

THE KINGDOM OF HEAVEN

By Alden Truesdell

"THE KINGDOM OF GOD cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the Kingdom of God is within you."

The Kingdom of God is an awareness of the Goodness of God. Most of us have heard this before; yet no description or explanation of the Kingdom of God can ever do it justice, any more than a complete word picture of God can be drawn with many well-chosen words. We can only point to the Kingdom and advocate the seeking of it.

It would almost seem that Christians dread having to face the Kingdom of God, since they are so diligent in postponing their entrance into it until after death. For although there is no justification for doing so, Christians still cling tenaciously to the theory of an after-life. Would it be out of order to refer to these Christians who accept as the fullness of the teaching only the outer descriptions of the Christ Advent as "amateur Christians"? May they not be likened to children in a Christ kindergarten, reading cartoon strips depicting certain devout and holy characters?

"When I was a child," says Paul, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." When Paul was childish in religious matters he was as destructive as some of our modern vandals. He endeavored to suppress and destroy the very thing he later knew to be the most valuable thing in life, just as most Christians try to ignore and to deny the Christ within themselves - even though Jesus Christ said, "I in them."

A popular concept of Heaven is a place peopled by all those we refer to as "loved ones who have been called to glory." These we say "have passed to their reward." Once the mortal life and mortal spirit have passed out of a body, it becomes easier and easier to ascribe divine traits to the possessor, or loser, of the body.

It is convenient for us to relegate our responsibilities and rewards to a distant future. But if it is the Kingdom of God we are seeking, we would do well to look for it where it is, which is "at hand" - right here, right now - within.

If the Kingdom of Heaven were peopled by all the angelic souls of our loved ones, how would we account for such a statement as, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven"? This would seem to indicate an exclusive area, where only one Person has had enough merit to be eligible to enter. But, in the ultimate, that Son is the Reality of each aspirant to the Kingdom. For, as it is written: "We all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory"; 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." We are all to be restored to our original state of glorification.

Jesus prayed that they who would hear His word might be with Him where He is and behold His Glory. But whoever does behold the Glory will be transformed by it and transmuted into it. That is why "there shall no man see Me, and live (as a man)" - for if anyone sees God, he becomes God. Thus many run in the race, but only One is victor.

We must believe in God and His Kingdom, for "without faith it is Impossible to please Him." Then we find that if we are seeking to know God and the Spiritual Reality, God Himself is seeking us. "For the Father seeketh such to worship Him."

We cannot see Spirit and we cannot see Truth, but we are aware of Their presence and Their expression. We cannot see Love, and yet its effects make it obvious. And we know that "God is Love." We remember that when Jesus was asked which commandment is greatest, He said: "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The Kingdom of God is the Kingdom of Love, and entrance to it is gained only through love. The Kingdom of God is not goody-goody or sanctimonious or self-righteous. The Kingdom of God is the Kingdom of Joy, and all who are joyous are candidates for admission. "Delight thyself also in the Lord," we are told, "and He shall give thee the desires of thine heart."

Anyone who denies or rejects any of the fruits of the Spirit is rejecting the Kingdom of God. Whoever says, "I am sick," is refusing this "pearl of great price"; for God is Wholeness and Health; and there is no such thing as illness in God or in His Kingdom. Whoever says, "I am weak," is denying the Kingdom of God; for God is Strength. Such a one should say, "I am strong in the Lord and in the power of His Might."

Whoever hates is sabotaging his own sonship to God and refusing entrance to the Kingdom. Whoever loves is promoting his divine welfare. Whoever loves is nurturing his own Christhood and is entering into the Kingdom of Love, of Joy, of Peace - the Kingdom of God. "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

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With this MARCH 1958 ISSUE
S P I R I T I C I T Y is eighteen years old
We Thank All Our Friends For A
HAPPY BIRTHDAY

SPIRITICITY March 1958

WAYS TO DEMONSTRATE

By Nell Truesdell

OF THE THREE ways to demonstrate what a person believes to be necessary to his welfare, one way only is free of penalty - the right way.

