

SPIRITICITY, March 1956

## BIRTHDAY

By Nell Truesdell

SPIRITICITY is now sixteen years old. If SPIRITICITY were a human being it would feel quite grown up. But being a periodical only, all it can do is express through itself our thanks to you for your acceptance of our effort to put into form basic Truths that govern the lives of all people everywhere in this world.

Jesus Christ gave to humanity the simplest and highest expressions of Truth. No matter how far afield we search for Truth, no matter how many teachers we follow, no matter how faithful we are to the creed and ritual of any religious body, ultimately we shall have to shed all our acquired notions about God; and, forsaking all, turn humbly and quietly to Jesus Christ to wait on Him for the gift of the Holy Spirit which He promised will guide us into all Truth.

The Teacher of Truth - the Holy Spirit - will come from God in the Name of Jesus Christ, and "He shall teach you all things, and bring all things to your remembrance."

No teacher on earth can promise to teach you all things. He cannot even promise to teach you all about any one subject. Many teachers, in steady succession, can teach you phases of your subject until you come to the place where the subject itself becomes your master. You will then be an attuned instrument for the skill that you have acquired. You will have lost yourself in your work.

In the world, a person will give the best years of his life submitting to the demands of the specialized field that he has chosen to enter. He will deny himself at every turn, he will refuse to be distracted, he will turn every resource and every energy toward the goal. He will even take into consideration the fact that he may fail. But he will not be thwarted.

On the other hand, a person may casually wish that he had time to pursue the things of God. His heart may secretly yearn for the Living God. But he will hesitate to dedicate himself to God. He may give himself to some established religious body, just as another man may give himself to a business; but this will not be complete dedication. He will still be leaning on something outside himself.

"My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the Living God. . . . Blessed are they that dwell in Thy house; . . . For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. . . . O Lord of hosts, blessed is the man that trusteth in Thee." (Psalm 84)

Turn your heart daily, hourly, to God in your midst, so that every day will be your spiritual birthday. Put in years, and you will emerge blessed in God's special way for you.

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## TWO NAMES

By Alden Truesdell

The name SPIRITICITY was adopted (originated, as far as we know) to designate this magazine. Since the name has been a target for comments, an examination of its meaning might be in order. A few friends have said that the name suggests a spiritualistic cult. But the opposite is true, for the name denotes the activity of the spirit of God, not the influence of spirits. And this activity of the spirit through this ministry both distinguishes it from any spiritualistic practice and protects it from any spiritualistic influence.

On the front page of every issue of this periodical we carry the explanatory sentence:

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

The working and producing power within any principle reveals the essential elements inhering in the principle together with the laws by which it operates to make itself manifest - or show forth in a form.

In our ministry, the universal, impersonal activity of the Christ Truth is revealed through Spiriticity, the working Power of God.

The name CHRIST TRUTH LEAGUE was given to our ministry to distinguish the teachings and practices of our school from those of other metaphysical groups, who often are unaware of the surreptitious spiritualistic influences that subtly pervade their organizations. To us, no name other than CHRIST TRUTH seems dependable; nor can any other name guarantee continued progress in the practice of Truth principles. It is a name so filled with divine unction that it carries with it its own miracle-working power. "For there is none other name (than Jesus Christ) given among men, whereby we must be saved."

The doctrine of Jesus Christ is a living doctrine for living people. It is not a teaching for those who have lost consciousness of life or who seem to be absent from life.

As the name CHRIST TRUTH sheds a divine soothing influence upon all who come within its ministry, so the word SPIRITICITY carries a fervor in utterance that is akin to authority - the commanding influence of Jesus Christ. It carries also the gracious amity of the Son of God, which spreads from this work to all people and to all nations.

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NOTE: The following letter was written by a friend who has moved recently from a highly civilized area in Florida to a mountain village in North Carolina. I want to share it with you. NT

Dear Mrs. Truesdell:

"I especially enjoyed your article in SPIRITICITY this month (February, 1956). I do bless you for sending it to me.

"We love the mountains more and more and more. Honestly, these mountain folk are far advanced in many, many ways - their simplicity and their faith - they have been very wonderful to us and we have lots to learn from them.

"There is no hurry here - always plenty of time to do all things and do them well - no tenseness - no suspicion - a great timidity in most all of them. If anything goes wrong they do not argue or fuss. They just go home. As I had a friend tell me this week, one person who was working for him just went home. When he asked him why, he said, 'I expect people to be kind to me, and if I did not have a crust of bread in my house, I would not work where I was not treated kind.' Then my friend remembered that he had spoken sharply - not meaning any hurt - just because he was in a hurry and upset himself. It does not work here. These are a most sensitive people and will do anything for you, but they never figure that they are your servant in any way. They are always, always just "helping" you. And they expect to be treated as though they are friends.

"It is here, as it should be everywhere. We had two of our mountain friends help us paint before Christmas. They did not want to take any pay but we finally did get them paid. Then they turned right around and spent it all on us for Christmas. We have to repay them in kindness, not in money. One of their little daughters informed me, 'We mountain people don't take money. We trade.' And then I said to her, 'But what about us? we haven't anything to trade.' After a moment she added, 'Well, you will have.'

