

## THE GLORY OF THE LORD

By Alden Truesdell

One morning a man, who always likes to talk about Alaska, told me of his trip to Skagway by boat, of the scenic lift over the White Horse Pass by narrow-gauge railway, and of a steamer excursion in the Lake Bennet area, the headwaters of the Yukon River, where the goldrushers of ninety-eight went to build their boats for the seventeen-hundred-mile trip to Nome or St. Michaels. He told me about a Sunday morning boat trip in one of the many inlets between beautiful mainland mountains on the one side and picturesque islands on the other, and of the informal religious service conducted by a Congregationalist minister for a group of vacationers. He said that this was one of the most inspiring experiences in his life. And I can add my assurance that no cathedral can supply such inspiring atmosphere as can be found in some of these prayer rooms in what has been called "God's country."

Certain intruders in metaphysical work have endeavored to belittle my spiritual work with the criticism that I am nothing but a miner from Alaska. Just how such statement tends to discount my spiritual efforts, I do not know. As for being from Alaska, I plead guilty, for, in my youth, I satisfied a strong urge to rove by spending several years fishing and mining in the Great Northwest Territory. Alaska is one of the most beautiful countries in the world, a country that can inspire spiritual yearning by its scenic splendor. As a miner, I worked many shifts underground in hard rock with drill and dynamites and alone. And possibly, like David's solitude, when he was alone with his sheep, my solitude may have helped me to find God.

Spirituality is not so apt to be exposed in gregarious communities as in the open spaces and in nature's own chapels. Light is not confined to the open spaces, nor excluded from the market places, but there is much in communal life to distract the observer. Light is everywhere, for God is Light; but who can see the Light from under his neighbor's shadow? Each one must learn to find his own Light within his own soul, and must let his own Light shine before men - not to be seen of men and accepted into their close association - but so that men may see the good works and glorify, and seek, "the Father of lights."

Since Light is everywhere, no particular area is favored by more Light than any other area; and what is being said is no recommendation for any particular region, nor is it a sponsoring of any of the many nature cults. But for myself I have found more Light and more reverence in some of the temples in the wild countries than in the cathedrals of the great cities. I have seen more Light and felt more reverent in the center of a circle of redwood trees in California than in the presence of rosewood rostrums in many of the mighty States of our Union. I have been more worshipful in a lagoon in an Indian preserve in Alaskan waters than at an exhibition of some dispensation of holy waters in religious rites in some great city.

If an old sourdough may be indulged his reminiscence, just one more incident regarding Alaska and the receiving of spiritual benefit. The outfit I worked for was the Granby Mining and Smelting Company, having two mines a dozen miles apart and about forty miles out of Ketchikan southwest. There was a telephone between the mine I was working in, named the It Mine, and the Hadley Mine, which was headquarters. One day, when the line was out of order, I was

assigned to fix it and I was given a Bohunk for a helper, for two men were always sent on any extensive mission, out of respect for the ruggedness of the country. About six miles out we found the break in the line; and, in order to fix it, I had to stand on the Bohunk's shoulders. He must have shifted under the weight as I was getting down (and I am six-foot-two), and I fell to the ground and sprained my ankle. I stayed on the ground, for my ankle would not support me. There was nothing to do but sit. The Bohunk could not understand me, so I had to talk to myself and to God. I must have talked to God in this extremity, as I remember feeling an inner action and sense of well-being, such as one seldom experiences: a sort of warmth and sufficiency, which has never been duplicated in convention with any of the so-called spiritual and metaphysical leaders in the land.

And how does this story end? How did I get back to camp? I walked; for, after my experience, when I arose, the sprained ankle did support me, and the six miles were covered. Mrs. Truesdell knows of a similar incident which occurred in Colorado. But there is no reason to build a grotto of worship in either Alaska or Colorado.

Light and Truth and spiritual healing are where they are found, and seeking is commendable. But no region except the region of the heart is recommended as a sure place to find the Christ Truth and kindle the Christ Light. There is a gratification and contentment about basking in the glow of this heartfelt radiation that may be likened to the hominess of sitting before an open fireplace. The rays are healing and comforting, and the constantly shifting shadows are fraught with interest and intrigue.