On the outer rim of consciousness a person may either circumvent circumstances or physically wrest from somebody else what he wants for himself. Such action is akin to that of a smart dog taking from another smart dog the bone that both want. In the scuffle, the winner may be badly bitten and, later, die of rabies; or, while gnawing happily on the bone, he may choke on a sliver. But any possibility of disaster will not concern him while he goes after what he wants.

Among man, competition with its attendant quarrels, discords, and clashings mercilessly exacts its toll without consideration of life itself.

Moving a little deeper into consciousness, a person may make demonstrations by utilizing to advantage his mental processes. He will hold the thought - will back up his desire for something that he wants with an intensely held clear mental image that will force the universal Substance to materialize into the thing that he wants. This way of demonstration is as full of peril as the first mentioned, because eventually results will expose a hidden price tag that may prove grievous to bear. We marvel that this is the approved method of demonstration taught and practiced by nearly all practitioners and students in the metaphysical field. The following true story will illustrate the futility of this method.

A woman wanted a home. She spent many days in the public library where she searched out the word "home" until she had saturated her consciousness with it. This woman had a fine husband and several grown children; still she was searching for a "home." A contractor, whom she chanced to meet, agreed to finance and build five houses on her lots with the stipulation that both parties were to share the income from rents until the costs of building had been paid. However, the great depression set in while the houses were under construction, and when they were completed they could not be rented at any price. The assumed indebtedness was so great that the woman lost her property. With her dream shattered, she died. Of course, this woman never really understood the true meaning of "home." But that did not stop her determination to demonstrate. She had interpreted "home" as personal richness, affluence, pride of ownership, instead of as a haven, a place of refuge for a meaningful life for herself and family though their residence be rented rooms or a fine house.

An extreme case? Not at all. The willful determination to demonstrate any human desire is always accompanied by a price out of proportion to the benefits supposed to be gained. The attempt to force the will-less Substance into willful mental molds is hazardous. Though it is the nature of universal Substance to manifest according to the pattern of the molds that man's will devises - as jello takes the form of the vessel in which it congeals - the catch is that man's mental images are never sufficiently perfect to guarantee perfect demonstrations. Conceived by human desire and shaped under pressure of personal will, the mental images are always fallible and full of error.

Man's belief that things of the world give satisfaction has been disproved through the ages. Any thing in the world gained through desire, whether it is more knowledge or more possessions, is but another burden that must eventually be cast off. The accumulation of burdens causes suffering, and suffering may be traced to man's ambitious striving to get things. The vicious circle imprisons man, and his promising desires prove to be nothing but deadweight.

There is much controversy in the metaphysical field as to whether or not it is right to visualize desires and so get them into usable form. Some ask, "Why have a mind?" One prominent minister said, "A man would have to be Jesus

Christ to demonstrate without taking thought" - and this in the face of Jesus' teaching, "Take no thought for your life, what ye shall eat, . . . drink, . . . put on."

Anxiety to get things goads man and makes him forget that Jesus declared, "Your Father knoweth what things ye have need of before ye ask Him."

How, then, does man make a demonstration through spiritual practice? By looking to God only. In the presence of turbulence, lack, sickness, misery, or death, the spiritual practitioner looks steadily toward the Presence of God. He becomes thankless, willless, desireless; for he knows that as He touches God with his attention (not with his mental pictures) in the midst of his own consciousness, he touches God everywhere. He knows that God in all His Presence, Power, and Glory charges his consciousness with the dynamic force of Spirit; and, since God is Spirit, Spirit will itself answer any cry and fill any need - if It is trusted.

To stand fast in faith in God, so as to be firm in the surging waters of fear; to love God only, when the soul quails before apparently insurmountable barriers, is to see miracles of adjustment and supply and healing that could never be demonstrated by any other means. And the benefits will be lasting, not transitory; never needing to be redemonstrated or un-demonstrated.

