

SPIRITICITY, May 1950

MOTHER

By, Alden Truesdell

The second Sunday in May is designated as Mother's Day. Most of us believe it to be strictly an American innovation; however, a similar practice of remembrance by each person toward his mother was observed in early religious life in England when offspring visited their parents on mid-lent Sunday. All young people engaged in this amiable act of duty were said to go a-mothering. Usually some present, as a cake or a trinket, was presented. The day came to be called Mothering Sunday.

The mother-principle is so ingrained in the life of man that every phase or walk of life acknowledges it in one way or another. The obvious mother-principle throughout all creation has inspired poets and practical workers over the ages. Tennyson calls attention to it by his words:

Look how this love, this mother
Runs through all the world God made,
The beast, the bird.

The term "mother" distinguishing any commodity or object denotes its importance. In the vocabulary of mining men, we have (in coal mines) the mother gate, which means the main passage way. In gold mining, we find the mother lode. In biology, a cell which by division produces other cells, is called a mother cell. In the map-making industry, a mother map is an original map made from surveys and serves as a model from which other maps are made. An original or native language is called the mother tongue. We have mother countries, mother cities, and Mother Nature itself. By force of its existence, the principle of motherhood exhibits itself through all avenues in our experience.

Back of everything manifest is That which conceived it; and that which is conceived embodies itself in a matrix before it appears in manifest form. The word matrix is derived from the Latin meaning source. As many of our English words are derived from Latin, and as our American holiday is found to have a precedent, so everything we believe to be new or original springs from something already established. "There is nothing new under the sun," a wise man is reported to have said thousands of years ago.

All Ideas originate in Divine Mind. Every Idea in Divine Mind is designed to complement and to function harmoniously with every other Idea. Even the unseen Ideas must have willing vehicles through which to reproduce themselves in the forms of thoughts and words. As the Divine Ideas press toward manifestation, they are stepped down; for man's mind cannot bear the full impact of pure Ideas until it is prepared to receive and to act as a matrix for their expression. For example, the term father may be identified with and profaned by identification with liars, as in the Gospel of John, Jesus is reported to have said, ... your father the devil ... speaketh a lie ... for he is a liar, and the father of it. The title of mother may be identified with fallen woman, as the mother of harlots and abominations of the earth, as stated in Revelation.

On a higher level these two ideas are designated as Wisdom and Love. If any truth student were required to determine which of these terms

represents the mother-principle, he would answer invariably, Love. Tennyson declared, "Love and Soul are representative of mother and woman. Will and Wisdom are attributed to the father."

Essentially, Mother's Day is Soul's Day, or Love's Day. Without the underlying principle involved, nothing would ever be conceived, gestated, or brought into manifestation. When the time comes for Love to bring forth after its kind, none shall gainsay nor resist; in fact, all shall await the event. In Scripture, we find Deborah, upon feeling the Soul-expanding strength from inner realms of reserve within her, crying confidently, "The inhabitants of the villages ceased, they ceased in Israel until that I, Deborah, arose, that I arose a mother in Israel." Eve, who enjoys credit for man's downfall, was so named because she was destined to be the mother of all living.

Truly, motherhood is an honorable experience; but it is not enough in itself. It is not the full purpose for which woman comes into the world. On Mother's Day there is much laudation of woman's office as chief member of the human race. Many mothers, susceptible to flattery, will feel justified by the compliments received.

Other mothers who are wiser and know their real worth and greatness will not be pleased with empty praise. They know that the office of motherhood is limitless in opportunity to influence the race and to prepare future citizens to take their places among the sons of men. To tell such women they should be honored for being mothers is to belittle their understanding of their own revelatory experiences. For no woman ever went through the arduous processes of reproduction without realizing, at some given moment, the element of divinity that enters into the experience. This is why it is difficult to flatter mothers who remember the land whence they came and what manner of spirit they are.

