

FATHER

By Alden Truesdell

When we give attention to the word father, we usually think of the Father in heaven. We remember that Jesus Christ said, "Call no man your father upon the earth: for one is your Father, which is heaven."

No one has seen the Father. No adequate description of the Father has ever been published. However, man's efforts to describe the Nature and Character of God, the Father, have become cherished doctrines, even literary classics to which all of us turn for enlightenment, though we know the best descriptives in any language are not enough to give a satisfactory explanation of the Heavenly Father and His way with man.

As a rule, an earthly father is quite proud of his family. He enjoys the role of provider and protector. The fond father of his first-born carries with him the ever present snapshots, and repeats with enthusiasm the clever sayings of his progeny. The sense of responsibility attending the first throes of fatherhood has, in many instances, made men of irresponsible boys and has awakened the determination to give their children every advantage in preparation and equipment so that they might enjoy a pleasant life in this world.

Right here we might note that if the earthly father enjoys giving good things to his children, how much more shall the heavenly Father give to those who ask Him.

Proud parents find it difficult to withhold anything from a child and sometimes, blinded by personal affection, give and do so much that they defeat their purpose to rear a self-reliant, self-sufficient offspring.

Recently, in our economic history, all children have attained the status of dependents with deductible monetary value. A child is never a liability to its parents. Every individual expression of the man-idea carries with it its own materials for construction and supply. Frequently, the advent of a child has been the turning point in the parents' economic status. The infant is not a bankrupt, even though it seems not to have visible means of support. The earthly parent appears to be the source of supply for the child, but this is because the parent is the most logical channel through which the good can flow to the child.

We know of a case where a baby was born to an impoverished couple. At almost the moment of birth, the husband sold an invention for \$ 50,000.00 cash which, until then, he had unsuccessfully offered to every possible buyer. In several other cases, miracles of provision appeared to meet the demands of the moment, all free gifts of love.

The earthly parent gives freely of what he has, and actually enjoys doing so. The giving adds purpose to what might turn out to be an aimless existence. But all earthly relationships are limited as to time, place, family, and friends. An earthly father can do only so much as he is aware of. Since he too is a developing entity, his ability to help his child is limited in degree of his own progress toward perfection.

The child's inheritance from his earthly parents is determined by the extent of their possessions. Frequently, when a real need arises, the parents are too far away to be summoned, or give comfort. The earthly parents are the channels for the child to acquire the body of flesh; but it is the heavenly Father who gives life.

The earthly parent dwells in an awareness of duality - good and evil; the Heavenly Father knows and dispenses only the Good.

God, the Father, gives Himself to the son. He gives, not what He has, but what He IS. He is the fulness of Good, the unlimited Source of all Divine Ideas (Life, Love, Intelligence, Power, Substance, etc.), and is ever ready to express them through His off-spring when he becomes conscious of His Presence and is ready to receive and utilize his Divine prerogatives.

When the Heavenly Father gives what He IS, no evil results. It is His pleasure to give His child the Kingdom.

The Heavenly Father to whom Jesus prayed was more real than any earthly parent. Jesus raised Himself to the status of the only begotten Son through whom He bore witness to the Father. It is the Father's intention to reveal Himself through the Son. Jesus proved this to the point where He could say, "I and my Father are one." He also said, "He that sent me is with me"; "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me." "I honor my Father."

Since Jesus Christ is the example for the race, each individual would do well to cultivate the attitude of Jesus, if only for his own well-being and welfare. Jesus Christ said His entire success depended upon doing the Father's will. He also said that anyone who did the will of His Father in Heaven was His sister, and mother, and brother.

Any man who will devote himself to God as Jesus did will demonstrate Divine Sonship. The advent and ministry of Jesus was unique in that it ushered in the intimate Father-Son relation. Not all of the immediate disciples of Jesus gleaned the true concept of this Father-Son relation he tried to teach to them. James refers to God as the Father of lights who dwells on the heights. Paul, the apostle, saw God as the Father of mercies. John came nearer to the true concept when he spoke of fellowshiping with the Father. He reveals his understanding in his First Epistle, the third and fourth chapters. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: ... Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as he is pure."

No event in His racial history, no practice in His traditional religion, no relation with His family could distract Him from His primary purpose. No honor could turn His head; no indignity could cause Him to be discouraged. He was not always pleased with His assignments, but His assurance of the Father's ability to make each disaster and disappointment yield a blessing was such that He welcomed every added burden as an opportunity to exercise His integrity. He declared always that the Father did the works; that to God all things were possible.

After doing works none other had done, through the practice of surrendering His will and the complete subjugation of self to the intent and

purpose of His heavenly Father, there remained then no worldly reward adequate to compensate for services rendered. After having done all, His natural inclination was to go to the Father's house - to go home. "I ascend unto my Father, and your Father; and to my God, and your God."

The Heavenly Father is majestic and mighty. Seemingly austere, because of His invincibility, the Father is actually benevolent and gracious, full of compassion and tender mercies. Austerity itself is indicative of an insistence upon perfection, the infallible rule of Principle. He is the Father of Lights; He is Love.