The spiritual method of demonstration never taxes the resources, it adds to them; it never robs a person of vital energies, but adds more life; it never upsets the mental balance, but give the mind a keener edge.

To look straight to God is no small undertaking; yet a little child may do it with understanding. His is the attitude of accepting, not one of directing.

(To be continued)

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THE MERCIFUL

By Robert Applegate

"BLESSED ARE the merciful: for they shall obtain mercy."

God is not a man. God does not think like a man or feel like a man or judge like a man. Yet for thousands of years, men - even the wisest men - spoke of God and wrote of God as though He were a glorified human being; for there was no other way for them to speak of Him. And for practical purposes, their descriptions are true. The "Judgments of God" are true, as long as we do not regard them as telling us anything about the nature of God.

The so-called judgments of God - all the negations with which we are familiar and which have often been attributed to a God who is Love - are the manifestations of two conditions; man's freedom and his perversity. Man is free to think what he wills; and man, in his self-love, persists in refusing to acknowledge the Source of all his good. A branch that is cut off from a vine, as Jesus said, will wither and die; but it can scarcely blame the vine for its condition. Yet this is precisely what we do when we blame anyone but ourselves

for the unhappy conditions that are in our lives, which are the results of our separating ourselves from our Source. Of course, we did not want to cut ourselves off from our Good; we wanted only to indulge ourselves in our freedom - to act, think, and judge as though there were no God. But unfortunately our attention is the only link that connects us to our Source; and as soon as we give our attention to self, we cut ourselves off from the Vine.

Criticism is one of our favorite indulgences, whereby we separate ourselves from our Good. "If we dwell upon the harms that have been wrought on us by men, we amputate from our mind the power of dwelling upon God," said the desert father Macarius.

To be charitable in judgment is unsophisticated and also extremely difficult. For to see and point out the errors of others is a pleasant indulgence and with most of us it is a long-established habit. We do not know how much it costs us, or we would make every effort to break that habit and pray for help in doing so. "Whosoever hateth (or judgeth) his brother is a murderer." He murders joy first of all, and without joy, life is not life. The critic kills his own joy and the joy of those around him, and he thereby devitalizes himself and insures sickness and failure - in proportion to the bitterness and continuance of his judgment.

Conversely, charitableness insures happiness. "I will speak ill of no man, not even in matter of truth; but rather excuse the faults I hear charged upon others, and upon proper occasion speak all the good I know of anybody." This attitude plus his own diligence made Benjamin Franklin one of the wisest, most influential, and happiest men that has ever lived.

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THE FRUIT OF THE SPIRIT

By H. B. Jeffery

(Continued from last month)

KINDNESS OR GENTLENESS

THE FRUIT of the Spirit given as "gentleness" in the King James Version is termed "kindliness" in the Moffatt translation of the Scriptures. Kindness, lovingkindness, and mercy - both tender and great - are attributes of God that are often mentioned throughout our Bible.

Nehemiah speaks of the "great kindness" of God. Again and again in the Psalms we read such utterances as this: "O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us." And Paul reminds Titus of God's nature in these words: "But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to His mercy He saved us."

If kindness is a characteristic of God, then man, made in the image and likeness of God and thus a partaker of the Divine Nature, must also be inherently kind and gentle. God is Spirit; and man - His offspring - is therefore a spiritual being, possessed of all spiritual attributes.

When true to himself, man exhibits kindness and gentleness in his attitude and behavior toward his fellow men, and delights in so doing; for every creature finds joy in giving expression to its own nature. This is a fundamental reason for being. The life of all creatures is really God manifesting Himself through His creation. Thus by means of man, the characteristics of God come into fruitage.

Also, when man exercises his real nature in thoughts and deeds of kindness, he sows seed that bears fruit after its kind. This rewards him richly; "for whatsoever a man soweth, that shall he also reap." If he sows bountifully, he shall reap bountifully.