Man is a wonderful creature, having inbuilt Light, Power, and Heat; and, when he finds his own illumination, he takes it with him wherever he goes. He lets it shine more and more brightly as the insignia of his Sonship and as the shining forth of the Glory of the Lord.

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SPIRITICITY September 1953  
ATTAINING THE SPIRITUAL ASCENT  
By Robert Applegate

Last month we discovered that there is in every person a desire to rise in consciousness, or a desire for the spiritual ascent. However, we did not say what the spiritual ascent is, except by analogy, and we did not say how it is attained.

As to what the spiritual ascent is, about all that can be said is that it is an approach to God and that this approach must be made in consciousness. It is hardly necessary to say that we cannot approach God by physical means; for God is not in any one place, but is everywhere. As Paul declared, "There is . . . one God and Father of all, who is above all, and through all, and in you all." Similarly we cannot approach God by intellectual means, by reasoning; for we always have to have a basis to start reasoning from, and that basis can be only something that we perceive or experience.

If God is "all, and in all," as Paul declared, then the only way we can approach Him is to become conscious of that which is. Just as we are conscious of our surroundings, which we perceive by means of our senses, so we may become conscious of God. We can become as aware of God as we are of our immediate

physical environment, or even more so. We know that this attainment is possible, because there are those who have attained; and, since God is "no respecter of persons," what is possible for one is possible for all. In short, we can become aware of the Allness of God, and this attainment is the spiritual ascent. It is, Jesus assures us, the one thing worth attaining for it is the one thing that will give lasting satisfaction.

The instruction of Jesus Christ is neither sanctimonious nor sentimental; it has nothing to do with either piety or virtue (as these words are generally used today); it has nothing to do with the concept of duty, which always leads to self-righteousness. The teaching of Jesus Christ is instruction in how to attain that which everyone is seeking: consciousness of oneness with God. The Gospel, or the Good News, is that this attainment is possible; for Jesus Christ showed that it is possible, and He is present with everyone to help him along the way. In fact He is the Way, and simply to know Him is to know God.

The first instruction of Jesus Christ is to believe that the spiritual ascent is attainable: to believe that Jesus attained perfectly and that, because He did, He is the means whereby anyone else may attain also. "This is the work of God," He said, "that ye believe on him whom he hath sent." And, of Jesus Christ, John wrote: "As many as received him, to them gave he power to become (consciously) the sons of God, even to them that believe on his name."

The second instruction is to direct the attention toward God, to remove the attention from the senses and direct it straight upward: "Look up, and lift up your heads." Just as the only way one can become aware of a beautiful sunset is to direct his attention toward it over the avenue of his eyes (in other words, to look at it), so the only way one can become aware of God is to withdraw his attention from the senses and to direct it toward God, within and above. If anyone does this, he will not only become aware of God, but he will also move toward God, and he will become God-like. For it is an invariable law that one moves toward that to which he gives his attention, and one becomes like that toward which his attention is steadfast.

The attainment of the spiritual ascent therefore, depends on (1) believing that it is possible (or believing in Christ, which is the same thing); and (2) looking toward God.

Two examples will help to clarify these statements. The means whereby anyone attains in the world are similar to the means whereby one attains in Spirit: one moves toward that to which he gives his attention. One clear example of the operation of this law is provided by Tenzing Norkey, who is a simple Sherpa tribesman, able neither to read nor write, but who is also one of the two men in the world who has ever stood on the top of Mount Everest. How did he make this achievement? He tells the secret in his own words: "Sometimes (when a young boy) I climb ridge above Nanpa La for better view Chomolungma (Everest). Then I sit think. . . . I have feeling for climbing to top." In other words, Tenzing as a boy set his vision toward the top of Mount Everest; and, in the years that followed, he kept that vision steadfast ("keep thinking must get top"). His vision and his desire were set strongly in one direction, and thus nothing could keep him from following them.

