

COMMEMORATING FATHER'S DAY

By A. J. Truesdell

Two phases of life were acknowledged in the ministry and practice of Jesus Christ. One was the realm of Being or Reality, which he referred to as the Kingdom of God. To those close to this Kingdom Jesus taught plainly, authoritatively.

The other realm recognized by this Man was the state of be-coming, a department including phases of life-activity with which we are familiar: the material, physical, intellectual, emotional, and psychic; or, the world, the flesh, and the devil. To those whose attention was glued on the realm of becoming, Jesus taught in parables. He browsed in that realm, seeking that which was lost: ideals which had become weighted and ponderous with the heaviness of compromise and ignorance.

In the many regions or divisions of these realms, Jesus companioned with his disciples, his mother, brothers, sisters, friends, and enemies. Every relative and every character common to natural man Jesus knew, instructed, healed, and comforted right where he was. These he called "little children," and brothers, sisters, friends, and mother. But not one did he address as father. The dignity and majesty of the title was reserved for One, high in purpose and principle, who had caused them all to be.

"I honor my Father, and ye do dishonor me," he said to the boasting Jews. Thus we see the respect of the obedient Son for the wise and benevolent Father. Just as Jesus discerned the idealistic office of the mother, so had he penetrated the heights of consciousness to commune with the Father of all who dwells in the upper chambers, but whose presence extends to the veriest depths and supervises the tiniest, most insignificant forms of life; who instructs angels and cares for sparrows; whose special charge and pride and joy is man, his crowning creation.

The Father's realm is the finished Kingdom, the Kingdom of Heaven. Any man, assuming the responsible position of father, takes on a measure of his original inheritance from this realm. It is safe to say that no man has ever assumed in good faith, with good intent and purpose, this parental office without a conscious realization of his spiritual status. This is the reason why a man feels a sense of guilt when a member of his family falls ill or is unhappy. This is the reason why a substantial economic status is of utmost importance to him. He knows he should be, in his realm of influence, as the heavenly Father is in his Kingdom, reliable, strong, sturdy, able to provide and advise.

Of all titles, the one of father is worthy of the highest place. The father, accepting his responsibility, is holder of a key position and is entitled to exercise his voice of authority in the counsel of men and in his own family.

I believe that every man holds direct communion with his own Lord at some time during his experience in life. The most logical time for such communion is when a child is born to him. Childbirth is difficult for fathers; though most of them survive the ordeal, they are never exactly the same after, for the

experience means new responsibility and new authority, shouldering either of which calls for integrity.

Not all of the great men of the world have been fathers in the biological sense, but many have been responsible for the birth of ideas. In such case their experience has been the combined office of father and mother.

The title of father is identified with greatness, magnitude, and superiority. The Mississippi River is known as the Father of Waters. George Washington is affectionately called the Father of our country. Abraham Lincoln is Father Abraham to multitudes of common people whom he said the Father in Heaven must love because he made so many of them. Chaucer is called the Father of English poetry. Francios Vieta, the Father of algebra; Isaac Walton, the Father of angling; Beda, the Father of English learning; Ascham, of English prose. Whenever a biographer desires to credit a man with originating some phase of culture, he honors him with the title of father.

The Hebrews honored their patriarchs, and the father's word was law throughout their social system. Abraham was better known as the Father of multitudes than as the parent of Isaac and the grandparent of Jacob. In those days every day was "father's day" and children received the reward promised for honoring father and mother. Even mothers held the father of their children in great respect.

Today women tolerate and children are tolerant. Modern woman has wearied of giving honor to man and his man-made civilization which seems to favor the masculine attributes and discount what is called "equality of the sexes." But, in attempting to wrest man's masculine world from him the ladies stoop to conquer and, in so doing, relinquish a greater dominion.

Women who are ambitious to get their men into truth might learn much from men true to the principle of their own masculine natures. Man is equipped by God and nature to play the part assigned to him and some, we must admit, have given a good account of their stewardship. But no man has ever achieved anything of lasting import except he has first received some degree of his commission from the Father above.

The title of father has distinguished and honored many remarkable characters through the ages who have been completely masculine, strong and vigorous, virile and vital. Looking over the characters one sees in truth and religious movements today, causes wonder at the effeminate persons of neuter gender who carry on in the name of such champions of Israel as Moses, Joshua, Elijah, and especially Jesus Christ who so typified manhood that even his sentencing judge was obliged to admire and call attention to this splendid masculine specimen with the exclamation, "Behold the man!"