"And so it is. I see them with no training at all, yet doing work for which they could be paid a big price anywhere else. Here, they do for their neighbors, and they may take a little something; but money means nothing to them. They do far more than we can do on so little money. We are learning a great many good lessons.

"Enclosed is a love offering for the H. B. Jeffery Fund.

"Always in faith, believing that God is All-in-all."

(Signed) Eugenia

After you read this simple, forthright letter, rest a bit and think how sweet and wonderful human associations can be right where you are when kindness is at the root of relationships. Of course, kindness will start in your own heart first.

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TRUTH AND SCIENCE

By Robert Applegate

(Continued from last month)

In the last two issues, we have seen that our lives are governed, ultimately, by our basic ideas about the world in which we live and our relation to it. Is the universe primarily material? Are we material beings, insignificant parts of the vast cosmos? What is the final authority with

respect to such questions, or is there any trustworthy authority? Our answers to these questions determine the direction our lives will take. Whether we consciously seek out the answers or unconsciously accept them from those around us, our answers are the prime movers in determining how our lives will be lived.

We have seen also that the ideas most widely held at the present time are based upon the mechanistic world-view that has been in vogue during the past two centuries; and, further that this view is now known to be entirely inadequate. We are faced with the realization that most of us are basing our lives upon false conceptions. This is an uncomfortable realization, from which we would gladly shy away; yet if we are wise, we will face it. Since the discoveries of science have so profoundly changed our lives and our way of thinking, we should face up to the most recent discoveries of the scientists to see how our accepted notions stack up against them. Last month, I mentioned what some of these discoveries are: that matter, time, space, and strict causality in time and space are illusory; that behind the things that we observe there is a "substratum," beyond time and space, which is more real than the observed events and is their source. Time, space, and matter exist only through our observing events in this substratum through the limitations of our human consciousness.

These ideas sound abstract, academic, and divorced from everyday life. That they are not purely academic, however, is shown by the results of atomic physics that are based upon them. They are, further, nothing new. Two quotations, one from a modern physicist and one from an ancient philosopher, will aptly illustrate this. Sir James Jeans in his book *The Background of Modern Science* writes (in a passage which has already been quoted in part):

"Matter as ordinarily understood, the matter of solid objects and hard particles, has no existence in reality, and only appears to exist through our observing non-material things in a confused way - through the bias of our human spectacles. . . . As we gradually discard our spectacles, we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone."

Nearly seventeen hundred years ago, the philosopher Plotinus advised:

"Admiring this world of sense as we look out upon its vastness and beauty and the order of its eternal march, . . . let us mount to its Archetype, to the yet more authentic sphere: There we are to contemplate all things as members of the Intellectual - eternal in their own right - and presiding over these, pure Mind. . . . This is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past."

It would be easy to multiply the quotations indefinitely, but these are enough to show that the most modern discoveries of the scientists have been intuitively perceived by the great minds of the past. In fact the greatest men of all ages and all races have said substantially the same thing: that behind the appearances of this world in which we live, there is an eternal reality, in which are the causes of the events that we observe. Whether you call this a "substratum" or "mind" or "God" or "the Good" or "the One" depends largely upon how you look at it. The philosophers and scientists approach it from the intellectual angle and are therefore apt to designate it by an abstract title, such as "mind" or "the One." The prophets and seers approach it by the more intimate route of direct communication; and they call it by a personal name, "the Lord," "the Almighty," "the Father." It is the same thing, however we

refer to it; but it does make a difference to us how we think of it. For this substratum, this reality, is the living God, with whom we can have direct converse. It is the Father who guides us and cares for us, and also works in us "to will and to do of His good pleasure." We see it to be literally true, as Paul declared, that "in Him we live, and move, and have our being."

The discoveries of the scientists are not new, but they serve to substantiate what we know from our own experience to be true. They reaffirm and put into modern dress the truths that the wise men of the past have known and expressed in their own idiom. We do not of course base our faith on science, which is still in the process of unfoldment; for we have a surer foundation. But we are not surprised to find all searchers for truth coming closer together as they come closer to Truth. Truth is one. It is like the top of a mountain. There may be many paths up the mountain; but the closer any two climbers come to the top, the closer they will come together. And so it is not surprising to find scientists, philosophers, and mystics saying the same thing, each in his own language. The fact that they approach one another is a strong indication that they are nearing the truth.

The discoveries of the scientists serve also to explain in terms that our minds can grasp certain events that seem incredible to the materially-minded. For instance, does the truth of a non-spatial, non-temporal reality penetrating and causing the phenomenal world explain how Jesus Christ could change water into wine? how He could command the elements? how He could multiply bread and fish to feed five thousand people? Does it explain all "miracles"? Miracles are not the setting aside of natural laws. The laws of nature are simply descriptions of the way things do happen, but there are laws of which the majority of men are entirely ignorant.

