

WATCH AND PRAY

By Robert Applegate

Jesus Christ said, "Seek first the rulership of God and His justice." That is the literal translation of the words that are usually rendered, "Seek ye first the kingdom of God, and His righteousness," which have been repeated so often that they have become meaningless to most people. What Jesus said is, "Seek the rulership of God and His justice." Seek to be ruled by Him, to let Him have His way with you. Strive to let Him possess your consciousness. Seek to surrender your will, your intellect, your attention, everything to Him. And seek His justice. The justice that is of God is no respecter of persons. It is the realization that in his sight, all men are equal because all are sons of God. The terms "purest saint" and "abject sinner" are meaningless in the sight of God. The realization of Sonship is what Jesus Christ demonstrated before men. If anyone will follow the way Jesus Christ blazed through human consciousness, he may become what Jesus Christ is, regardless of his status so far as human judgments are concerned.

Plato thought that a man should be fifty and should undergo a rigorous training in mathematics, gymnastics, abstract reasoning, and logic before he should be taught about the uplook. His explanation was that some people, when they heard the instruction, thought that it was the greatest foolishness; whereas others, who were called to understand it, immediately thought they had some great thing and became swollen with pride and conceit. We observe both reactions in people today, but if we are wise, we concern ourselves only with the purifying of our own consciousness.

Jesus Christ exercised the same selectivity that Plato did, but in a different way. He spoke plainly to the disciples and instructed them how to look directly to God and to deal with Him only. To the people He spoke in parables, although he always left the door open for anyone who could understand the inner meaning of a parable. "He that hath ears to hear, let him hear," was the injunction with which he closed many of His discourses.

In this day, the teaching of the Omnipresent Spirit called God and of the uplook toward Him, is being taught simply and straight-forwardly. The symbols and metaphors which clothed the teaching are being removed and the Truth behind them is being declared in the simplest terms to all who will hear. This is a new age; the old way is passing. In the change, outpicturings and reactions are like bubbles on the surface of a great movement. Like foam on the top of a mighty wave, they will disappear and be gone; but the wave, the movement will carry on and reach its destination. This movement is caught by the individual in the realization of his worth, his divinity, as a son of God.

Plato thought that a man should be mature and should be introduced gradually to instruction in uplook. He said, "I quite admit the difficulty of believing that there is in every man an eye of the soul, which by the right technique is lifted up and is more precious far than ten thousand bodily eyes."

Scholars, misunderstanding Plato's "eye of the soul" have explained it as the higher mind, the creative imagination, the intuitive reason, and quite a few other meaningless terms. It never seems to have occurred to them that Plato meant just what he said, that there is an eye of the soul which can be directed

upward and which is, literally, worth more than all bodily organs of sense. Of course, it is not a physical eye, for the soul is not a physical organism; but it is an eye for it is a capacity for seeing. It is, in fact, that whereby we see anything at all; for we do not see by the eyes - we see through them by means of our inner attention.

Sitting in one place, a person may direct his attention wherever he will. He can look about him and direct it through his eyes. He can listen intently and direct it through his ears; and the same applies to the other senses. He can close his eyes, retire within himself, and recall things long forgotten; or he can look into the future and day-dream. This latter is the practice of visualization, a not overly healthful practice. What is formulated by this means is limited to the concept of the practitioner.

In all of these instances, one vision is used - the inner attention, the eye of the soul. The direction it takes most continuously determines unfailingly what a person is and what he accomplishes. That same attention, directed through the senses, to the past or to the future, can be removed from all of them and can be directed straight upward, toward God above the phenomena of sense and sound, above the intellectual and psychic realms. All the forces of being will follow its upward moving, and the person will be integrated, stabilized, upright before the Almighty. If he persists in this practice, he will find that Plato was right when he said that the eye of the soul is more precious far than ten thousand bodily eyes, for he will be seeing God-ward. "We speak that we do know, and we testify that we have seen," Jesus said.

Why watch? Jesus Christ gave the reasons: "Look up, and lift up your heads; for your redemption draweth nigh." "Lift up your eyes, and look on the fields; for they are white already to harvest." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The last idea is preparation. "Be ye also ready." "Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh." "Blessed are those servants, whom the lord when he cometh shall find watching."