If masculinity has allowed itself to be relegated to the role of mere man in the world of wonderful women it is only because man has neglected the responsibility of his own office. He has preferred to emulate a "god in ruins" rather than approach the Throne with boldness to take dominion over the excellent Kingdom prepared for him from the beginning.

Ambitious ladies who would give up their soul-substance to present day pretenders should consider well the expediency of letting God develop each sex according to his own intelligent plan lest they, the ladies, find themselves holding a masculine bag under the jurisdiction of panty-waists and sexless sycophants.

At a convention of metaphysicians one lady informed me that she had gone to hear a very young speaker because she thought he was cute. In an endeavor to be diplomatic I suggested that no doubt all the movement needed was more cute metaphysicians.

Over the Greek temple was the inscription, Man, Know Thyself. That the greatest study of mankind is man is a well known adage. When man studies, where will he begin? It makes little difference, except in the measure of time, for the subject is inexhaustible. All our sciences come eventually to the place where acknowledgment is made of unknown forces in operation directed by unseen intelligence. So, to know truly, man must press past the place of unknowing into the realm where Spirit with spirit doth meet; where man leaves off and God begins; where the Father in Heaven and the father on earth are so intermingled that one finds it difficult to say whether man is a God-like institution, or God is a man-made deity. Suffice it to say that the one man who could shed light upon the investigation of realms celestial was himself taxed for descriptives.

Transcendent qualities and character are dignified by the title of father. Omnipotence, Omniscience, Omnipresence are enfolded in the word. Sternness, austerity, and even severity may be exercised in the father's insistence upon adherence to character-building principle. For indeed the fond parent chastises those he loves rather than permit them to become spoiled and egotistical monstrosities. The wise father permits neither inferiority nor superiority but emphasizes a supreme equality, a middle road of reality.

With all the poetical forms of Hebrew text at his command, with all the superlative qualities attributed to the God of the chosen people, Jesus could find only one word deserving enough to apply to the Divine One. That word was, Father. He prayed, Our Father! And thus did the greatest Son honor his Father, our Father, the Father of all!

So, men and fathers, sons of man and sons of God, the One who opened for us the New Dispensation invites you to follow him to that place where you may say with him, "He who hath seen me, hath seen the Father!"

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SPIRITICITY June 1946

YE ARE MY FRIENDS

By Robert A. Applegate Jr.

Jesus preached his gospel so that our joy might be full. He said that was his purpose. Any one receiving his gospel will have fulness of delight, of gladness. Each one is entitled, by virtue of Sonship, to well-being, success, good fortune, and the happiness that results from being in or expecting possession of what he loves and desires.

If the attention of our mind is not absorbed in his glad tidings, we still have something to learn. If we do not experience the complete measure of his joy, it will be difficult for us to receive his supreme commandment, the highest ever uttered: not that we love one another, but that we love one another as he loved us. It is an order such as to make the staunchest turn back unless he sees the promise of reward that follows, the powerful driving motive which makes

him want to keep on, even though his path is uphill all the way and there are no resting places.

"Ye are my friends if ye do whatsoever I command you." If we accept this command, and set and keep our eye on the Good, Jesus will be our intimate associate. He will seek our welfare, our company; he will appreciate our worth in such a way as to lift us from a low to a high estate. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."

In the ranks of men, divergent conditions exist between the servant and his master. A servant is one who, under compulsion, ministers to his master either under law, as in old times, or because he desires the money with which he will be repaid for his services. He may like and admire his master, but he is really not interested in his lord's welfare except to the extent that by increasing that welfare he may improve his own position. A servant does not enjoy the privileges of free association with the person to whose will he is subject. He is obliged to assume a humility he may not feel.

Many servants were in the Roman houses in the time of Jesus. They were the subjects of conquered countries who had been taken captive to Rome or to some other part of the empire and sold as slaves. In Jerusalem, they worked for the officers of the Roman garrison. They were bound to their jobs as subordinates who, no doubt, revolted inwardly if not outwardly. All servants were compelled to carry out the commands of their masters; they had no choice, nor had they a voice in the matter. "The servant knoweth not what his lord doeth." There was no bond of love or intimacy in the relation; hence, no joy.

