

FATHER

By Alden Truesdell

In the early Scriptural records we find that the men who have been honored with the title "father" were themselves recipients of honor from a Higher Source. Abraham has been honored through centuries as a Patriarch, but his outstanding trait - his staunch Faith - was a gift of God.

When Abram was ninety-nine years old, the Lord appeared to him and said, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. ... Thou shalt be a father of many nations." Then God changed his name to Abraham; "for a father of many nations have I made thee."

We shall pass over Abraham's successors, Isaac, Jacob, and Joseph to come to Moses, the man who fathered the Israelites and made of them a great nation. However, not until Moses had been put through many tests did his people recognize his paternal interest in their welfare. How the Lord fought for the Israelites under Moses' leadership is one of literature's epics. When Moses was instructed to lift up his rod, stretch forth his hand, and direct the children of Israel to move forward over dry ground through the divided waters in the midst of the sea, as the Egyptians followed in hot pursuit, it was the beginning of many miracles that commanded the respect of the Israelites for their leader. He guided this large group of people in their escape from an oppressive bondage; and, throughout the years of their wanderings in the wilderness, he demonstrated that his interest in their welfare was for him a rugged experience.

When Moses and Joshua returned from the Mount, after Moses had received the Commandments, the people, under Aaron's hand, were dancing about a golden calf and singing with joy. "And he (Moses) took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. ... And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." After much suffering, Moses again talked with the Lord and said, "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he (the Lord) said, My presence shall go with thee, and I will give thee rest."

We touch on these two great men through whom God worked, and who were honored with the title of Patriarch, to bring forward the idea that in their times a man had to do something unusual, something magnificent, to earn the title. Decisions had to be made at critical times; executive abilities were called into expression in unstinting measure. As we scan the many events in their careers, we see that their way was not always easy. Perhaps the primary ability such called-out ones were forced to exercise was an indifference to criticism. "The children of Israel murmured against Moses." (Many years ago, the man who instructed me in the art of becoming an executive told me that an executive was like a big dog standing serene while all the little dogs snapped at him and at each other round about him.) Studies of the fathers of the many movements and projects in the upswing of the race reveal them to have been

geniuses in personal practice, adepts in arbitration, and experts in public and private relations.

Today the race fathered by Abraham and liberated by Moses takes pride in being descendants and followers of such sterling characters. However, for the most part, these people and all people worship with the expectation that God will provide them with still other faithful earthly characters who will be talented law-givers and messiahs imbued with divine executive potentialities. For the ages have revealed that most worshippers desire to receive by proxy, through some rugged pioneering soul willing to become the agency through whom God works, the spiritual privileges peculiar to the sons of God. This is good, except of the fact that the wise Father in Heaven is interested in the development of the individual child rather than in the spectacle of an overburdened genius making the vicarious atonement, or putting on a one-man show.

How many sons of Abraham aspire to develop the Faith required to father nations? How many followers of Moses incorporate the Mosaic Law into their consciousness to such an extent that knowledge of that Law frees them and their people from foolishness and ignorance? It is enough for them to claim the lineage to such forebears.

With all due respect to such sterling characters, we are forced go on to higher and finer concepts of fatherhood. God is interested in you and in me. God expects us to give as good account of ourselves as did Abraham, Moses, and Jesus. The potentialities are implanted within each one of us; for the capacities of the Creator, built into His image and likeness, exhibit as the children of men in this world.

As we examine the doctrine of Jesus, we are impressed by the concept of spiritual fatherhood characteristic of His teaching. Like an ambassador from some friendly nation, He assumed that His credentials would be received by the people to whom He presented Himself and that the Sovereign Ruler He represented would be honored. As an emissary who visits a foreign country does so in the interest of his native land, so Jesus came to earth (among the Jews: for they were the one nation on earth that looked for a Messiah) to do the will of His Father in Heaven. In so doing, He gave the race such a word picture of the Heavenly Patriarch that all religious dogma that claimed to honor Him was affected and changed, and all vain philosophy was confounded. This most fabulous Character presented a fabulous concept of a fabulous Creator.

We remember that, when Jesus was baptized by John, the Spirit of God, descending upon Him like a dove, said, "This is my beloved Son, in whom I am well pleased." This established Jesus' divine origin. However, not long thereafter in His Sermon on the Mount, He extended this prerogative to other men when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill." When He advised men to pray, He said, "Our Father which art in Heaven." He further instructed His listeners not to pray like the hypocrites who stood in the synagogues and in the corners of the streets, that they might be seen of men. "But thou, 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."

He admonished all who had ears to hear to do the will of the Father. And He said that whoever did the will of His Father was his brother, and sister, and mother.