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SPIRITICITY September 1949

HOPE THOU IN GOD

By Alden Truesdell

Man is endowed with a spiritual wisdom that enables him to perceive and value his hope of the glory of God. Through this ability to hope, he can draw himself up over all oppositions and obstacles to new, real, and vital opportunities. Through it he can expect confidently from God, who is his unseen help. Paul put it this way, "We are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth ye yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Man can use this ability to hope much as he uses an escalator in a building. He stands upon the moving stairway and lets himself be pulled from a lower level to a higher. He does nothing but stand and expect, and the

mechanism draws him upward. The same principle can be illustrated by the cable-car which grips a cable and lets itself be drawn uphill.

In this life, everyone comes to times of misgiving. These are when the wise man straightens up and takes firm hold on something that he knows will pull him upward to higher levels in consciousness. His expectant hope furnishes him with courage to continue on.

Toward the end of Jesus' earthly ministry, it is reported that He said to His disciples in the Garden of Gethsemane, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And He went a little distance from them and prayed to the Father. And as He prayed, He rose higher and higher in consciousness until He was able to say, "Nevertheless, not as I will, but as thou wilt." Ultimately, He could state, "All power is given unto me in heaven and in earth."

Jesus should be a splendid example for some of the so-called spiritual leaders of today. But it seems most of them prefer to place their trust in the arm of the flesh, and fix their burdens on the shoulders of their unsuspecting congregations. They appear as cowards on one hand, and thieves on the other; but the word that should echo in our ears is, "Follow me!"

Each development in consciousness forces us back to Principle, the one hope of renewed strength. After each night comes a new day. The sinking, discouraged feeling within is an ever-present activity in man's nature which, when understood and taken advantage of in effecting a purpose, may be utilized to produce all the "things" that he lacks. This is rich soil. The seeds of hope and joy and courage planted in this ground will grow to bring forth fruit that will remain.

Whoever has the presence of mind to speak truth to the sense of inferiority and sin within him will make it yield rich harvests. This state is called Nazareth, the lowly place, out of which comes the Harbinger of the New Dispensation now winging its way toward mankind.

This is the desert that is to be made to bloom as the rose. It is the wilderness through which the path of the Lord is to be made straight. It is the Great Poor which is with us always; that which is to have the Gospel preached to it: and this Great Poor is the ultimate consumer. Every thought and feeling falls into it at length. A man need not fear to sell all and give to this Poor, for when he does, he shall have treasure in heaven.

This poor is that negative that accompanies every positive in order for something to be accomplished. Its reports are, "You can't do this or that: no one has ever done it, so it can't be done." It seems to be opposed to everything progressive. It generates much power, by which countless souls are held in bondage to a low level of existence. It is frequently angry; but even the wrath of man is destined to praise God. Its strength can be used for positive purposes by any man whose steps are ordered of the Lord.

One who is adept in jujitsu makes his enemy use his own strength against himself, and his own strength defeats him. In such manner do the wise preach the Gospel to the Poor in consciousness, and cause the power in negation to reproduce positive results. This is man's Garden of Eden. It should be subdued and made to produce abundance for all his needs.

When fearful reports come from the interior nature, remember to meet them with "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." "Delight thyself also in the Lord; and He will give thee the desires of thine heart." "Why are ye fearful, O ye of little faith?" "Have faith in God."

If the lesson of uplook, high watch, and prayer is persisted in, a wisdom is uncovered that directs the growth and affairs of man, for it knows exactly what to do at every stage of development. It knows just how to heal the sick and how to teach them who hunger and thirst after righteousness. It knows the times and the seasons. It knows how to preach the Gospel to the Poor so that the negative will reproduce the fruits of the Spirit rather than the fruits of the flesh.

Trust this spiritual wisdom, the power to make fruitful your hope in God.

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DEFEAT IS SUCCESS

By Nell Truesdell

How did you learn to walk? You saw your mother and your father walk; or you observed how your brother or sister or other children, standing on their feet, moved about a room. But you could not stand on your feet; you could only crawl about on hands and knees. Because you did not like being handicapped when other children ran about or waked away and left you alone, you often sat and cried. While you wept, you wanted with all your heart to be able to get up to run after them.

Little by little you were coaxed by your elders to walk, as they played with you. You responded to them according to your mood; often you did not feel like walking for them. However, when other children ran away and left you where you were, some urge from within you exerted a stronger influence than the pleadings of elders, and you tried to stand and walk after them. When you actually wanted to walk, you made the effort to get up and walk. With set determination you began to try to do what you wanted to do - walk!