Does the fact that matter and energy are the same thing explain how Jesus could transform His body into a body of Light? It seems that men are just beginning to get an inkling of truths that Jesus Christ knew and knew how to use. In fact His life is the most thorough and convincing demonstration that these truths which seem abstract and impractical are just the opposite; they are of immediate concern to all of us. We have been living in a dream state; we have accepted as ultimate realities those things that are just the products of our own imperfect observation and we have neglected those things that are real and vital. It is time for us to awake. This is where physics ends and metaphysics begins. Physics, because it proceeds from the basis of the observation of phenomena, can only point at the reality which it sees behind the phenomenal world. Metaphysics deals directly with reality. Since this reality is of the nature of mind, we must have direct access to it through our own minds, but not when those minds are turned to the outer world - only when they become still and wait on that One Mind which speaks in the "still small voice."

Perhaps instead of the word mind, which is apt to be misleading because to many it suggests simply our own human reasoning power, it would be better to use the more comprehensive term consciousness. As Sir Arthur Eddington remarks, "We restore consciousness to the fundamental position." We value our own consciousness more than anything in the world, for through it we have direct access to that Reality which is God, our Father.

Science is primarily a method. Modern science was born when Galileo started rolling marbles down an inclined plane and thereby settled the question that men had been debating for centuries as to what is the natural state of a body, rest or motion. Galileo brought the futile reasoning and arguing to an end by direct and convincing experiment. This is science. For science is

basically the empiric method of testing every hypothesis to see whether it works. The whole structure of modern science is based on this one principle, and science continues to make progress because it adheres rigidly to this principle. It is rigorous and honest. It does not try to accommodate its findings to preconceived notions, no matter how reasonable they seem or with what authority they are promulgated. Or, rather, it would be more accurate to say that when science has tried to accommodate its findings to preconceived theories it has stopped making progress until new discoveries have forced it to let go these old ideas.

Science has a valuable lesson to offer to us in the success of its method. Before Galileo, men accepted everything on authority that - of the Church, the Scripture, and Aristotle. Science was born only when men forgot authority and also what seems "reasonable," and tested every idea. Yet this method was not new with Galileo. It is all contained in Jesus' statement: "by their fruits ye shall know them."

Would it be too much to suggest that we apply the scientific method to spiritual matters, that we stop reasoning and arguing about spiritual instruction and try it to see whether it works, and that we start with the instruction of Jesus Christ, whom we acknowledge as Savior? If we are willing to forget all authority and to put away our own ideas and our own reasoning long enough to try the teaching of Jesus Christ to see whether it works, we may make as much progress in spiritual unfoldment as the scientists have made in their own field. If we do, the results will be more amazing to us than all the achievements of applied science.

Many people say of spiritual instruction, "I don't see how that can be"; or, "I don't understand that." You do not have to understand anything fully to try it. The electrician does not understand what electricity is, but he continues to experiment with it and to use it. And as he does so, he learns more and more about it.

The nuclear physicist does not at all understand what the nucleus of an atom is; but he does not sit down and say, "I just don't see how it can be." Rather he tries to find out the "laws" that govern its behavior, and he operates in accordance with those laws. As he does, his understanding increases. Are we not urged to adopt the same procedure with respect to our relation to God? "If any man will do His Will, he shall know of the doctrine." "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man."

There is one more point at which the scientists may help us. They have discovered that the closer they come to truth, the simpler their statements become. So infallible is this rule that they use it as a test. If they have two theories to explain some phenomenon, they will accept the simpler of the two as being more probably the right one. We can apply this "simplicity postulate" to teachings of metaphysics. Of all the presentations of "Truth," the simplest will undoubtedly be the truest.

"Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God."

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day of The Month

MARCH 1956

1. He will ABUNDANTLY pardon.
2. Surely, He hath BORNE our griefs.
3. CONCERNING the work of My hands COMMAND ye Me.  
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5. I will DIVIDE him a portion with the great.
6. In righteousness shalt thou be ESTABLISHED.
7. God is FAITHFUL.
8. The Lord shall GUIDE thee continually.
9. HEAR, and your soul shall live.
10. INCLINE your ear, and come unto Me.  
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12. Do JUSTLY.
13. To Me every KNEE shall bow.
14. Thy Word is a LAMP unto my feet, and a LIGHT unto my path.
15. MAKE Thy face to shine upon Thy servant.
16. Walk in NEWNESS of life.
17. Bring about OBEDIENCE to the faith.  
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19. Thy Word is very PURE: therefore Thy servant loveth it.
20. QUICKEN me after Thy lovingkindness.
21. I REJOICE in Thy Word, as one that findeth great treasure.
22. SPEAK forth the words of truth.
23. Thy Word is TRUE from the beginning.
24. UNLESS Thy Law had been my delight, I should have perished.  
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26. With one VOICE glorify God and our Lord Jesus Christ.
27. Blessed is every one that WALKETH in His WAYS.
28. YIELD YOURSELVES unto God.
29. Have a ZEAL for God.
30. My Soul, wait thou only upon God.
31. My expectation is from Him.

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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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