

LOVE: THE CHRIST NATURE

By Alden Truesdell

Man thinks of the Love of God as something transcending his individual experience. He thinks that effort is required to gain such an ethereal commodity; but, if man can love at all, he experiences God-Love to that degree. John, who may be the greatest authority on the subject of love, wrote, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . For God is love." The ability of men to love one another involves the Love of God, according to John. In fact, the secret of knowing the Love of God seems to hinge upon the ability to love one another.

Upon casual consideration, not all mankind appears particularly lovable, but it is surprising how appearances change with acquaintance. One tends to have an affinity for that with which he is familiar. Each one loves his own dog or cat, both of which may be much unloved by the neighbors. But, after the neighbors see the pets often enough, they begin to tolerate them, and, in due time, are won over. Hardly anyone can resist a dog; for, as someone has said, a dog does not want to sell you anything; he does not want to marry you, or borrow anything; he just wants to be your friend. Somewhere in every individual, there is a spark of friendliness, imparted by his forgotten lineage. He may not know it is there; he may not look as though he had, or wanted, a friend; and it may seem difficult to love such a one. But acquaintance will reveal some friendly or even lovable trait that will belie appearance and prove a point in Principle.

The way of looking for desirable traits in unlikely looking places is a way to practice brotherly love, but it is not the easiest way. The easiest way is to fall, or rise, in love with Love Itself. Then the rose-colored glasses of Love Itself will technicolor the entire picture, making significant seemingly insignificant details, causing the last to become first, making crooked things to be straight. This practice will actually beautify crooked or uncomely features.

When one becomes obsessed by Love, he is being born of God, according to John. And, as one becomes acquainted with God, he sees things in better light. His perspective expands; he sees that all men are products of the One Creator, that each man is a reflection or extension of that comprehensive Maker and enjoys equal endowment of unlimited affection.

The popular expressions are graphic. One such speaks of a person as "having a face that only a mother could love"; and this statement points up the unselfishness of certain kinds of love, and proves another axiom, that "love is blind." A mother sees perfection in the common, the ordinary, and even in the marred or seemingly inferior object. A mother of a law violator is always tolerant and compassionate, even seeing virtue where others see evil.

As mother-love always sees the offspring as a part of itself, so does God as Love see Its creation and Its creature as Itself in production. God does not love one person more than another; for all persons live, move, and have being in Him; and He is the Source of all. God lives His Life in one and all, and God is the Light of one and all. Consideration of this oneness reveals the nature of Love, which is the nature of Christ. Christ is the Son of Love and is Love, and Love is the strong Son of God. As the attention is drawn to this Reality of

Being, the relationships which have been pointed up by personal emphasis suddenly seem to lose their import. The perspective expands in the presence of Love, revealing broader areas and hitherto unseen beauties. As Love is permitted to have Its perfect way, there is a lifting action, exalting the viewpoint until inspiring vistas are revealed in scenic panorama. Not only do the clouds reveal their sunny side, but troublesome items drop away of their own weight. From the Mount of Spiritual Enlightenment the lesser hills and valleys seem to merge into new tones and shades, and more beautiful patterns.

Suppose man could see, as God sees, that there is, in reality, One Lord God - or One Law of Good, and the product of that Good Law, whose nature is Love. This would mean that Love and the manifestation of Love are the only Reality; the only worthy consideration, because the only Reality; the only Truth. But the man seeing this Reality must consider himself to have part in this matter by accepting his own role as the Image and Likeness of God, the product of Love Itself. Man is this Image and Likeness, but men are reluctant to accept this affiliation; for to them it implies joining the priesthood, or taking the veil, or any of the many other impressions that the world has given as the penalty for rejecting its bondage. But man loses nothing the world has to offer by putting his sense of values in order. If man is smart enough to rise in love with God, the time will soon come when the world will respect him, because he has salvaged his soul forces and subscribed to spiritual values. He has sought first the Kingdom of God, who is Love; and the products of Love have been, or will be, added. Love will find a way. Love never fails. And even the world loves a lover-of-Love.

The Apostles were the greatest lovers of record; for, as Jesus declared, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus loved His Disciples and His people enough to lay down His life for them; but this was no impulsive or sentimental act. This was a well planned campaign of salvation for the Apostles and for the race as a whole. Each Disciple eventually laid down his life for the doctrine of Love as taught and practiced by their Lord - our Lord. Most of them died violent deaths because of their adherence to the Love of God. For, after they had witnessed the complete ability of the Love of God to lay down and pick up lives, the last enemy lost its terror for them, and they considered it a privilege to be chosen to die and be resurrected into Christ - or, as they expressed it, "worthy to suffer such things."

Love of God will tend to crucify lesser loves, that all relationships may be inducted into more vital and eternal values. Old sentimental concepts of love undergo transmutation into higher, finer, and more profitable realizations, where the faculties and capacities are roused into action and achievement. Love always motivates new expression in new fields of endeavor.