Motherhood is not so much a matter of gender as it is indicative of a gracious and generous protective principle that reveals itself throughout all creation. See how many of the qualities attributed to God as Love are also to be found in motherhood. Who has not been astonished at the patience of most mothers under aggravating circumstances and seemingly unmanageable conditions. Truly a female parent needs nothing further to recommend her than that particular undefinable quality, so difficult to describe, but so essential; for without it all things would be empty and sterile.

A mother might be brilliant and eloquent, farsighted and generous; or she might be patient and selfless to the point of martyrdom. She might be well behaved and well groomed, capable and efficient in competitive commercial pursuits. But these are nothing compared with that stolid and common commodity seldom described but usually indicated as mother love. If ever love in the world could be described as "Love in bloom," the love of a mother should deserve that description.

"Who is my mother? and who are my brethren? Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Thus saith the Master.

SPIRITICITY MAY 1950

AN OBSERVATION

By, Nell Truesdell

In the history of human-kind it appears that a man will seek diligently and, through much effort, will strive to get what is withheld from him. He will exert himself, with a passion that cannot be denied, in the direction and toward the goal that seems to be unattainable. In everyday living a daughter will struggle to get her parents' consent to marry some impractical lover. A son will override his mother's objections to the girl of his choice. A man will set his jaw and grimly go after whatever he believes somebody is trying to keep him from getting. A woman will sacrifice herself, and anyone around her, to satisfy her whims.

All this struggle can be understood when we realize that a human being wants for his own whatever appears to be withhold from him, and he will attempt to move earth and heaven to attain it. Ask yourself, "What am I striving for?" See if the answer does not involve something you lack. Try to find out whether or not the struggle is for something essential to you. Is it worth the effort? Is it important that you possess it? Why?

The Truth student remembers that his GOOD is a gift, at hand, because he is the son of an All-Providing Father whose pleasure it is to give to His beloved. God makes no demand, nor does He withhold. He waits to give to him who remembers to turn to receive.

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LET US RISE UP AND BUILD

By, Elisabeth Swan

A remarkable account of the building of a wall is found in the Book of Nehemiah. The story relates adventures of a shrewd and resourceful Jew, Nehemiah, who held a high position at the court of Artaxerxes of Persia. This man, learning leave of absence to go to Jerusalem to look over the situation. His diary is a spirited account of what took place: the dangers faced, obstacles overcome, and the final accomplishment - the building of an impregnable wall which fully protected the Temple with its precious Holy of Holies. While this pungent scrap of diary is a delight to read, its great value lies in the fact that it provides a picture of what each one of us must do to forward his own spiritual development.

In this analogy of the building of a wall, we find spiritual unfoldment is not always an easy matter. Often it is a slow process attended by difficulties which must be overcome by patience, fortitude, and the exercise of many other virtues. Let us call our wall "Consciousness," or "God-awareness." Omnipresence is our foundation, the basis upon which the whole structure rests. The cornerstone is Faith, well proportioned and enduring. With our wall now well started, we look around eagerly for stones of different shapes and sizes suited for our purpose, stones symbolizing qualities of the Christ Being, which are none other than the simple virtues of everyday living that Jesus taught us: courage, forgiveness, tolerance, unwavering loyalty to Truth. Most important of all is love, for it binds the whole structure together. These are but a few of the building blocks. You can add dozens more.

A wonderful feature of our undertaking is that no two "walls of Consciousness" are alike. Every person is at a different point of unfoldment with different needs and varying abilities. Some are headstrong and clumsy, others are overanxious, still others are able to handle much larger stones; they often assist a weaker neighbor.

Prayer is necessary to our undertaking, as it was to Nehemiah. Without it we lose the vital contact with our Source of inspiration and strength. Prayer invites the directive Power that guides us around difficulties and reveals the Plan or Blue Print. Comparison of Consciousness with a carefully constructed wall is almost endless in its suggestion. The conclusion is inevitable. If we are definite in our intention to become master masons, if we are persevering, if we keep a high heart and a selfless spirit at all times, we shall not fail to achieve the success that will merit the words of praise once used by the Great Builder: "Well done, thou good and faithful servant."

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SPIRITICITY MAY 1950

MOSES' THEOPHANY OF THE BURNING BUSH

By, Robert Applegate

(Continued from last month.)