Many, many trials entered in, of course. When you raised yourself unsteadily upon your feet and attempted to take a step by yourself, what happened? You fell flat on your face. You lay prostrate and bawling, full of the pain of frustrated effort, but not for long. If no one came near to sympathize with your hurt feelings and pamper your yearning for attention (thereby handicapping you unmercifully), you simply stopped crying, made a survey of the situation, and remembered that you started out to walk. Then you jack-knifed upward on hands and feet, and with a mighty effort, lifted yourself upright by yourself, and stood uncertainly until you knew what to do next.

Because of the spontaneous effort arising from within and your successful response to it, you felt a surge of unspeakable joy suffuse your being and in its rush, you took a step, and then another, wobbling all the while, but none the less walking. Maybe you flopped again. But this time you got up at once and, with less effort, tried again. Your mettle was challenged. With each sense of having succeeded in your purpose, you were more assured; for you knew you were walking. Though you fell frequently, and were hurt, too, your

confidence in being able to walk was so strong that you were filled with rapture.

The joy of knowing you could follow others about a room, the feeling of power that it gave, the pure sensation of delight in being able to move in an upright position - all filled your cup with triumph. The magnitude of your achievement was positively overwhelming, and yet sweetly satisfying. No longer a crawling infant, you now were somebody in your own right, and you held that position on your own merit.

What does recalling these early trials in learning to walk, or to talk, or to do anything at all have to do with the mature man? A lot, really. The same heartbreaking failures, the same discouraging defeats dog both child and man. Perhaps the only difference is in resilience, and in response. The child did not give up so readily; he kept trying to do what he wanted to do. Ultimately, he succeeded in his own small way - a way quite sufficient for the time being. While defeat caused him to fall (or to fail), he bounced instead of lying flat; and he started again with fresh vigor. He reacted with a healthy mental and physical energy which ignored all shame of defeat. He was inclined to overcome and surmount difficulties, which, to the older man, appear so formidable.

The same principles must be learned and obeyed (in moving forward and upward), by the mature man as well as by the beginner. The planes of activity are different, but the principles that govern the activities on all the planes are the same. No matter where a man is in self-consciousness (young or mature), simple principles are applicable to all details of existence.

"Then it is a matter of learning those principles," a student will observe. "Yes," the teacher will reply. "Devote yourself to principles, and they will work through you in orderly sequence to reveal the Good for you, here and now, and in the times to come. The only mystery involved is in man's lack of foresight to take advantage of the opportunities waiting to be accepted."

The first principle, of course, is love. Jesus Christ revealed it plainly. He had such confidence in it that He urged it in the only commandment He gave to man. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

This order was meant not only for His immediate followers. It applies to everyone who admits he worships God. For this command stems from an order hallowed by lofty religious and historic associations that echoes down the ages, from the Prophet Micah, the priestly writers, and on through the teachings of Jesus Christ. (Deut. 6:4-5) "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 might." (Deut. 10:12) "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul."

So, the first principle is love. Not love of self or of gain or of anything man can conceive, but love of God. To love God simply to be loving Him, and Him alone. This one practice, understood, includes all other principles, many of which are mentioned in the Sermon on the Mount.

The power to prove yourself lies within yourself, and this power is rooted in your love for God. The power is something more than your will to achieve. It lies deep, and it is that which prompts the will into action. When necessity arises, it wells up and takes the form of desire that surges through the being in such a way that it causes you to try for success. The will is brought into play, to be sure, but it is secondary; it is not the point of origin for success (the Good) in any phase of existence. It is but an aid, a coordinator that upholds and enables you to continue in a chosen direction regardless of the tone of prevailing circumstance. Learn to still your will, so that it does not usurp powers which do not belong to it. Look past the will,

which is rooted in the intellect, to Something with quicker fruiting powers than the will.

"But how is defeat success?" you question. It is a plight rich in opportunity. It offers you time in which you may recoup your scattered forces and wasted resources. It presents a most favorable period in which you can come to an understanding of (and thus are able to adjust) a critical state of affairs.