Much is spoken of love's labor and the labors of love, but it is not generally known that love generates and motivates all labor from the least to the greatest. Even faith, which moves mountains, works by love. The electron, racing within the atom, is set in motion by the same accomplishing Power.

With all the elaborate claims made for love, it would hardly seem that anything but love is requisite. And this is true; for love, being all-achieving and all-comprehensive, actually incorporates every other thing coming under consideration. About all that remains then is to analyze love, as did Paul; or analyze Paul's analysis, as did Drummond. But, as beautiful as are these contributions to literary art, all the declarations of love of all the Apostles are but extensions or amplifications of the doctrine of Love expounded by Jesus:

"If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

A philosophical observation declares that the gods love prayers that are fit to pull them down. We have learned of many kinds of prayer: the prayer of faith that heals the sick; the prayer of peace, promoting pleasant, prosperous, and gracious living; and the prayer of power, motivating miracles and wonders. But the ultimate in prayer must be this prayer of love, if it induces the Father Himself and the Son of God to come and abide with the petitioner. If this is true, we have the key to the miraculous life of Jesus and the loving loyalty of the Disciples. As one considers the matter soberly, it seems reasonable for God, who is Love, and the strong Son of Love, to respond to this loving approach of this prayer of love.

As one becomes involved in this divine love affair, he finds his understanding opened so as to reveal the Scripture to be a saga of love. Approaching the divine record from this all-inclusive place of observation, the doctrine and the deeds of the Harbinger of Love are understandable. His simple declarations of His doctrine of Love are the signposts:

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His Love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

These tenets have been genesis for such poetic statements as the Thirteenth Chapter of I Corinthians, in which Paul declares that anything without Love is nothing; and the reiteration of John that Love is everything, for Love is God. These and every true expression of true love in song or story extol the nature of Christ, which is Love.

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SPIRITICITY October 1952

A DEMONSTRATION

NOTE: Through a fall, Mrs. Campbell injured the retinas of her eyes and was blinded. She called the CHRIST TRUTH LEAGUE for ministry and her miraculous and quick healing is set forth in her own words:

"Just a note of appreciation, and a contribution of love, to tell you to celebrate with me. I have on my regular glasses and my sight is as good as new; and the doctor says may be even better. Thanks for your knowing this Truth all the time for me.

"You know the doctor said I would be an invalid for a year - well he changed his mind, and I was out of the hospital a week early, and out of the black glasses I guess six months early, and ready to meet all my activities three months ahead of schedule; and can go back to teaching September 2, 1952 right on time. Thank God for people like you both that live within the Kingdom, so close, and yet can reach out a helping hand to those who fall.

"Nell, I have just been reading my mail for the first time, mail that I received while in the hospital, that I might write 'Thank you' notes; and, read your letter where you made the statement 'Vera did not fall, but rose.' Humbly I want to say I think this is true, for I do feel a different seeing than before.

"Thank you Alden and Nell for a wonderful year of Truth, and may this year find my eyes looking in the right direction always."

Love and Blessings,
(Signed) Vera Campbell

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SPIRITICITY October 1952

ROMANS

By Robert Applegate
(Continued from August, 1952)

The depth and scope of Paul's Letter to the Romans can hardly be exaggerated. The letter covers the whole field of Christian experience, and every sentence is packed with meaning. The document contains the Gospel of Jesus as Paul understood it, and his understanding was deep and clear. In some passages the meaning may not always be immediately apparent; but, as the letter is read, studied, and meditated upon, it reveals itself to the student, ever opening up new vistas as the student's own understanding expands. Although the letter has often been misinterpreted and misunderstood, nevertheless, from the time it was written to the present day, it has been a continuing source of fresh inspiration and guidance to those who desire to know and to follow Jesus Christ.

To explain or expound Paul's letter would require a spiritual understanding as great as Paul's own; and one possessing such an understanding would not undertake the task, but would rather address a similar document to the present age, setting forth the doctrine of Jesus Christ in modern terms as forcefully as Paul did in the language of his day. Therefore it is not possible to explain the letter, but only to indicate some of the high points of it and to emphasize (which should be obvious) that they are as relevant today as they were when Paul wrote them.

We have already seen how Paul explains that those who seek deliverance from negation by religious observances, or by thinking things out and working them out, fail to attain that which they seek. Both classes, the religionists and the intellectuals, make the error of believing that they of themselves can do something, and thus they miss the mark. They fail in the elements of gratitude to God and reverence for Him; and since man must worship something, they idolize themselves or the formulations of their intellects. They thus cut themselves off, seemingly, from the infinite and omnipresent Love that wants only to give them all of Itself. We are reminded forcibly of Jesus' instruction, "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven. . . . Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted." To humble oneself is to realize that one can do nothing of oneself. Thus ceasing from one's own efforts, one turns to God and receives that which is freely given. This is the way of faith, and Paul

adequately proved that it is not a theoretical but a practical way of life, in fact the only practical way.