... "So Jethro, the father-in-law of Moses, procured a burnt-offering and sacrifices for God, whereupon Aaron came with all the elders of Israel to participate with Moses' father-in-law in the meal before God."

This passage is incomprehensible except on the assumption that Jethro had worshipped Yahweh before the Hebrews had come to know him.

The origin and meaning of the name Yahweh has been a matter of dispute. The element YHW is said to be found in early Mesopotamian documents. It is a verbal form and has been variously interpreted as a form of the verbs "to be," "to blow," or "to fall": i.e., the name might mean "He who is" (i.e. the Eternal), or "He, who causes to be"; "the Blower" (i.e. a storm god); or "the Feller" (i.e. one who strikes down). In Exodus 3:13 Yahweh declares that His name is " 'Ehyeh 'asher 'ehyeh." The meaning of this phrase is again disputed, and it is questioned whether it is meant to be a further etymological explanation of the name Yahweh, or not. The Authorized Version renders it "I AM THAT I AM." The margin of the Revised Version gives "I AM BECAUSE I AM Or, I AM WHO AM Or, I WILL BE THAT I WILL BE." The Septuagint has "Eini & wv": the Vulgate "Ego sum qui sum." The tendency of modern commentators is to accept the rendering, I WILL BE THAT I WILL BE. Driver remarks, "The imperfect tense used expresses not a fixed, present state ('I am'), but action, either reiterated (habitual) or future, i.e. either I am wont to be or I will be." To the present writer, however, it seems that the instance, and that the traditional rendering, "I AM THAT I AM," is to be accepted. This reading would emphasize not only Yahweh's eternal existence and His perpetual Self-revelation (since, according to Driver, "the verb hayah expresses not to be essentially, but to be phaenomenally"); but also His unchangeableness: an important attribute of Deity in any event, and one especially emphasized in the present context, where Yahweh asserts that He is "the God of Abraham, Isaac, and Jacob."

According to Toynbee, the original form of Yahweh's name was Yahu or Yaho, which the Israelites changed to Yahweh in order to emphasize His existence as a "living God." Professor Toynbee writes:

In the minds of the Israelites this property of 'life' or 'existence' in the god whose worship they had inherited from their forefathers eventually came to loom so large that, at least in official parlance, the genuine traditional name of the god was distorted into conformity with a false etymology which sought to derive the name itself from the outstanding property of the god who bore it. The true form of Yahweh's name appears to have been Yaho or Yahu; for this is the form in which it figures in the compound proper names into which it enters - and this not only in the Hebrew names in the Old Testament, but also in certain non-Israelite names, some of which are of earlier date (e.g.

in compound names current in Shinar in the time Hammurabi, at Hamath in the time of Sargon, and at Damascus in the time of Esarhaddon). Moreover, Yahu is the form of his name under which the god was worshipped in the fifth century B.C. at Elephantine by the Jewish, or Judaeo-Samaritan, garrison of that frontier-fortress of the Achaemenian Empire. This original Yahu has been twisted into Yahweh to give the word the appearance of being the third person singular of the imperfect tense of the verbal root HYH, signifying 'existence' - though the correct form of this is not yahweh but yihyeh. In Exodus iii. 13-15 this name is represented as being revealed by its divine owner to Israel through the mouth of Moses; and in this place the distortion is carried a stage farther than usual; for while in verse 15 the Lord instructs Moses to declare to Israel that 'Yahweh the god of your fathers ... hath sent me unto you' and 'this is my name for ever', in the preceding verse the Lord reveals his name to Moses, not in the third person as Yahweh (purporting to mean 'He is'), but in a corresponding first person as Ehyeh (purporting to mean 'I am'). This Ehyeh is so far removed from the original Yahu that its origin would be an enigma if we did not happen to know the intermediate term.