A friend, on the other hand, is one to whom we are bound by love and esteem, bonds stronger than those which ever held slaves in captivity. "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Overseas, we men in the armed forces learned what friendship is. A friend would lay down his life for you. There are several men who would have done so for me, I know, if the need had arisen. One boy took a tremendous risk for me and he was glad to do it because he knew he was saving me from danger. Nothing much was said about it afterward except to joke about it, but I shall never forget the occasion.

It was the same with Damon and Phintias, two thousand years ago. Phintias was imprisoned and condemned to death by Dionysius of Syracuse. When he begged a short respite that he might arrange his affairs, Damon pledged his life for the return of his friend. Phintias returned in time and the tyrant was so impressed by the constancy of both that he released them and begged to be admitted to their friendship. "Greater love hath no man than this, that he may lay down his life for his friends."

A servant would not have acted as Damon, no would he have reaped the reward of freedom which is the fruit of true friendship. The hireling fleeth in times of trouble because he is an hireling and cares not. Damon was faithful in time of trial because Phintias had called him friend.

Jesus too has called us friends, if we will accept it, if we want it. "What seek ye?" was the first question he asked Andrew, and he is asking it of us today.

I suppose all of us have wished at some time for a dramatic opportunity in which to show our faithfulness and devotion in a certain direction, a chance to

lay our lives down upon the line and say, "Here, I am willing to do this for you: this is how I feel." But it is not necessary to be in a place of danger to prove friendship. There is a higher, a better, a sweeter way.

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." We have not chosen this spiritual way of life. It appears that God has chosen us and set us apart from the crowd. We should not today be where we are if we had not been chosen. The word which is translated ordain in our Bible is "tithemi" in the original Greek. Its basic meaning is to place or cause to stand and then appoint to an office. Our word ordain has these additional meanings: to set in order; to prepare and to invest with ministerial functions; to predestine and to order.

"I have chosen you out of the world." He has made us to stand firmly on the rock of our spiritual integrity. He has also prepared us for our job, even though we are not aware of any preparation that has gone before. He has invested us with the skills of our calling, and he had ordered us to go forward in his Name to minister, not by our own power, and certainly not by our own will, but by our willingness to look unto him and let him work through us.

As Jesus Christ said to Paul on the road to Damascus, so says he to us, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou has seen, and of those things in the which I will appear unto thee; delivering thee from the people, . . . unto whom now I send thee, to open their eyes. . . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." As Paul could not, neither can we escape this command.

Whether a ministry is silent or active, we are to work by letting flow through us those ministerial functions with which he invested and prepared us before ever we were aware of any calling. We are to make straight for the work which is to fulfill the command that we love God and man as did Jesus Christ.

We realize that in order to love as he loved, we must be as he was and is. We always try to keep the word of one we love. Jesus spoke that sacred communication that came from the Father within him. He promised that the joy he experienced might be received and participated in if we keep his word. He charged us to love one another so that our words, exchanged in friendly association, might bear the mark of love of God in the heart and witness the consequent effect of love one for another. The words we share among each other are treasures that come out of the heart. They reveal that we and the ones to whom we give our word enjoy sanctuary together.

As we move toward the Father's house we shall be attacked, annoyed, and harassed on the way. We shall be pursued by the world presenting urgently and persistently its attractive pleas, clamoring for our attention. But if we keep our inner eye on the mark of the high calling of Christ we shall pass through all trials safely and be impelled toward the Good upon which we have set our vision. We must want to be friends of Jesus Christ. "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." "Go ye therefore . . . and, lo, I am with you always, even unto the end of the world."

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SPIRITICITY June 1946

WHAT SHOULD MAN KNOW?

By Nell Truesdell

Man is seeking knowledge. Never before in our national or world history has such a hunger for knowledge possessed the minds of men. Today universities are crowded with adults. Not all of them in this country are veterans taking advantage of the opportunity to be financed through a college education. Many of them are women, mature in years and in experience, who are filling chairs in the day and evening schools of our educational institutions.

And why is man so hungry to know? What is it that he wants to know?