Never in all history has a ruler or a parent received such tribute as this Man paid to His Father, our Father. Like a good ambassador He filled His communications with His Sovereign with the utmost respect and a most glorious gratitude. He explained His seemingly peculiar relation with the Father in these words, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

Jesus' works demonstrated His authority as plenipotentiary from the Realm of Spirit; but He insisted that He did nothing of Himself "but the Father that dwelleth in me, He doeth the works."

Surely every normal person must want to believe in a relationship such as that experienced and expounded by Jesus, the Son of God. Who would not, gladly accept a Father whose pleasure it was to give His children the Kingdom? And who would not respond to Him who linked all mankind as brothers in His statement, "Call no man your father upon the earth: for one is your Father, which is in Heaven."

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SPIRITICITY June 1950

BE STILL AND KNOW

By Mary A. Livonius

I AM the loving Presence within your heart, a gently flowing spring of Life. My two channels are Love and Law, through which your whole being is blessed. Respond now to the divine command, "Be still, and know that I AM God."

Be still, knowing that I keep watch over you. No possible harm can come to you; for you abide under the protecting shadow of My care. In My Presence you are never alone. Every problem of your outer existence serves to point your gaze inward and upward to Me.

Be still in the place of fearlessness, where the darkness is past and the true light shines. I AM the living assurance that all things are working together for your good. My promises are the true law of all life. I have ways that you know not, whereby I show My Love. I know your good and bring it to you.

As you abide in inner stillness My Life within you carries you into fuller expression of Me. You have but to take one step in My direction, and immediately all the unseen Power of the universe cooperates with you to sweep you from the shallows of human thought into the depths of My Knowing within you, where you may cast your net to draw up abundant supply of all Good. I AM Wholeness. I AM Joy. I AM Supply. I AM intelligence. I go before you to make straight your path. No fear can abide in My Presence.

Quietly wait upon Me, and know that you are served; for all that I have is yours. Your destiny as My son is fulfilled in the recognition of our at-onement.

Nothing has ever lessened your true worth; for I behold you always as a revelation of My Self. You are free from all mistakes. Loose them and let them go; for I make all things new.

My Wisdom gives you knowledge of My approval. Agree with Me, and free the Spirit within you to do its perfect work. Live anew in the awareness of My Presence, where no fear, lack, worry, or illness can obtain. Enter into your closet, and shut the door. You are restored to the image and likeness that was yours in the beginning, and you live forever in the awareness of My Presence.

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SPIRITICITY June 1950

THE CONTRIBUTION OF SAMUEL TO THE RELIGION OF ISRAEL

By Robert Applegate

The outstanding characteristic of the Hebrew nation was its capacity to produce great leaders in times of national distress. In the midst of the Egyptian captivity, there arose a Moses to act as deliverer; in the time of Philistine oppression, a Samuel to unite the people; in the crisis of Assyrian aggression, an Isaiah; in the period of Babylonian captivity, a Second Isaiah; and, finally, after three hundred years of Greek and Roman oppression, a Jesus of Nazareth. In this paper we shall be concerned with the second of these men of God, who truly deserves to rank with the rest of them.

Samuel was a link between the period of the judges and that of the monarchy. He lived during a time of crisis for the Hebrews, when their very identity was threatened by Philistine aggression and when the old forms of administration were proving inadequate; a time also of religious and moral decay. Samuel, in this critical period, was not only a rallying point for the distraught people, but also a bringer of order out of chaos, an inaugurator of a new regime, and a guide and exemplar to a higher religious idealism. His contribution to the history of Israel can perhaps best be illustrated by a cento of quotations from the Old Testament illustrative of the conditions before, during, and after his ministry:

In those days there was no king in Israel; everyone used to do as he pleased. -- the word of the LORD was rare in those days; there was no frequent vision. -- Samuel grew, and the LORD was with him, and he let none of his words fall to the ground. All Israel from Dan even to Beersheba knew that Samuel was one accredited as a prophet of the LORD, since the LORD continued to reveal himself in Shiloh; for the LORD revealed himself to Samuel. -- The LORD has sought out a man after his own heart, and the LORD has appointed him a leader over his people. -- David was thirty years old when he became king, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three

years over all Israel and Judah. ... Thus David kept on increasing in power, for the LORD of hosts was with him. ... And David realized that the LORD had established him king over Israel; for his kingdom had been exalted for the same of his people Israel.

Samuel, of course, was not alone responsible for the supplanting of the judges by the monarchy, the firm establishment of that monarchy under David, and the accompanying deliverance from the Philistines; but he was instrumental in bringing these changes about; and thus he was, in a real sense, a savior of Israel.