We can best honor all fathers on their traditional day in the month of June by honoring, praising, blessing, and magnifying the heavenly Father.

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PRAYER is a marvelous means to the end of adjusting the affairs of life so that all ways are pleasant and peaceful.

If you feel the need for help to attain a consciousness of the working power of prayer, call upon us, or write to us, at the

CHRIST TRUTH LEAGUE
2508 Canton Dr.
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SPIRITICITY June 1949

GRACE

By Dr. Robert Applegate

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

A new Chaplain in the Army once asked a group of soldiers what the previous Chaplain had said in his sermon on "The Grace of God." One of the soldiers replied, "The preacher told us that the grace of God is plentiful, sufficient for all our needs, and near at hand. But he did not tell us what the grace of God is. Perhaps you, sir, will be good enough to that!"

Right here we shall say that grace is the infinite Love of God that descends freely upon the upward watcher.

The word grace means kindness, good-will, favor. That is the basic meaning both of the English word and of the Greek word of which it is a translation. When Paul wrote to the Ephesians that by grace were they saved, not works, they knew quite well what he meant. He was not using an abstract, theological term, but a common everyday word, which meant simply "kindness." We

have the same usage in English. In the Middle Ages, when a knight was unhorsed in a battle, he sued for grace; that is, for kindness and mercy, rather than for justice. When we receive notice of a life insurance premium coming due, we are given a period of grace; that is, a courteous extension of the time in which we have to pay the premium. A gracious hostess is one who is considerate of her guests and makes them feel at home. In all these usages there is the connotation of courtesy, kindness, indulgence, and the love that goes out of its way to take the first step and that does not ask a quid pro quo in return for its act of giving.

The word grace is always used in this sense in the New Testament. It is contrasted with justice, which rewards men according to their works, which requires its eye for an eye, and tooth for a tooth, and which makes nothing perfect.

John writes of Jesus that He was full of grace and truth; in other words, that He was full of kindness, forgiveness, mercy, compassion. When He healed or prospered anyone, He did not ask whether or not the patient deserved this release from bondage, nor did he ask anything in return for His ministry. He gave freely and unstintingly of Himself to all; and He gave His Life that all might have life through acknowledgment of Him.

Grace is the infinite Love that is God. It is the means whereby man may become conscious of his oneness with God (for it is always the Father seeking the son). Man cannot work his way or think his way into the kingdom of God. It is given to him by the good will of the Father toward the son. Man cannot of himself know God; but God is waiting with an infinite longing to know Himself through that man who will turn to Him and open the door of his consciousness of Him.

Man can formulate and reformulate his circumstances by his thoughts; but always he thinks within the confines of his own consciousness. Unless he is willing to turn and give his attention to something unknown and unexperienced, he will never receive new inspiration which vitalizes and redeems. Unless he is willing to wait before the Most High, he cannot become aware of the Presence, which is the only Reality. Through thinking, he can only rearrange thoughts and things that abide in the realm of unreality. It is not he who thinks who is greatest in the kingdom of God, but he who admits that he knows nothing and who is therefore willing to become as a little child and turn to the Father for instruction. Such a one receives the grace of God who "resisteth the proud, but giveth grace to the humble."

The grace or kindness of God is that which lifts man out of the "ocean of migratory death-bearing existence," and which itself overcomes any experience that can come to man.

Paul writes that by grace we are saved. He wrote these words in Greek to the Greek church at Ephesus on the south coast of Asia Minor. The Greeks were a sea-faring people, and the words would naturally suggest to them a rescue at sea; the bringing up of a helpless swimmer out of the ocean, setting him safely on a ship, and ultimately on dry land. The experience was a common one to the Greek sailors (as it was to naval pilots during World War II) and they knew what it meant to be saved. The comparison is illuminating. In a rescue at sea, nothing is changed. After the rescue, the ocean still remains where it was and the dry land is still in the same place. The only thing that has happened is that a person has been transferred from one place where he was helpless and uncomfortable, to another where he was safe, free, and at home. To be lifted up

by the Spirit, is a similar process. The world still remains what it always has been, and God remains unchanged; but the individual is lifted up out of the one into the other. He is delivered from the experiences that baffled him and threatened to swallow him up. He is established in a realm where he is safe and is free to be about this own business of stirring up the gift of God that is in him.

Grace, or kindness, is that which is given freely, graciously. When you do a person a favor, you do not expect anything in return. You confer the favor simply for the joy of doing it and it gladdens the heart of both the recipient and of you. What Paul wished to convey is that our salvation, which is our conscious oneness with God, is the result of just such spontaneous giving on the part of the Father. There is nothing that we can do to merit it, or deserve it, or earn it; it is given freely to everyone who will receive it. We might paraphrase his statement in modern terms: "Not by thinking will you become conscious of your oneness with God, but by the kindness of God that descends upon the upward watcher."

