

THE FATHER

By Alden Truesdell

MOTHERS MAY feel let down on Mother's Day when a sermon deals with the soul, rather than with the self-sacrificing service that they give as the mothers of their broods. Just so, the father of a family may expect laudation for what could be called "fatherhood conduct," and have to settle for a discussion of the One Paternal Principle. This is because Jesus Christ told us: "Call no man your father upon the earth: for One is your Father, which is in heaven."

On Father's Day and Mother's Day the press, television, and radio pour forth lavish but well-earned praise of parents. We join in the praise of all good parents, but we shall point to That which provides them with the wherewithal that they bestow upon their children and furnishes them with the wisdom to use provision well.

Frequently the birth of a child has been the turning point in the parents' economic status. For the infant is not a bankrupt, even though it has no visible means of support. We know of a case where a baby was born to an impoverished couple; and at almost the moment of birth, the husband sold, for \$50,000 cash, an invention, which until then, he had unsuccessfully offered to every possible buyer. In other similar cases, miracles of provision appeared to meet the demands of the moment. So the child brings its own supply; and all supply comes from the Father.

The Heavenly Father whom Jesus Christ revealed is much more real than any earthly parent. Since Jesus Christ is the Example for the race, each individual would do well to cultivate the attitude of Christ - if only for his own well-being. Jesus said His entire success depended upon doing the Father's Will. He said also that anyone who does the Will of this Father in Heaven is His brother and sister and mother.

Any man who will devote himself to God, as Jesus did, will demonstrate Divine Sonship. But we can "demonstrate" only that which is already established. John wrote: "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 (when He shall be revealed in us), 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."

Mankind needs such a Father as Jesus revealed. We live and work better under such a benevolent Paternalism. This is the Paternalism the race is seeking, as it sets up its heroes and leaders. This is the Paternalism youth is seeking, and too often missing.

There is a Father who accepts full responsibility for all His children. They need only return to the Father's House, which is within. "I in them," said Jesus to His Father, "and Thou in Me, that they may be made perfect in One."

SPIRITICITY, June 1962

PAUL'S LETTER TO THE ROMANS

By Robert Applegate, Jr.

(Continued from last month)

EVERYONE IN TRUTH wants to know what to do. The question "What should I do?" comes to us naturally after we have caught an inkling of the gift that has been given to us. It is at the end of his letters that Paul gives us his instructions about what we should do, on the basis of his understanding of the Good News. We might consider his words, for they are not those that men usually give out as Christian instruction.

In Chapter 12 of his letter (translated last month) he deals with our approach to God, to our fellow men, and to the ministers of God. In Chapter 13 (translated below) he takes up the questions of our relation to the government and of vegetarianism, which were live issues then as now. And these questions open out into the whole problem of religious prohibitions.

Paul writes:

EVERY PERSON must be obedient to the established authorities, for there is no authority except that which is permitted by God. The authorities are part of the Divine Providence; therefore he that resists authority resists the Providence of God. And they that resist will bring a nemesis upon themselves.

Do you want to have no fear of the authorities? Then do what is right, and you will be commended for it; for they are instruments of God - for your benefit. . . . It is for this reason that you pay taxes, for the authorities are instruments of God established for this purpose. Give to everyone what is due to him: taxes to whom taxes are due, respect to whom respect is due, honor to whom honor is due. You really owe nothing to anyone - except to cherish one another; for he who cherishes his neighbor keeps all the Teaching. For all the Teaching - "You shall not commit adultery, you shall not kill, you shall not steal, you shall not lust," and all the rest - is summed up in this one sentence: "You shall cherish your neighbor as yourself." Such cherishing produces no hurts; so it is the sum of the Teaching.

Know what time it is; for it is time for you to awake from sleep. Our deliverance is now closer than when we first believed. The night is now nearly over; the Dawn has come near. So put away the works of darkness and put on the clothing for the day. Conduct yourselves decently, as you would in the daylight - not in partying and drunkenness, not in fornication and incontinence, not in quarreling and envy. Rather, put on the Lord Jesus Christ and make no provision for the flesh, to satisfy its desires.