Similarly Jacqueline Cochran, who rose from the poverty of the sawmill camps in Florida to become one of the foremost aviators of the world, tells how as a girl she dreamed of conditions better than her sordid surroundings: "Above all I watched the moon and stars at night and knew that they were traveling fast through the sky. I wanted to be with them. I wanted to fly." Just as Tenzing

Norkey followed his vision to the top of Mount Everest, so Jacqueline Cochran followed her vision into the sky. Thus, always, it is the person whose desire and attention are set strongly in one direction who attains.

The process by which Tenzing Norkey and Jacqueline Cochran rose to the heights that they attained is similar to that whereby anyone may attain the spiritual heights. We know nothing of the youth of Jesus; but we know that He must have started very early the practice, which He continued throughout His life on earth, of retreating into the hills at night to look to God, sometimes spending all night in prayer and communication. Because He did this, He became so close to God, consciously, that He could say, "I and my Father are one"; "He that hath seen me hath seen the Father." He also said, "Follow me."

Jesus did not change God; He did not make God come from some distant point to visit Him; He did not receive special favors from God. Rather, He looked to God so steadfastly and consequently became so conscious of God that He became the Activity of God (or the Christ) in a human form. Then He dropped the human form, while maintaining His identity, so that He is now simply the Activity of God. This was the message of the first Disciples: that Jesus is the Christ (the Activity of God); or, as Paul put it, "Christ the power of God, and the wisdom of God."

That which Jesus attained is the spiritual ascent. The summit of this ascent is to be so conscious of Christ as to be, manifestly, the Christ; and every approach to the summit is an approach to this perfection. The closer anyone approaches to the summit the more clearly he realizes the Allness of God and his eternal oneness with that All. And, as he realizes his oneness with God, he realizes that all men are also one with God. In this conscious oneness with the All is the infinite, unspeakable beauty that Jesus designated as "glory." In this oneness is also perfect, infinite freedom. Jesus promised that we could attain this oneness with the Father, and He prayed that we should attain it:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

If anyone could start on his way to God in his early youth, as did Jesus, that would be a tremendous advantage. But no one can turn back the clock. The only time that anyone can do anything is now. But youth, actually, is not so much a matter of years as it is of attitude, of willingness to start out on a wholly new way of life. It is not necessary for us to be little children to start on our way to God, but it is necessary for us to "become as little children" - to be willing to forget everything that we have learned, to drop all mental reservations, and to start out on the way. The instruction is clear; it is only necessary to follow it:

"The time is fulfilled, and the kingdom of God is at hand: repent ye (turn to God), and believe in the gospel."

"Lift up your eyes, and look on the fields: for they are white already to harvest."

"Follow me."

SPIRITICITY September 1953

## THIS I MUST KNOW

By Nell Truesdell

In his pursuit of Truth, a student experiences many changes in consciousness. His knowledge of himself, of God, and of the things around him constantly fluctuates with regard to what he believes is true and what he believes is false. Knowledge changes continually from one course to another, because knowledge about anything is never final.

A child can gather knowledge only that is geared to his capacity. As he grows from the child to the man, however, old knowledge gives place to the new knowledge that touches and enters his field of awareness. At any step along his way of life he may decide to drop his pursuit of knowledge in some special field, satisfied that he has sufficient to meet his requirements. In that field, then, his knowledge will be limited.

While a person is busy accumulating knowledge in many fields, and his knowledge is changing as he broadens and deepens his scope, certain facts underlying all knowledge remain constant. Frequently a person loses sight of these facts in his eager pursuit of the attractive knowledge that conceals them. We may illustrate this by considering the concept of human life. Man thinks that life lies between the poles of birth and death, but LIFE is eternal. Two generations ago the length of human life averaged thirty-two years; a generation ago, fifty-five years; now it is about eighty years. As man's knowledge of mental and physical reserves broadens, his life span lengthens in ratio. However, regardless of the scope of man's knowledge about his life, the unchanging fact of LIFE itself remains. LIFE is eternal. LIFE is immortal. When a man deals with LIFE, all knowledge about his own expression of life fades into insignificance. As with LIFE, so it is with other fundamental facts in man's existence: INTELLIGENCE, LOVE, POWER, and SUBSTANCE. These facts are forever; man's knowledge of them is transient, and, consequently, his experience of them is limited.