Even as, by a divinely natural law, the seeds that are planted in the soil give great increase of further seeds; so, by the same law, all the thoughts going forth from man's consciousness are multiplied in the universal mental sphere, and return to the sender with seed-laden fruit, "some an hundredfold, some sixtyfold, some thirtyfold."

The Psalmist sings to the Most High, "Thy gentleness hath made me great." Kindness or gentleness, being of the Spirit, is creative in its action and causes increase in the recipient. It expands the better nature of the creature, whether human, animal, or vegetable.

Kindness to plants stimulates their growth, promoting a finer quality and greater size. Kindness to animals increases their sense of life and gives them more joy in living, which they show in actions of friendliness and fidelity. Kindness to human beings quickens their spirits, expands their better natures, and enlarges their concepts of the possibilities latent within them. The kind act of praising an individual rouses in him a new sense of worthiness and incites his enthusiasm for some high endeavor. This kindness aids the individual in finding himself and discovering his own hidden capabilities.

The word "kind," from the Anglo-Saxon gecynde, is akin to the word "king," from cyng - a contraction of cyning, meaning one who is preeminent among others of the same class or station. Kindness arouses kingliness; for it is a ruler quality, or ruling power, because of its elevating and expanding effect upon both the giver and the recipient. He who receives kindness tends to put a new valuation on himself, to recognize a new place for himself, and to make a new assessment of life in general. In an act of kindness, one gives to another that which is potentially and inherently akin to him, or already in some way related to him.

There is an art of being kind, and it is one of the fine arts of living. Mastery of this art is achieved by cultivation and practice, that is by doing simple acts of a friendly nature toward those whom we contact in the common, everyday tasks and activities of life. Thus, by being gracious on all occasions - even under provocation - and by returning good for evil, the capacity for kindness is enlarged, and one's joy in expressing it is intensified.

Recognition of the Spiritual Source of kindness brings wisdom in expressing it; for its Source is God - the All-knowing One. Our contact with Him awakens our understanding; and thereby the Divine Influence, acting within our hearts, gives direction to all our outer ministrations. So does man "grow in grace, and in the knowledge of our Lord," continually rising to higher levels of living by graciously and beautifully serving his fellows.

The kindly word fitly spoken is immeasurable in its ever broadening effects upon the life and in the affairs of an individual. The extent of its influence can never be gauged, its power and movement never adequately determined; for under the operation of the divine creative law, its measure may be magnified beyond all human expectation. A simple, gentle act of kindness may remold a life and lift someone from a place of mediocrity and ineffectiveness to a sphere of great nobility and power.

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

MARCH 1958

1. ALWAYS give thanks.

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3. Do you BELIEVE in the Son of man?

4. CALL on My Name, and I will hear.

5. DELIGHT thyself in the Lord.

6. I will be EXALTED in the EARTH, saith the Lord.

7. Have FAITH as a grain of mustard seed.

8. Make me to hear joy and GLADNESS.

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10. I HAVE HEARD thee by the HEARING of the ear.

11. Behold, Thou desirest truth IN the INWARD parts.

12. It is God that JUSTIFIETH.

13. Let us KNOW, let us press on to KNOW the Lord.

14. The LORD LIFTETH up the meek.

15. MY MOUTH shall show forth Thy praise.

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17. NOW mine eyes seeth Thee.

18. OBEY His commandments.

19. Remain faithful to the Lord with steadfast PURPOSE.

20. QUIT ye like men.

21. RESTORE unto me the joy of Thy salvation.

22. SEEK good . . . that ye may live.

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24. We are in Him that is TRUE.

25. UPHOLD me with Thy free Spirit.

26. Shout unto God with the VOICE of triumph.

27. If anyone is a WORSHIPER of God, and does His WILL, God listens to him.

28. A thousand YEARS in Thy sight are as YESTERDAY.

29. See my ZEAL for God.

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31. Remember, and turn to the Lord.

"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.