

TREASURE IN HEAVEN

By Robert Applegate, Jr.

"LAY UP for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

One of the basic instructions of Christianity - and one of the hardest to accept and to put into practice - is that man is an immortal being and that therefore it is only logical for him to seek an everlasting good.

We say that man "has an immortal soul," and to most people it does not mean very much, for they do not know what the "soul" is. It would be better to say, "Man is an immortal consciousness"; for the "soul" is simply our everyday working consciousness, whereby we are conscious of ourselves and our surroundings. And this is immortal. Therefore the good that we attain in consciousness will be permanent, and it is only reasonable for us to bend every effort to attaining it.

Socrates first taught this truth and of all men he probably most deserves the title of "Christian before Christ." When he was on trial, he told his jurors:

"I shall never stop practicing philosophy and exhorting you and elucidating the truth for everyone that I meet. I shall go on saying, in my usual way, 'My very good friend, you are an Athenian and belong to a city which is the greatest and most famous in the world for its wisdom and strength. Are you not ashamed that you give your attention to acquiring as much money as possible, and similarly with reputation and honor, and give no attention or thought to truth and understanding and the perfection of your soul (i.e. consciousness)?'"

Like most everyone else, I would like to be looked up to, to be admired, to have the things that minister to comfort and "gracious living." But, if I had it all, how long would it last? It is a commonplace now that "you can't take it with you," but what is not so generally recognized is that there is that which we can and will take with us - our consciousness. But this is the Good News, the Gospel: that man is an immortal being and that - thanks to Jesus Christ - it is possible for man to become conscious of his eternal life and his eternal oneness with his Creator, right now. But he must want this more than he wants anything in the world. "I would thou wert cold or hot. . . . Be zealous therefore, and repent" (i.e., change the direction of your desire.)

How do we go about laying up "treasures in heaven" (in the eternal)? First by desiring to do so. Then by making every effort to discover, to accept, to practice, what Jesus Christ taught; for it is certain that Christianity is not what most people think it is. We are offered a priceless treasure. Are we willing to let go all other interests to seek it?

SPIRITICITY, September 1959

SPIRIT: OUR HELPER

By Alden Truesdell

"WE MAY boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Only by turning to Spirit will man find what he wants, and want what he finds. Other ventures in other directions will yield a measure of pleasure, but they will also take a toll. To use an old reliable cliché, those who dance must pay the fiddler.

Probably the reason for much dissatisfaction with preaching as a whole is that much preaching of the Gospel has been preaching about the Gospel and preaching about Jesus rather than preaching the Gospel Jesus Himself taught and practiced. Having the impulse to seek and find, to knock and enter, the seeker listens avidly to those who should know, only to find himself becoming more and more bogged down in verbiage. And here, if he has stamina and integrity, he will discard the whole erudite system of theology and turn back to his original urge. This inner urge becomes his greatest treasure, and allegiance to it will lead him to the spiritual Way of Life he is seeking. Then this spiritual Way of Life itself will direct him to those who are of like mind, who are preaching and teaching this doctrine of "Christ in you, the hope of glory."

No one rules the Spirit, but the Spirit directs all things and all people. Because the Spirit is the Direct Emissary of God - let's say God's Agent in the realm of expression - it should be man's main objective to make himself receptive to the entertaining of such a distinguished Representative. For here is an Ally worthy of the name, an Ally who comes to give rather than to get.

There is a story illustrating the effects of the practice of the welfare policy. The old fellow in the story had come upon hard times; his house had burned down; he had lost all his stock. And his neighbors rallied to his cause - rebuilt his house for him, refurnished it with pieces of furniture they could spare, restocked his barns, until he had more than he had had before. Some even gave money, which he had not had before. But the habit of taking was strong and he got so used to everyone's coming and giving that he finally became selective and rejected the used things, saying, "I ain't takin' nothin' but money." The Spirit is like these neighbors in giving, but wiser and more judicious.

Because the Lord is in all, over all, and through all; giving all; maintaining all; sustaining all; knowing the first from the last, the whole Good from the partial good, the eternal Good from the temporary good; would not man be short-sighted to insist upon some specific things or to set up an arbitrary rule of limitation - such as "takin' nothin' but money"? Some of the equipment God would normally give would put a man to work in drawing out some of his hidden talents or deleting some of his frustrating quirks of character. But to the one who is spoiled by being given too much, this is presumptuous "meddling."

Actually, man's successful life is not measured by his superiority to his fellows, but in his inferiority before his Lord and God. The system of magnifying the Lord and standing receptive and helpless before His Majesty could be called prestige by association. The prestige is in proportion to the magnitude of the Institution being represented.

In a convention - let us say a bankers' convention - the representative of the soundest company commands a certain respect. He has the thing being much considered in this time - status.

I can remember once telling a snooty banker in a city where my company carried a rather modest account, "My company could buy and sell your little piggy bank." I had that feeling of prestige not because I was the biggest man in the corporation, but because the corporation I represented was big.

It is so with Spirit - the more we magnify the Lord, the more stable and secure we feel ourselves to be, not in competition with the world and its securities, but in coordination with God and His immovable Stability. "Oh that men would praise the Lord!" They would not lose prestige in seeking to minimize personal stature, but would gain in spiritual, or real, status. The whole object of God's creation, the purpose of God's creature, is that God may express Himself. So we have such promises as:

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with Him."

"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

We come then to another phase of spiritual cooperation, best expressed in the Scriptural statement: "Blessed are those servants whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat and will come forth, and serve them."

Such instruction is difficult to understand, and rarely accepted. But when it is accepted, then are days rarer than days in June; for these are the Lord's days, the days when the Lord does things the way He wants them done, not as we think He wants them done.

Eventually all mankind must come to this acceptance of God, just as the disciples submitted to having the Lord wash their feet. For, "unless the Lord build the house, they labour in vain that build it."

God, as our Helper and Servant, is the complete solution to the "servant problem."

And this is not blasphemous or irreverent. This is Christ Truth in its purity.

SPIRITICITY, September 1959

THE TEACHING OF JESUS

Paraphrased by Nell Truesdell

JOHN, Chapter 14

---- DO NOT let your heart grieve: Trust me with the same faith that you have in the Supreme One. In His Being (Consciousness) there are numerous departments. If this were not true, I would tell you plainly. I leave to make ready your assignment. After I do this I will come back and claim you for Myself, so that you may abide where I Am. You know my purpose, and you know the course that I follow. ----

(Thomas questioned: Lord, we do not know where you are going, and how can we know the course? Jesus replied:)

---- No person makes his way toward the Supreme One except on my authority. I am the way, the truth, and the life. If you are aware of who I Am, you are also aware of the Supreme One. From now on, you are aware of Him because you have Him with you. ---

(Philip said to Jesus: Lord, plainly reveal the Supreme One to us and we shall be satisfied. Jesus replied:)

---- I have been with you a long time, Philip. How is it that you do not know who I Am? The person that knows me knows the Supreme One. Why then do you ask, Plainly reveal the Supreme One to us. Don't you realize that I Am the same as the Supreme One and that the Supreme One is the same as I? I do not make such statements on my own. The Supreme One that has Being in my Consciousness carries out His plans. I tell you that I exist in the Supreme One and the Supreme One has Being in me. Or, if you cannot believe this, then credit me for the actual works that are done. ----

---- