The skillful philosophers of the olden time were subtile, spiritual, profound, and penetrating. They were so deep as to be incomprehensible. Because they are hard to comprehend, I will endeavor to describe them.

"Shrinking were they, like one fording a stream in winter. Cautious were they, like one who fears an attack from any quarter. Circumspect were they, like a stranger guest; self-effacing, like ice about to melt; simple, like unpolished wood; vacant, like a valley; opaque, like muddy water." Lao Tzu.  
604 B. C.

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Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

MARCH 1950

1. AWAKE thou that sleepest!
2. BECAUSE I live, ye shall live also.
3. Deal COURAGEOUSLY.
4. I have DONE as Thou badest me.
6. EVERY word of God is pure.
7. Thou shalt FORGET thy misery.
8. It is GOOD for us to be here.
9. Let us wait for the Lord, for HE is our HELP.
10. Go ye, INQUIRE of the Lord.
11. God fill you with all JOY.
13. I have KEPT myself from iniquity.
14. I have LIVED by the power of God.
15. I shall not be MOVED.
16. NOW will I praise the Lord.
17. I have OVERCOME the world.
18. I will PRAY with the spirit.
20. Thy word hath QUICKENED me.
21. Speak, that I may be REFRESHED.
22. I will SING with the SPIRIT.
23. TO THEE will I cry.
24. I will pray with the UNDERSTANDING also.
25. I saw the VISION of God.
27. All my WAYS are WAYS of pleasantness.
28. Feed the flock of God which is among YOU.
29. He was ZEALOUS for his God.
30. Thou art my hope, O Lord God.
31. Let my mouth be filled with Thy praise.

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"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."

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