The Love of the Father is given freely; but it is also bought with a price. That price is the heart's attention, because that is the only track over which it can enter man's consciousness. The infinite grace of God is revealed to that man who lifts his heart (via his inner vision) unto the Father, and is obedient unto Him.

All that man can give to God is his attention and his obedience. If he gives the former sincerely, he will automatically give the latter. This is to give oneself, to be dedicated. What a man gives attention to, he gives himself to; when he gives his attention to God, he dedicates himself to God.

To the extent that a man lets go of self does he lay hold of God, though the Father is closer than breathing, and nearer than hands or feet. God does not withhold Himself from man, but man must be willing to return unto Him. In the parable of the prodigal son, the father loved the son with all the love that was possible, and he waited expectantly for the son to return. He did not go after the son to bring him back, for that would be violating the son's freedom. But, when the son eventually did return, the father went to meet him, rejoiced over him, and gave him the best of everything he had. So, God is waiting with an infinite Love for the son to tire of the husks of materiality, and to return to His house; but He will not coerce the son. He himself must take the first step. He may have to travel a long way before he sees the need to turn and retrace his steps; but when he begins the trek homeward he finds the way clearing, and eventually the Father Himself rushes out to meet him gladly.

The love of God works in and through the person who becomes empty of self that God may be all in all. To the extent that a person turns away from his limited self, can he turn to the Father, and to that extent only can he receive what the Father so freely offers.

The way of return is by way of the attention. It is a continuous process and is never completed until the son can say, "He that hath seen me hath seen the Father." To the degree that the on-goer perseveres in giving attention to God is he freed from selfishness, self-justification, self-seeking, and self-condemnation. As he is freed, the grace of God fills him and he is endued, or filled, with power from on High.

SPIRITICITY June 1949

INQUIRY

By Nell Truesdell

Why do I study Truth? Because I cannot refuse to apply myself to its mysteries. Truth touched me, and I was forced to abandon all that had gone before to follow after it. Once the response was made, there was no turning back.

You may ask, "How did you become interested in Truth?" I cannot answer, for I do not know. Suddenly I found myself reading metaphysical literature, then beginning a serious study of the principles set forth through this medium. Once I began to study, I could not stop, for there is no stopping place along the way. Twenty-five years have passed, and I have discovered in that period that, as progress is made, new vistas open before the soul-hungry, and I press on in the realization there is more to understand than ever before. With each step upward, an awareness grows within that to "know the Truth" is the only way to freedom, and that to love God with all the heart, soul, mind, and strength is the ultimate goal.

The simplicity of Truth is staggering. Understanding of Truth is not an accumulation of knowledge; it is an uncovering, an unveiling of "knowing" that lies deep within being. Once the student awakens to the simplicity of Truth, he ceases to strive to learn; he craves only to be still and know.

The intellect is a hard taskmaster. It does not surrender its post without putting up a stiff fight. Its passion is activity, and to waive that action in favor of resting the attention within is to court battle. Like an over active child, the intellect must be gently, but firmly taught to be still. Ultimately, it becomes willing to cooperate once it understands the purpose intended. The intellect will always respond to intelligent direction. To be intelligent about the things of the spirit commands its respect and obedience.

God is found in the midst of consciousness. "God in the midst of thee is mighty." The center where man consciously meets God lies in the heart. Steadfast willingness to locate this place is a "must." The issues of life come out of the heart. The attention of the mind (consciousness) must rest in that Secret Place within, and it must wait there until it becomes aware of the Father. As awareness increases, it rises upward until an uprightness is participated in that seems to consist of One only, the Presence of Almighty God.

In such a devotion, the intellect simply serves as a "storage place" for the remembrance of having communicated with the Livingness that is Love - the pure Love of God that passeth mortal understanding.

God is a known Fact, not a theory. He is not some deity to petition for things. He is the Father - our Father, as Jesus Christ reported.

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

JUNE 1949

1. Call, and the Lord shall ANSWER.
2. BLESSED BE the Lord.
3. CREATE in me a CLEAN heart.
4. DELIVER me in Thy righteousness. *
6. We ENJOY great quietness.
7. The righteous shall FLOURISH.
8. Oh how GREAT is Thy GOODNESS.
9. HEAR, O Lord, and HAVE mercy upon me.
10. Nothing shall be IMPOSSIBLE.
11. The JUDGMENTS of the Lord are true. *
13. Thou hast KEPT me alive.
14. By the Word of the LORD doth man LIVE.
15. What MANNER of MAN is this?
16. Build the house for my NAME.
17. ON Thee do I wait all the day.
18. God is a PRESENT help. *
20. QUENCH not the Spirit.
21. Bring forth the best ROBE.
22. STAND upon thy feet, and I will SPEAK unto thee.
23. In THEE, O Lord, do I put my TRUST.
24. Thy right hand UPHOLDETH me.
25. The VOICE of the Lord is powerful. *
27. WALK in all His WAYS.
28. Thou hast taught me from my YOUTH.
29. Let the children of ZION (peace) be joyful.
30. Thou art my God forever.

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