Even if the consciousness is darkly negative, the effect of thwartings and deprivation tends to undo tenacious holds on what is false and full of sham. Often deception, in its many degrees of expression, drags a man down before he is aware of what is happening to him. Like the child unsteady on his feet, his attempts to achieve without understanding the nature of underlying laws, or the character of the people and the business with which he deals, lead him into blind alleys from which return is difficult. When he fails, then is the time to stop awhile, gather the forces of being, and wait for an urge from within to exert a force that drives upward from the depths of being, instead of trying by force of will to grasp at straws that offer no lasting support. Failure, defeat, is protection in disguise. Through it a man is toughened so that he becomes capable of great endurance. Think of Jesus Christ. How often failure stared Him in the face! Instead of surrendering His integrity before the crafty schemes of men or the difficult demands of circumstance, He set His face more determinedly toward God. He let His love for God predominate. He allowed it to be the well-spring of a staunch adherence to the principle of "God is Love." And that unwavering faith in God's Love for Him sustained Him in every defeat and caused Him to succeed wherever frustration seemed to gain control.

Because, inwardly, Jesus loved and trusted God, He was always prepared to speak and act to advantage. He never belittled His adversaries; but their ignorance belittled them in their own sight. His wisdom stands today as a power and a light that gives confidence to all men benighted and tried by the hardness of the world. His simple instruction to love and trust God in every experience remains resistless to change through the ages. Other teachers before Him had a like vision of achieving the ultimate - eternal life; but they failed because they bent an ear to the laudations of men. Their glance heavenward wavered, and, to the degree of that wavering, they failed. But Jesus Christ, in the midst of failure on this earth, kept His gaze on God. And in the midst of success, he did the same thing. He did not hesitate to reprimand flatters who remarked how spiritual He was.

Ask yourself where you have failed. If you find the place, go there (in consciousness) and begin to get acquainted with God in a different way. Begin to offer praise and thanksgiving for Him, not for what you expect Him to do for you. Laud Him above your need, your wants. Keep your inner eye focused toward Him above your thoughts and your ways. Lean hard upon your love for Him. Lean so hard that it is the only support you have. Do not reach out for help. Do nothing, even to help yourself. For a season do nothing but remember God and love Him with your whole heart. Though your world seems about to crash around you, the impending danger is not so terrible as a blind effort to do something of yourself. Instead, with all your might, control your will to do, and let the urge to do well up from within you. You will know the difference between the two ways if want to know.

God's way for you is the straight way. It is also the narrow way. He will work through you according to your capacity to let (allow) Him to do so. Not that God is a man to whom you give permission to work; but you must reconcile yourself sometime to the possibility that God knows better what to do for and through you than you do yourself.

Love God. Love God. Love God! That is the one answer that includes all the other details that seem to be the answers. Start at this point and never get beyond it. When your will invites you to try your own hand at one point or

another, and promises all sorts of rich rewards, turn your back upon it and face Godward with new determination. Resist temptation. Rely on God.

You might wonder if in this day and age this is sound instruction. I shall speak from half my lifetime in conscious devotion to God. "Yes," I shall say, "this is the soundest instruction there is. It is based in the only Principle of Being - the fact that there is but one God, and all are one with Him. Conscious union with Him is not only a saving grace, it is life everlasting. The Love of God is the Principle of livingness. Failure, or defeat offers the best opportunity to prove this for yourself."

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

SEPTEMBER 1949

1. Let thine ears be ATTENTIVE.
2. All things are possible to him that BELIEVETH.
3. Thou CROWNEST the year with Thy goodness.
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5. DELIGHT is in the law of the Lord.
6. Covet EARNESTLY the best gifts.
7. Thy FAITH hath saved thee.
8. Every GOOD tree bringeth forth GOOD fruit.
9. The right HAND HATH HOLDEN me up.
10. IMMEDIATELY I was IN the Spirit.
*
12. The people rejoiced with great JOY.
13. Let us KNEEL before the Lord our Maker.
14. The LAW of the LORD is perfect.
15. MIGHTY works are wrought by His hand.
16. NOTHING shall be impossible to you.
17. OBTAIN joy and gladness.
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19. I go to PREPARE a PLACE for you.
20. Study to be QUIET.
21. The Lord God omnipotent REIGNETH.
22. This is the will of God, even your SANCTIFICATION.
23. The Holy Ghost shall TEACH you all THINGS.
24. Wisdom UTTERETH her voice.
*
26. Ye are of more VALUE than many sparrows.
27. Consider the WONDROUS WORKS of God.
28. I will restore to YOU the YEARS that the locust hath eaten.
29. Be glad, ye children of ZION (peace).
30. He is my refuge and my fortress.

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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.