This concept of Yahweh as a living God was given a deeper significance by Jesus Christ in His interpretation of Moses' vision: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

Whatever the origin and the etymological significance of the name Yahweh, it is clear that Moses introduced the Hebrews, or at least a portion of the Hebrews, to the worship of this Deity. Formerly they had worshipped the local Els of the various sanctuaries of the areas through which they had sojourned and perhaps also, as Oesterly and Robinson suggest, the eponymous ancestors of the Israelite tribes. Now, although they continued for a long time to "follow alien gods," they were united in the worship of Yahweh, and they were brought into covenant relation with Him. This was not only a tremendous achievement on the part of Moses, but it was also essential for the future existence of the Hebrews as a nation. Moses founded the nation as an ethnic group, and the only instrument that he could use for this purpose was religion. This instrument, because of his own spiritual enlightenment, he used so effectively that he not only instituted the Hebrew nation and its religion, but he gave to both the direction that they were to maintain in ensuing centuries.

More important, thus, than the origin of the name Yahweh is the meaning that Moses gave to the name, the character of the Deity that was henceforth addressed by that title - the nature of God as He was revealed to Moses at Sinai. Here, in the first theophany, that nature was disclosed with all the attributes that it was to retain for the Hebrews in the succeeding generations, although the concepts of it were to be continually refined by the prophets. First, Yahweh was a personal God by the very fact that He revealed Himself to Moses. Second, He was a "jealous God": "This shall be the sign for you that I have sent you. When you bring the people out of Egypt, you shall serve God at this mountain." Third, Yahweh was holy. "Take your sandals off your feet;" He declared, "for the place on which you are standing is holy

ground." Fourth, He was a Deliverer, a God who worked through man, and who required faith on man's part.

Moses' first theophany was confirmed when he returned to Sinai with the liberated Israelites. On this occasion the same characteristics of Yahweh were revealed in clearer and more definite form. Of this and the former revelations Fleming James writes:

Yahweh could be depended on, and nothing else could be depended on. He was a God who intervened to save His people by mighty acts of deliverance and called men to be His instruments in such saving; a jealous God also, tolerating no rivals, demanding utter loyalty and obedience; ... a God who cared for Israel, and in the midst of punishment remembered mercy; a God of austere purity, who held His people to truth, chastity and justice; ... who ... most of all required righteousness; a God who took thought for the poor and the oppressed, who provided food and drink for His people, but as His chief gift imparted to them the knowledge of his holy will. The pattern ... carried within it a strange power to transcend itself, for its God was implicitly the one God of heaven and earth who must ultimately make known His equal love for all peoples.

The greatness of Moses' achievement can be seen only in the light of history; for it is true, as Professor James declares, that "Without him there would, humanly speaking, be no Old Testament, no Jewish people, no Judaism, and no Christian church." Thus it is not too much to say that Moses' theophany of the burning bush, which was the start of his active leadership, has influenced, and is influencing, all of human history.

ALPHABET OF
DAILY MEDITATION
For Every Day Of The Month

MAY 1950

1. My heart standeth in AWE of Thy Word.
2. BLESSED shall BE thy BASKET.
3. COME let us return unto the Lord.
4. Well DONE, thou good and faithful servant.
5. It is EXPEDIENT for you that I go away.
6. Ye are my FRIENDS.
8. Thy GREATNESS is GROWN.
9. HOW Thou HAST glorified me!
10. Out of it (the heart) are the ISSUES of life.
11. He that is JOINED unto the Lord is one spirit.
12. KNOW ye that the Lord He is God.
13. While I LIVE will I praise the Lord.
15. Be a good MINISTER of Jesus Christ.
16. Thou shalt be ... NOURISHED up in the words of faith.
17. As we have OPPORTUNITY let us do good.
18. I will keep thee in all PLACES.
19. Many waters cannot QUENCH love.
20. RETURN unto me.
22. SEEK, and ye SHALL find.
23. THANKS be to God for His unspeakable gift.
24. God would open UNTO US a door of UTTERANCE.
25. O Lord ... Thy thoughts are VERY deep.
26. WALK in WISDOM.
27. Chastening ... YIELDETH the peaceable fruit of righteousness.
29. See my ZEAL for the Lord.
30. Be ye therefore ready.
31. Take no thought for your life, what ye shall eat.