

SPIRITICITY May 1955

THE KINGDOM

By Robert Applegate

"The Most High hath not made one world, but two. "

This statement, which occurs in the apocryphal book II Esdras, is called by the historian Arnold Toynbee a "saving truth." And it is. It is a healing and redeeming fact, when it is correctly understood.

It is difficult to see how the idea of a spatial Heaven to be enjoyed in a future life was ever foisted onto Christianity. This idea is no part of the teaching of Jesus Christ. He never said that the Kingdom of Heaven is in some place separate from this earth in which we live. The only thing, in fact, that He ever said about its place is "The Kingdom of God is within you." Neither did Jesus say that the Kingdom of Heaven could be enjoyed only in a future life. Rather He declared, "The kingdom of God is come unto you" ; "The kingdom of heaven is at hand."

The doctrine that Heaven is a place where men go when they die is an invention of the theologians of the Middle Ages. The idea of an abode of the virtuous dead is common among primitive peoples; but in its specifically Christian context, this idea is an addition to Christianity by later writers. It is easy to see how such an idea should arise among primitive peoples; for men have always felt that life is eternal; and being unable to think in any other than spatial and temporal terms, they have posited a spatial realm, to which men go after this life. It seems that the theologians were equally materially-minded.

The astronomers have long since demolished the idea of a spatial Heaven. Now they tell us that, in the light of relativity, it is as difficult to think of Heaven in a future time as it is to conceive of it in a distant place. In fact they say that the fundamental processes of even our physical world are independent of time and space; that somehow time and space exist only in our perception of events which occur outside time and space; that space and time are in our own human minds and not in some objective reality outside ourselves.

These discoveries of the astronomers have seemed to many to discredit Christianity. Rather they have discredited that which was merely an excrescence upon Christianity - the idea of a future, spatial Heaven.

Nevertheless Jesus Christ did teach a great deal about a "kingdom of heaven"; and if we can clear our minds of the false concepts that have been built up around this teaching, we can perhaps find out what He meant, and profit by it. Jesus never said what the Kingdom is, but He used parables to explain as best He could one phase or another of it. And if we examine His parables, we find that many of them emphasize the one point of the supreme worth of the Kingdom. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Perhaps the closest that we can come to describing the Kingdom is to say that it is a realm like the realm of ideas or the realm of emotions, although it is neither of these. Ideas cannot be seen; they are not touched by time and

space, and yet they rule the world. This country is ruled by the idea of the freedom of the individual and the equal rights of all men; while Russia is, in theory, governed by the idea of the supreme worth of the state and, in fact, by the idea of personal power. These ideas and the many others that rule the world cannot be seen, but they can be experienced. They are independent of time and space except as they are accepted by any individual at a specific time. Similarly, you cannot see love, hate, and the other emotions except as they are expressed through an individual. These emotions are immaterial, non-spatial; yet we know that they are real and powerful. The Spiritual Realm (without which neither ideas, emotions, nor the physical world would exist) is imperceptible to the senses. It can, however, be experienced, just as an idea can be experienced. It can be known, as any emotion can be known. And, as some men live almost entirely in the realm of ideas (while still having their physical being in the world), so may anyone live in the Spiritual Realm here and now, if he dedicates himself to it.

The Spiritual Realm interpenetrates our physical world, as air fills the rooms in which we live. Actually our world of space and time, of physical objects, human emotions and ideas exists in the Spiritual World. From birth to death, every day, we move through the Kingdom of Heaven; but we are not aware of it, because we do not believe in it and do not seek it.

"Seek the kingdom of God." Vernon Pick found a \$10,000,000 uranium claim because he sought it. He did not talk about it; he did not argue about it; he did not think about it; he sought it. He did not wait for company. He got the best information he could about uranium. Then he went out alone and sought - where others had not looked - and he kept on seeking until he found.

In the words of Jesus Christ in the Four Gospels, we have the best information obtainable about the treasure we desire. This is our handbook. It is short and the directions are clear. It is up to each of us individually to use it and to do his own seeking. Since "the kingdom of God is within," that is a good place to start looking. Since "the kingdom of heaven is at hand," now is a good time to start.

Jesus said, "Seek, and ye shall find." He did not say, "Think, and ye shall find." He did not say, "Be good and ye shall find." He did not say, "Join an organization, and ye shall find." He said, "SEEK."

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MOTHER

By Alden Truesdell

The triumph of the Resurrection was conceived in Mary before it was fulfilled in Jesus.

Every project and every person must be mothered into being, and overbrooded and protected during its advent. This is as true in the spiritual realm as it is in the material. The God Department that overbroods all mankind, protecting, directing, and serving all humanity, is the Maternal Department of Being, or the Mothering Principle. This is symbolized scripturally by the Madonna and the Child.

Everyone, at some time, has a nostalgic urge to run home to mother. Brides respond to this after the honeymoon. Men exercise it, and some overdo it. All give in to it when the course of life is run. The offspring is closely identified with the mother at the beginning and the end of its activity. In between, it should be independent of the mother's presence, but entirely dependent upon her precepts. Jesus realized His assignment had to be accomplished independently of His mother's influence and presence; but He knew also that, when His hour of testing should come and His work be finished, His mother would be on hand. "What have I to do with thee?" (or, "What have you to do with Me?") He said at the beginning of His active ministry. At the end of His ministry on earth, when His hour came, His mother was with Him.

"Never underestimate the power of a woman," say the advertisements. Outstanding women in the Scripture are many, and their influence was tremendous, for good and for evil.

Regarding this power of woman to influence the race, it has been said that since a woman, succumbing to temptation, started the race on its way to ruin, some other woman, through resisting temptation and subscribing to the righteousness of God, would save it. Both of these acts have been consummated, according to Scripture. We know these women as Eve and Mary. While Eve reveled in the sensuousness of physical and emotional thrills, and brought forth two sons, one of whom murdered the other; Mary, aspiring to spiritual Reality and pondering Truth in her heart, brought forth the Savior of mankind.

The law requires a reconciliation for every infraction. For every Jezebel there is a Magdalene. For every denial of Truth there must be a declaration of allegiance, as Jesus required Peter to affirm his love three times after he had denied his Lord three times.

Symbolically, Eve is the department of the soul built upon the supposition that man and woman are human, and the way to live and to enjoy life is to take the line of least resistance. Mary is the department of the same soul that ponders the truths of being in the heart and aspires to obedience to the heavenly commandments. Mary said, "Behold the handmaid of the Lord; be it unto me according to Thy word."

Woman represents soul and in her natural estate is closely aligned with the spiritual Ideal. Most mothers have a degree of this Ideal, and so it is difficult for them to see any less than divinity in their offspring. Mothers of criminals see them as more sinned against than sinning and are always hopeful of reformation. What a wonderful thing womanhood and motherhood can be! Just this tendency to see divinity where others see devilry is a tonic to the race. And when some woman gives herself up to this idea of innate divinity, as did Mary, she saves herself and many others.

While any ideal is being conceived in the inner consciousness and being pondered in the heart, the individual is dominated by that ideal, possessed by what has been conceived. After an ideal is brought forth, there is more of a tendency to possess than to be possessed. Thus we find the mother of Jesus endeavoring to exercise her maternal office over Him even as He began to administer the ideal that she herself had pondered in her heart.

"The third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no

wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."

A mother less wise than Mary might have been hurt; but after this rebuke, Mary instructed the servants to do whatever Jesus told them to do. For she knew His hour had come. He was launched out into the deep to achieve the purpose for which He had come into the world. Mothers know about these things, and wise mothers concur, as did Mary. This month, we celebrate wise Motherhood that loves enough to loose the object of her affections and surrenders that object to a greater Love, which causes all things to work together for good - for the good of all. This is the office of all women and especially all mothers. This practice makes every day Mother's Day.