It is quite evident that he expects to satisfy his hunger for something through an expanded education. He sucks at the breast of intellectual learning in the belief that if he acquires more knowledge he will better know how to live a fuller, richer life in the world. He believes he will have more economic value in that he will be able to sell his services in the business field at a higher price. His whole idea and intent is to qualify himself in such a way that he will earn more money so that he may be able to live on a higher economic level in human society.

We admit that a good general education enables its owner to enjoy a wider field of mental activity. Through it he is introduced to and made aware of a larger area of this fascinating world. But intellectual learning, even in its specialized branches, does not always give the highest satisfaction in life.

Let us take one field as an example. The expert mathematician is able to sell his services to some established firm at a very high price. He holds a fairly good place in social relations, for his salary enables him to buy and furnish a comfortable house for his family; he can entertain friends moderately; he can afford to belong to at least one club. But, in times of great need, when his wife falls ill, or his children go through crises, or when he himself is brought low in spirit and energies, his mathematics won't save him. He can repeat the times-tables until he is exhausted, and not one right declaration will ease the burden in his heart or spread the glow of healing light through his household.

It is the same with the expert grammarian, the expert historian, the expert chemist -- in any branch of learning there is a height of achievement and a depth of failure. Knowledge will not save a man's life, nor will it fill his heart with hope or faith in himself and his associates in times of stress.

It is not that education fails a man so much as it is that a man puts all his faith in something that is lifeless. All the knowledge of all the ages is devoid of life-giving energies. Life would indeed be barren if we should give up learning altogether: we should turn into savages at once and a savage is no healthier or happier than an educated man. He too is limited, and subject to all sorts of fears and disquieting experiences. In many instances he is worse off than his learned brother.

What man needs to know, along with acquiring knowledge, is that Spirit, or God within him is seeking to come into fuller expression through him in order to make him richer in a consciousness of his life-giving blessings. The Breath of the Almighty makes and keeps man a living soul. He must feed his mentals on livingness just as he takes great care to feed his physical body on life-giving substances in order to keep it alive. Man has sought to satisfy the hunger of

his soul on dead matter, on the lifeless husks of worldly knowledge which fill him but which do not nourish him. He eats and eats, and draws into himself elements that fail to aid the vital flow of energy which is so essential to his continued well-being.

Man is prone to exalt the veneer, the highly polished surface of his mind and thus blinds himself to the inner light that gave and sustains being. He makes a god of learning and sits in its darkness, hoping against hope he will acquire enough of it to become illumined. But darkness if not the source of light. Darkness, we could say, is the back-ground for light, the curtain which enhances the brilliance shining within its bosom. Darkness does not eat up light; light destroys darkness. When we glance toward the night sky, we look at the stars, not at the surrounding darkness that sets them off. A diamond lying on black velvet attracts and holds our gaze on its own inner radiance.

The life at the center of an acorn stirs and trembles in the darkness of earth but, undaunted by the overwhelming odds against it, something within urges its forces to rise toward the light which plays in the free airs above. By some mysterious process that light from above, unseen, amplifies the growing-power within; it beats against the enfolding gloom and the clash invigorates the tiny spark hidden for the time in somber shades of matter.

Of all creation, man is appointed to be the instrument through which God is made known to all the earth. Man is a conscious being. He may know himself; he may know God. If he knows himself, he will find God: if he knows God, he will find himself.

Man may reveal in the world the fruits of the Spirit, his heritage as a Son of God. That is why he is so hungry to know. That is what is urging him toward exposure of itself. Instead of seeking it, however, he veers off to investigate every field for knowledge for he suffers in the delusion that a general fund of information will assure well-being. He actually does not know why he is hungry or what it is that he should know.

But his ignorance does not shield him from the relentless Good that pursues him from within himself. The fact of Sonship cannot be denied, no more than in human relations a man can deny that he is the son of his father. That fact will follow him all the days of his life; it is something he can never escape.

The inner urge toward recognition of relationship to the Heavenly Father goads man with unyielding determination. Its drive causes him to explore the world to discover the meaning of life. But so long as man keeps his sight leveled against the far horizons of this mundane sphere he will never rise into a consciousness of the truth about himself: that he is a spiritual being, made in the image and likeness of God.