The sources for the life of Samuel, except for brief notices, are contained in the first book that bears his name. Included in this account, however, are more than one thread of narrative. The earlier source (designated A by James, S1 by Smith) comprises I Samuel 9; 10:1-16; 11; 13; 14. The later account (James, B; Smith, Sm), which is marked by antipathy to the monarchy, is contained in I Samuel 7:3-17; 8:1-22; 10:17-27; 12. This account was written about 750 B.C. It is homiletical and priestly in tone, and is not relied upon by scholars for historical information. Concerning the narrative of Samuel's birth and youth contained in Chapter 1 through Chapter 4, inclusive, there is no agreement among the scholars, but that need not concern us here. Chapter 15 and the story of the anointing of David in Chapter 16 are usually assigned to the later tradition; but, according to James, the former contains "a credible early tradition." while in the latter, "There is nothing impossible in what it tells." The mention of Samuel as leader of the ecstatic prophets in Chapter 19:18-21 is usually assigned to later prophetic tradition, but the connection of Samuel with these religious fanatics is probably fact. Finally, the death of Samuel is mentioned in Chapter 25:1.

Samuel is represented in three major roles in the crucial transitional period of Hebrew history: (1) as judge, priest, and rallying point for the distressed people following the destruction of Shiloh; (2) as founder and guide of the early monarchy; and (3) as prophet and founder of the great succession of prophets.

It is mainly in the later source that Samuel appears as judge and national priest. In this narrative he is judge, both in the sense of a national leader and in that of a person concerned with litigation. It is he who rallies the people after the destruction of Shiloh and by his intercession brings about a major defeat of the Philistines. In his capacity as an arbiter of disputes he makes an annual journey through the cities of Israel.

Now Samuel judged Israel all the days of his life. He used to go around as often as once a year in succession to Bethel, Gilgal, and Mizpeh; and he used to judge Israel in all these places. The end of his circuit was Ramah, for there was his home; there too he judged Israel; and he built there an altar for the LORD.

He also acts as an unofficial high-priest, who intercedes continually on behalf of the nation. As Dean Kirkpatrick points out, we do not hear so much as the mention of a priest from the time of the Battle Of Aphek until the middle of Saul's reign. The priesthood seems to have been brought into disrepute by the conduct of Eli's sons and the destruction of the sanctuary, and Samuel is portrayed as in his own person superseding the institution for a season. These

notices, however, are late; and the more reliable presentation of Samuel is that of a prophet and king-maker.

(To be continued next month.)

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SPIRITICITY June 1950

AN EXAMPLE IN OBEDIENCE

By Nell Truesdell

"Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing."

This is a drama of unparalleled scope. A man, blind from birth, was able to see because Jesus purposely selected him from a score or other blind people, applied clay pack to his sightless eyes, and said, "Go, wash"; and the man obeyed. The desire to see did not heal him; the clay did not heal him; but his forgetfulness of self, to the point of complete obedience to the Voice of authority, opened the way for the healing to be consummated. Jesus Christ was the channel through which the healing flowed from God, and the man's instant response to Jesus' command, made the healing effective.

As the blind man, rushing to the pool of Siloam, took his burden with him, so we cannot leave our burdens with others, or drop them behind us. As he washed and sightless eyes were made to see, so our obedience to the will of God shall dissolve all burdens in the waters of Healing Mercy. We will come forth seeing.

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ANNOUNCEMENT

COLLEGE of METAPHYSICS

July 8 through July 15

Daily Classes, Prayer,

Creative Activities,

Nightly Address

Now is the time to plan to attend and to make reservations. Please let us know in advance when you expect to arrive and how long you plan to stay.

Thank You

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

JUNE 1950

1. Thou ANOINTEST my head with oil.
2. He that BELIEVETH shall never thirst.
3. My CUP runneth over.
5. Our God shall DELIVER us.
6. EVERY word of God is pure.
7. The wellspring of wisdom is as a FLOWING brook.
8. GATHER yourselves together.
9. HEAR the word of the Lord.
10. Be INSTANT IN season.
12. Sing for JOY of heart.
13. His KINGDOM ruleth over all.
14. Thou art my LAMP, O LORD.
15. MERCY and peace (are) from God.
16. I am called by Thy NAME.
17. Do ye more than OTHERS.
19. While I live will I PRAISE the Lord.
20. Thy word hath QUICKEN Me.
21. The Lord shall REWARD thee.
22. Let my prayer be SET forth before Thee as incense.
23. The words of the Lord are TRUE.
24. He that heareth reproof getteth UNDERSTANDING.
26. I saw the VISION of God.
27. Blessed is he that WATCHETH.
28. The Lord is with YOU.
29. Come with singing unto ZION (center of peace).
30. The things which are impossible with men are possible with God.

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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.