How does man gain knowledge? By giving his attention to the things around him and to his own physical and emotional states. He observes what appears to exist in the world, he travels, he studies, he experiments, he works with his hands, and he runs the gamut of human emotions. Knowledge has its seat of action in the intellect. We may say that man's intellect is the manufacturing center and storage plant of knowledge. We may say too that all the knowledge that a man gains in his lifetime is transitory, undependable, and ultimately disappointing. Man can never lean on his knowledge and expect it to support him, for two reasons: (1) man is a growing, learning being who moves from phase to phase in mental, emotional, and physical development; and (2) the outer world, in which man exists, changes from day to day so that all the so-called facts about it vary continuously.

As a whole, man is beginning to detect the difference between knowledge and knowing. Knowledge is intellectual perception; knowing is awareness of what is permanent, changeless, and eternal. But, in the entire scope of human consciousness, one thing only is without variableness - God. Man's knowledge about God changes, for it is an intellectual conclusion built on what man thinks about God; but God does not change. The many theologies that manifest as religious denominations throughout the world are the fruits of man's knowledge

about God. The earnest student of Truth, however, is not satisfied with knowledge about God; he wants to know God, whom to know aright is LIFE everlasting.

Man questions, "What is God?" The only definitive answer was given by Jesus Christ when He declared, "God is Spirit." To say that God is Spirit does not imply that He is a Supra-being, who sits majestically on a golden throne in a place called heaven; or a ghost-like entity, which floats about in space and appears to, or otherwise makes its presence known to, man. To say that God is Spirit means that He is the animating and knowing, Holy Presence that not only causes man to be, but also is That in which man lives and moves and has his being, continually. Spirit is eternally in man, and man is eternally in Spirit. Spirit is at once man's Source and his Dwelling Place. This is what I must know; and, in order to know it, I must brush past all the religious instruction I have ever received about God and set myself to contemplate God Himself.

To surrender all the sweetly satisfying instructions that pertain to the religious life and to strip mind and heart of their precious accumulations of knowledge concerning the heavenly Father and His Son Jesus Christ throws the human emotions into commotion and, in some persons, causes acute suffering. But extreme agitation is avoided when there is a ready willingness to change the point of view; to draw the attention of the mind away from all outer knowledge and center it within, at the heart of consciousness; to strengthen love of, and faith in, God and Jesus Christ.

I must break the gates of intellectual conclusions, so that I may enter the realm of free Spirit where it is possible to give my attention to the ONE who is the FACT of myself. For I may know God only as He knows Himself; anything less is false human conclusion.

God knows Himself as All in all, as He proclaimed through the prophet Isaiah:

"I am the first, and I am the last; and beside me there is no God. . . . Is there a God beside me? yea, there is no God, I know not any. . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

SEPTEMBER 1953

1. ALL the people see His Glory.
2. The wise shall shine as the BRIGHTNESS of the firmament.
3. Be Thou EXALTED, O God, above the heavens.
4. The DAYSPRING from on high hath visited us.
5. I will make thee an ETERNAL EXCELLENCY.

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7. Whoso FINDETH Me FINDETH life.
8. Let Thy GLORY be above all the earth.
9. God is a very present HELP.
10. Behold, Thou desirest truth IN the INWARD parts.
11. Make me to hear JOY and gladness.
12. Thou shalt make me to KNOW wisdom.

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14. The Father LOVETH the Son.
15. Wisdom is MORE precious than rubies.
16. NOW are we the sons of God.
17. I have chosen you, and ORDAINED you.
18. The Lord taketh PLEASURE in His PEOPLE.
19. He shall make him of QUICK understanding.

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21. The Lord REIGNETH, let the earth REJOICE.
22. SANCTIFY the Lord in your hearts.
23. Be ye TRANSFORMED by the renewing of your minds.
24. Ye have an UNCTION from the Holy One.
25. O VISIT me with Thy salvation.
26. His Name shall be called WONDERFUL.

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28. Thy YEARS shall have no end.
29. Ye are ZEALOUS of spiritual gifts.
30. The gift of God is eternal life.

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