All mothers have access to the things Mary pondered in her heart. Mary was the Mother of Christianity. Today some woman may have the opportunity to give birth to a new dispensation. Someone who has so pondered the truth of being in her heart as to conceive immaculately the spiritual Way of Life may bring forth a new world teacher who will be Christ incarnate. For even the Divine Identity requires the mothering activity to get Itself into manifestation.

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MORE PRECIOUS PROMISES
By Nell Truesdell

Such a good response was received to last month's article titled "Precious Promises" that we shall consider three more promises: one on safety, one on reverence, and one on peace.

"Whoso putteth his trust in the Lord shall be safe."

Much attention is being given in our time to the problem of safety, for our complex state of existence is extremely hazardous. Our lives are full of risk, we take desperate chances, and every day reveals new threatening terrors so that we are increasingly cautious and careful and fearful. We vainly pin our hopes for protection from every disaster on material objects, clauses in insurance policies, or on our own ability to outwit ill luck. However, when tragedy strikes we are helpless and we are unprepared; for it is an unwritten law that we cannot save ourselves from any adversity. We are forced to turn to Something beyond our limited human capacities and cunning.

This Something is called "the Lord" in our Scripture. He has no shape or form. He is not a mentalist with a tendency to deviation or error. He is not an emotionalist mastered by passion, nor is He a sentimentalist painfully sensitive and reactionary. He is the Lord God Almighty who is not subject to human wiles, nor swayed by human indecisions. He is strong, steadfast, unmoved and unmovable; He is right and good and true; He is kind, gracious, merciful, dependable, and full of integrity. In Him we can place our trust, for He is everything that the frail, quailing, anxious human being cries for deep in his heart. And whenever he cries in this inner sanctuary he gets a quick response of assurance that his help is at hand. A libation of confident expectation wells up and pours forth from the heart and changes hopelessness into certainty, and fear into peaceful reliance on God. The petitioner has an undeniable sense of protection and security. As the Psalmist pertinently declared: "Because he hath set his love upon Me, therefore will I deliver him."

"Happy is the man that feareth alway."

The kind of fear that is productive of good, and that actually is allowable in human consciousness, is fear of God; not in the sense that God is a threatening danger which we must strive to avoid at all costs, but in that an attitude of a deep respect, tinged with awe brings all good into his consciousness. Such an exalted religious feeling is usually interpreted as worship. The fear that is meant here is a delicate balance of emotion that is best described as reverence, and it is well illustrated in Isaiah 66:1-2:

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The penitent spirit is always acceptable unto God. Because such a one is disposed to change, God can do something for him. Unless a man is willing to turn away from the exercise of his own efforts and face toward the One God who can readily redeem all his pitiful and unfruitful attempts to get his own good by himself, God cannot fill him with all good and pleasant riches. Consequently, he will never have true happiness.

Though God's blessings (riches) are always of the Spirit, they repeatedly manifest in the forms that are best suited to a man's immediate need. When a person trusts God, he is relieved of tension. His devotion enables him to transcend any appearance of lack that he may fear is hovering about him; then, because the negation has nothing to support it, it falls away from him of its own weight. For all that a man actually fears are his own fears - the vain imaginings of his own heart.

Reverence for the Almighty diverts these human fears, and any negative appearances in or about a person are displaced by the good that comes from the One God who is capable of giving the assistance needed in the form that is best suited to the demand of the hour. Any person may test and prove this operation for himself. However, before he can do so, he will be forced to surrender his personal fears which are holding his attention and he will have to revere (stand in awe of) God. This is the one practice that will guarantee true abiding happiness to any man.

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."

This bit of wisdom spoken to Job by Eliphaz the Temanite is as true today as it was then. Though the fundamental idea of good wears many guises, it remains unchanged and uninfluenced by any of our desires. Good comes out of our sense of peace; and peace comes out of the conscious companionship with God that induces contentment and that causes us to revalue our heritage as sons of God.

Peace is a usable commodity. It was the essential item with which Jesus Christ equipped His disciples when He sent them out on His missions. We, too, may have this tangible asset by being satisfied right where we are with whatever we possess. Habitual satisfaction is easily cultivated through loving fellowship with God.

Peace will draw many advantages to us, for it is a never-failing source of Good - Good in any quantity and of any quality, according to the individual demand. Can we ask for more?

NOTE: Among the private papers of H. B. Jeffery are a few of his terse comments about the spiritual Principle and how he felt toward It, written in his own hand on separate sheets of paper. His writings are not dated, but we feel that the texts were composed many years ago. We notice his tendency to accent Truth to himself by expressing in writing what he knew was the Truth and his reaction to It. We want to share with our readers these intimate and precious instructions of a great sage.

RICH TOWARD GOD. The riches which you have received of illumination and grace could be converted at any time into external wealth as has been done in the case of Mrs. Eddy and others, if you take upon yourself the same state of mind in which they live. You have no such desire. Therefore your richness is away from the plane of barter and will take a multitude of forms when externalized instead of one.

Increasing in spiritual riches means increase in outer richness without sacrifice of principle or even those things which are the shadow of the eternal Good. Be ever rich towards God and you shall not lack in richness towards humanity. - H. B. Jeffery

AN OBSERVATION. The Apostle Paul was right when he said, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." He was also right when he said, "The carnal mind is enmity against God."

And Eckhart is right about the contemplative life; but the "break" from that, which he says is necessary, is for me the doing of the works of the Spirit. I "go in and out, and find pasture"; but most people find relief in other than such ways. They have to let down and mingle in the usual and common activities of their environment. This is a necessity to them in order to keep balanced, and they are not to be blamed for it; but I get no inspiration from such practices. In fact I get no inspiration from humans, but only from one Source.

Quite true men of genius have some woman in their lives who inspires them to the accomplishing of great things in the Arts, in Literature, in Statecraft, and in War; but the things of the Spirit are inspired only of the Spirit and are not even sensed by the natural man.

No one understands my "trials" and "hopes," for all interpret life in terms of the senses and corporeal existence; and spiritual quickening is translated into physical activity and bodily desire. And so the two-edged sword of the Spirit, which is the word of God or word of Truth is not wielded, is not present in its quickness and power to pierce to the very bones and marrow and cut out the false formulations, malfunctionings, and the abominations of the imagination. - H. B. Jeffery

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

MAY 1955

2. In ALL thy ways ACKNOWLEDGE Him.
3. BLESSED are they that keep My ways.
4. Thou shalt CALL, and the Lord shall answer.
5. DRAW out thy soul to the hungry.
6. EXALT ye the Lord our God.
7. Whoso FINDETH Me, FINDETH life.
9. Desire spiritual GIFTS.
10. I am the Lord that HEALETH thee.
11. Hear INSTRUCTION, and be wise, and refuse IT not.
12. With what JUDGMENT ye JUDGE, ye shall be JUDGED.
13. KEEP thy heart with all diligence.
14. Thou art my LAMP, O LORD.
16. With what MEASURE ye meet, it shall be MEASURED to you
again.
17. NONE shall make you afraid.
18. OBTAIN favor of the Lord.
19. I will give PEACE in the land.
20. Let the word of Christ dwell in you RICHLY.
21. SEARCH for Me with all your heart.
23. TRUST in the Lord.
24. God would open UNTO US a door of UTTERANCE.
25. I saw the VISION of God.
26. Take the WATER of life.
27. The land shall YIELD her increase.
28. My ZEAL is for God.
30. 30. Let all thy ways be established.
31. 31. Honour the Lord with thy substance.

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