Receive him who is weak in the faith, but not for argument. One person believes that he may eat anything, but the person who is weak in faith eats only vegetables. He who eats anything must not despise him who does not eat; he who does not eat (meat) must not judge him who eats, for the Lord welcomes him. Who are you that you should judge the slave of Another? He stands or falls before his own Lord. And he will stand, for the Lord can make him stand.

One person judges every day the same; another distinguishes between days (i.e., he regards the Sabbath or the Lord's Day as special). Each one must be satisfied in his own mind.

He who observes a special day observes it to the Lord. He who eats, eats to the Lord; for he gives thanks to God. He who abstains, abstains to the Lord; for he gives thanks to God.

For none of us lives to himself and none of us dies to himself. If we live,
we live in the Lord; if we die, we die in the Lord. So whether we live or die, we belong to the Lord. It is for this reason that Christ died and now
lives - that He might be Lord both of the living and the dead. But, you, why
do you judge your brother? And, you, why do you despise your brother?
For we shall all stand before the judgment seat of God, for it is written:

"As I live, says the Lord, to Me every knee shall bow, and every tongue shall acknowledge God." (Isaiah 49:18)

So every one of us will give an account of himself.

We must no longer judge one another, but rather judge this: that we do not put an obstacle or a stumbling block in front of our neighbor.

I believe - I am certain in the Lord Jesus - that nothing is dirty in itself.
But if anyone thinks something to be dirty, then to him it is dirty.

Do not, for the sake of food, destroy that brother for whom Christ laid down His life. For the Kingdom of God does not consist of food and drink, but of goodness and peace and joy in the Holy Breath. He who in these things serves Christ is pleasing to God and approved among men. Therefore pursue the things that lead to peace and the building up of one another.

All things are permissible, but it is wrong to eat in such a way as to offend
another. . . . The faith that you have, have it to yourself before God.

Fortunate is he who does not condemn himself in what he permits to himself.
He that makes distinctions, if he eats (meat), is self-condemned. His action
does not proceed from faith. And everything that does not proceed from faith is error.

To Him who can strengthen you, to God, who alone is wise, be glory to all eternity through our Lord Jesus Christ! Amen.

Is this all clear? There are a few points that I should like to comment on. First, when Paul refers to "time," he does not ever mean a fixed point in time, a calendar date. When anyone reads these words and accepts them, it is then time for him to awaken. For to believe that we are material beings in a material universe is to be asleep. Time itself is not real; it is a belief in

man's imagination. (Even the physicists tell us now that there is no such thing as absolute time, and that even physical events cannot be pictured as occurring in time.) The "fullness of time" is now.

Paul uses the contrast between men's ordinary daytime and nighttime activities as a metaphor to bring home to his readers how they should dispose themselves. Just as it is at night that men do the things they are ashamed of; while they behave themselves during the day; so, he says, we should order our thoughts and our desires as though we were standing in the full light of Truth, as though we were in the Presence of God - as we are. Just as a person puts on decent clothes for his daytime activities, so we are mentally to "Put on the Lord Jesus Christ."

Paul's teaching about religious prohibitions is, I think, clear. He sums it up in his letter to the Corinthians; he says: "All things are permissible to me, but not all things are profitable; all things are permissible, but I will not be a slave to anything."

It is the condemnation of others and the giving of offence that we must abstain from.

Our relation to God, Paul says, is that of slave to master (i.e., we are owned by Him), and it is before his own Master that each one stands. To modern ears this carries an unwelcome connotation of servility; but Paul knew that man is a slave to something - either of his lower desires or of God. To establish his authority, Paul frequently referred to himself as a "slave of Christ." It was a title of honor, which put him in the line of the prophets, who called themselves "slaves of God."

The picture of God as a harsh Judge has often been tragically regarded as more than a picture. But to the Jews, a judge was a deliverer, who rescued the oppressed from unjust persecution. The "judgments of God" were His acts of deliverance, as when He brought His people out of Egypt and continued to deliver them from their enemies who pressed in on every side. So to "stand before the judgment seat of God" is to receive deliverance from all that oppresses us. Our oppressors are our own negative attitudes. So the promise that Paul is giving in his quotation from Isaiah is that everyone will be delivered and set free from all negation.