The results of turning away from God to attempt to advantage oneself by one's own efforts are the futility, hopelessness, and fear that are evident today on every hand and that Paul calls "the wrath." The results of turning to God by faith, he declares, are hope, joy, peace, and a new consciousness of life: a consciousness of our life as being Christ, and hence as being eternal. It is in this way that we enter into eternal life now, whenever we choose to turn from our vain imaginings to the Truth of God. This is the way that Jesus Christ opened up for us and pointed out to us. That which Jesus accomplished, He accomplished not for Himself alone but for all men. Everyone may enter into the benefits of Jesus' overcoming of the world and His rising triumphantly out of death. There is a mystical oneness among all men, and that which One Man has accomplished is accomplished for all. The followers need only accept by faith that which has already been done. Thus Paul writes:

"We know that our old self was crucified with him. . . . But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus."

We are now alive to God in Jesus Christ. Jesus Christ lives in us now, and we have entered into all that Jesus accomplished, all that He is. But we are not conscious of it. It is all a matter of consciousness, and consciousness depends on the direction of our attention and the direction of our faith. Faith and attention go together. We give our attention to that in which we have faith; and, when we have given our attention to an object and found it trustworthy, our faith in it increases. These two faculties go hand in hand, and the results for the individual depend upon the direction in which they are turned. If a person gives his attention to materiality and has faith in materiality, he will experience frustration, futility, and death. If he has faith in God and gives his attention to God, he will enter a new life in which there is no frustration nor death. Thus everything depends upon which way a person faces, whether toward the world or toward God. This choice is left up to every individual, and this is wherein man's free will consists. Man has no control over the results of his attention, but he chooses in which direction he will turn that attention. Jesus therefore preached, "Repent," which means, "Turn the other way." Similarly Paul declares:

"Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace."

As we give our attention to God, we become conscious of our own Christhood. There is revealed to us our own Sonship to God. Our true Self is unveiled as it were, and we see That which we have been from eternity and will be to eternity. Then we show forth the glory of That of which we have become aware within ourselves, for we always manifest that of which we are conscious. This is what Paul refers to when he declares, "The creation waits with eager longing for the revealing of the sons of God." The whole universe is waiting for us to come to ourselves, to turn to God, to become conscious of our Christhood, and to manifest that glory. Further, Paul maintains, when enough persons know their Sonship to God, "The creation itself will be set free from its bondage to

decay." The universe, in so far as it is real, is composed of the unchanging Life and Intelligence of God. When sufficient persons are conscious of this eternal fact, the seemingly endless processes of growth and decay will cease.

To become conscious of our own Sonship to God, to have eternal life and perfect peace are what God wants for us, and it is His urging within us that makes us hunger for satisfaction. When we face toward Him and stay faced in that direction, nothing can oppose us for long, and nothing can keep us from receiving that which God would give us. Accordingly we are told:

"When we cry, Abba! Father! it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ. . . . What then shall we say to this? If God is for us who is against us? . . . It is God who justifies; who is to condemn?"

It is on this note of certain victory that Paul ends the main part of his letter to the church at Rome; and then he adds his highest affirmation of faith, a faith that he had proved:

"I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month.

OCTOBER 1952

1. I heard a great voice, saying, ALLELUIAH!
2. BLESSED are they which are called.
3. The marriage of the Lamb is COME.
4. He will DWELL with them.
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6. Utter it EVEN to the END of the EARTH.
7. He caused the waters to FLOW out of the rock.
8. GO ye forth out of Babylon.
9. HOLY, HOLY, HOLY, is the Lord of HOSTS.
10. Thine INIQUITY IS taken away.
11. Speak ye comfortably to JERUSALEM (center of peace within).
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13. I will KEEP thee from the hour of temptation.
14. I have LOVED thee with an everlasting LOVE.
15. Every MOUNTAIN and hill shall be made low.
16. The NATIONS before Him are as NOTHING.
17. The word OF OUR God shall stand for ever.
18. Wait for the PROMISE of the Father.
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20. Whoso hearkeneth to Me shall be QUIET.
21. I will uphold thee with the RIGHT hand of My RIGHTEOUSNESS.
22. I will STRENGTHEN thee.
23. I am with THEE.
24. I will UTTER things that have been kept secret.
25. Every VALLEY shall be exalted.
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27. To WHOM then WILL ye liken God?
28. Thy YEARS shall have no end.
29. He was ZEALOUS for my sake.
30. The glory of the Lord shall be revealed.
31. All flesh shall see it together.
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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.