It is man's greatest blessing that he can and does reach the limit of intellectual knowledge. Some reach it early, others late; but, when anyone does he must needs turn the attention of his mind toward something transcending intellect for he is so constructed that he is forced to grow in the direction of the unknown. The saturation point on any path closes that door and, since a man must flourish to continue to live, another door must open, for growth is the primal law of life.

After he knows all he can in and of the world and has not found the meaning of life, in desperation he turns to God as the last resort. Little by

little he begins to search inwardly, the only unexplored region in his consciousness, and to his amazement he finds rest and security.

He discovers that God is light and life and love -- that God is All-Good and that he is ready to give his gifts to the willing recipient. To partake of the spiritual gifts in a larger way, he sets himself to learn about them in order that he might be better equipped to participate in them. He fills his thoughts and words with divine goodness and mercy until they become a habit, effortless and spontaneous. He seeks the Presence often, encouraging himself to maintain a tranquil mood. He stills his conscious mind so that he may meet the Mind of God from whom he gathers strength to carry on his daily activities. He feels that God cares for him in the small as well as in the large issues of life.

He ceases to be anxious either for the things of the world or for knowledge of God, for he is confident that the Father knows what he has need of. He realizes that God, or Spirit, is so close to him that he can feel his Presence. He knows all striving is evidence of lack of faith in God and that the son must not strive.

The secret place of communion between God and man is found in stillness. In it the view of life is deepened and widened, doubts and difficulties into which error cast him are dissolved, and the truth is revealed that he may have life, and have it more abundantly.

As one draws near to the heart of Being, and moves upward on the holy mount, the inner vision is quickened to perceive that the ideal not only ought to be, but is the reality. Love and faith are the vessels which measure a capacity to receive. While God pours upon all more than can be accepted, each retains within consciousness the share he measures to himself. Thankfulness, too, is a vessel, for it is a form of recognition of true values.

It is not enough that we continually receive the blessings that enhance our life in this world. We must use them in such a way as to share them with others. They will see our light if we let it shine and they will be warmed and quickened by its brilliance if we encourage them to seek that same light within themselves.

The secret place, after all, is the meeting place between God and man in his own consciousness. To make himself worth of holy communion with his Maker, he cleanses himself in thought, word, and deed through the use of well chosen denials. He then directs the attention of his mind, which includes his will, intellect, and feeling toward God. And finally, he loses himself in God to such an extent that he neither does anything nor thinks anything; he beholds God. Every novice must go through some simple training such as this. Steadfastness of purpose, and a love for God are essentials.

You may witness the effects of abiding in the Holy of Holies. It is evident in every act of kindness, in every generous helpfulness in sincere good will, and honest dealing. Truth is discerned by means of the inner visional faculty. When this is turned and held God-ward, the devotee lives, moves, and has his being in the Kingdom whether he be active in the world, or passive in contemplation of the Divine.

Such an one has found the secret place, and he knows what man is ordained from the beginning to know.

Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

JUNE 1946

1. The effect of righteousness . . . (is) ASSURANCE forever.
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3. He that hath a BOUNTIFUL eye shall BE BLESSED.
4. A merry heart maketh a CHEERFUL COUNTENANCE.
5. The heavens DECLARE the glory of the Lord.
6. Let us EXALT His Name together.
7. My FLESH . . . shall rest in hope.
8. GLORY to GOD in the highest.
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10. I will HEAL HIM.
11. Hear the INSTRUCTION of thy father.
12. There shall no evil happen to the JUST.
13. I am KNOWN of mine.
14. LIGHT is sweet and pleasant.
15. We will give ourselves . . . to the MINISTRY of the Word.
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17. The Lord is NIGH unto all that call upon Him in truth.
18. The Lord brought us forth . . . with an OUTSTRETCHED arm.
19. The God of love and PEACE shall be with you.
20. Study to be QUIET.
21. He will REST in His love.
22. He will joy over thee with SINGING.
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24. TEACH us THY way, O Lord.
25. The heart of him that hath UNDERSTANDING seeketh knowledge.
26. O VISIT me with Thy salvation.
27. Peace be WITHIN thy WALLS.
28. YE YOURSELVES are taught of God to love one another.
29. It is good to be ZEALOUSLY affected always in a good thing.
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Meditation is good practice, especially when words are constructive and meaningful. Please keep the DAILY MEDITATIONS with us.