The universal acknowledgment of God, which means freedom for all the acknowledgers, is the goal towards which history is moving. We cannot always see progress in the immediate picture; but in the span of recorded history, we can see it.

(To be continued)

SPIRITICITY, June 1962

REINCARNATION OR REBIRTH?

By Nell Truesdell

WE MAY PERCEIVE a distinction between existence and Be-ing. Existence is a transient experience in the world. Be-ing IS - and Be-ing is eternal.

Existence refers to an outer mode or aspect of aliveness that is observable because it is embodied in a definite place; and the embodiment is capable of remaining alive in the world for a certain length of time: for example, man exists in the world between birth and death.

Be-ing is the invisible enlivening Agent (not discernable by the intellect of unawakened man) that is forced into manifestation into a world under the law of procreation. Be-ing is the livingness of all creation on all planes (mineral, vegetable, animal). Though formless, Be-ing assumes the form of anything that embodies It.

Not until man awakens to a consciousness of Be-ing does he realize how temporary his residence is in this world and that his physical - mental - emotional existence is neither real nor permanent.

Through the ages man has sensed his limitations, but few men have been able to rise above the grip of mortality. And only One Man has succeeded in revealing to humankind the Way out of illusion. Our teachers, masterful in their impact upon great numbers of people, have inspired men to better their state of existence in the world; but Jesus Christ alone proved to men that existence in the world is not man's objective.

"I pray not for the world, but for them which Thou hast given Me; for they are Thine.

. . . They are not of the world, even as I am not of the world."

Long before we are able to think logically, we follow blindly the pattern of existence that our progenitors lay out before us. Innocently, we set our feet in their path; and as we grow from infancy to adulthood, they assure us that when we reach maturity we shall be secure. Trustfully, we gaze toward, and feel after, the mature state in the belief that it (of itself) holds and will deliver the fulfillment of all our dreams. But after having covered the distance between infancy and adulthood, we discover to our dismay that maturity does not hold the answer to life as we had anticipated. At this point of failure nearly everybody starts to sink sorrowfully into telluric forgetfulness.

The body of flesh is recognized as the reality of every newborn child, and characteristic likenesses to its parents and grandparents are observed. Thus, from its first breath in the world, a child is tagged with the insignia of death. Nobody appears to be able to convey to the baby the fact that it is an immortal Be-ing created in the Image and Likeness of God.

However, we who are pondering the truth of Be-ing see that our existence in the world is but a short experience in but one stage setting; that we may progress from one area of action to another much as actors shift from scene to scene within a play; that this existence offers us the opportunity to choose between entering the Kingdom of God or falling back into the kingdom of this world.

"Marvel not at this," said Jesus: "for the hour is coming, in the which all that are in the graves (entombed in mortality) shall hear His voice, and shall come forth; they that have done good (i.e., they that have heeded), unto the resurrection of life: and they that have done evil (i.e., refused to heed), unto the resurrection of damnation (i.e., shall again condemn themselves to the futility [hell] of reincarnation in the world)." (See: John 5: 28- 29)

If a person decides to move toward the Kingdom of God, he has an infallible Guide to escort him every step of the way. That One is Jesus Christ. The first step that He will tell a man to take is "Repent!" (About face!)

In orthodox religious practice, for a man to "repent" means that he must reproach himself for his past conduct - his sins. Regret, remorse fill his feeling nature with pain; and the mental distress that follows may upset his normal balance. Usually, however, after he has lamented for a short while, his tears of sorrow will wash away any sense of guilt, and the qualms of conscience will cease. And he will sin again.

But the "repentance" that Jesus Christ advocated has little to do with the emotions. He meant that a man must be willing to change the direction of his attention; that he must turn about and face in another direction; that he must close out an old order of existence and prepare to enter a new and different experience, which will be unlike anything that he has hitherto consciously known.

This point of response brings one to the second step in the Master's program: "Except a man be born again, he cannot see the Kingdom of God." Here Jesus Christ stresses the need for an adult to return to that point in consciousness where he is like a newborn baby whose Be-ing (as yet) is undefiled by self-consciousness. "Marvel not that I said unto thee, Ye must be born again," Jesus Christ said to an adult.

The new birth, which the Master announced, must be achieved by a person in his own consciousness. Age does not matter. Response to spiritual awakening does.

All who seek the Kingdom of God must understand the distinction between rebirth and reincarnation. Reincarnation is nothing more than a migration from body to body - from existence to existence in the world. It is a repeated transition that reflects a man's progression or regression in consciousness. (This statement does not imply transmigration, a term that suggests a movement downward from a human being to a lower animal order.) The transition of reincarnation (human birth) follow the pattern of human self-direction by which Be-ing embodies as a child who exists in the world. This is accomplished under the law of generation to which parents lend their bodies.

Reincarnation is a migration of consciousness. Rebirth a change in consciousness. In either choice the person must become as a little child; but in rebirth a person's consciousness of his spiritual Be-ing supplants his old consciousness of personal existence. He accomplishes this miracle by repentance - he sets his attention on God and is "born again."

Because the adult who is steeped in the ways of the world has great difficulty in putting off the old man, he must train himself to abide consciously in the Presence of God; he must call upon the Name of Jesus Christ; he must be willing to receive the ministrations (enlightenment) of the Holy Spirit.

While the process of spiritual rebirth is not easy in any sense of the word, paradoxically, it is the only easy way of life. For life in the world leads to frustration and death (the wages of sin); while the Way of Spirit leads to peace and eternity.

Jesus was born into the world as a human child. He lived the ordinary family life of His day as a lowly citizen of Galilee; earned His daily bread by working as a carpenter; at certain times He was impressed into service (as were all other young Jews in Palestine) by the Roman Officials. But, after He had fulfilled every demand of family, religion, and government, He turned His back on all; was baptized of John; tested by God in the wilderness; and, after having proved Himself, set about doing His Father's business. Countless indignities were heaped upon Him by His contemporaries who had not yet awakened to their spiritual status. He was crucified, died, and was buried, just as ordinary men had been crucified, had died, and had been buried. But the difference between Jesus Christ and other men was that He had moved into His status of spiritual Be-ing while they had chosen to remain conscious of their worldly human existence.

Jesus Christ knew God, and He knew that God was His Father. He knew that God is the Father of all mankind, and that all men carry the heritage of godliness within their consciousness. He told men that now is the time to repent - "the Kingdom of God is at hand"; and He said that a man must be born again to be able to enter that Kingdom.

We who have awakened to the destiny of our true Be-ing need no longer be confined to the limits of repeated reincarnations. Existence in the world may be pleasurable to the worldling; but it is hell to the called-out ones. To escape this hell we must apply ourselves to the Principle of our Be-ing. The steadying influence of Jesus Christ will sustain us; for we know that He did what we hope to do.

"No man can come to Me, except the Father which hath sent Me draw Him," He said. "He that believeth on Me hath everlasting life."

Alphabet Of
DAILY MEDITATIONS
For Every Week Day of the Month

JUNE 1962

1. ARRAY thyself with glory and beauty.
2. Whosoever BELIEVETH that Jesus is the Christ, is BORN of God.
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4. Be of good COURAGE.
5. DECK thyself now with majesty and excellence.
6. I will make thee an ETERNAL EXCELLENCY.
7. Be ye therefore FOLLOWERS of God, as dear children.
8. I will be GLAD in the Lord.
9. God HIMSELF shall be with them, and be their God.
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11. The INSPIRATION of the Almighty giveth them understanding.
12. The lips of Knowledge are a precious JEWEL.
13. KNOW ye that the Lord He is God.
14. Walk in LOVE as Christ also hath LOVED us.
15. Behold, what MANNER of love the Father hath bestowed upon us.
16. Beloved, NOW are we the sons of God.
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18. It is He that hath made us, and not we OURSELVES.
19. The flash PROFITETH nothing.
20. It is the Spirit that QUICKENETH.
21. Be RENEWED in the spirit of your mind.
22. He SHALL STRENGTHEN thine heart.
23. Be ye THANKFUL.
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25. UNDERNEATH are the everlasting arms.
26. The VICTORY that overcometh the world (is) our faith.
27. WAIT I say, on the Lord.
28. Lord, Thou hast taught me from my YOUTH.
29. Be glad, ye children of ZION (peace), and rejoice.
30. In such an hour as ye know not is the Son of man cometh.

"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."

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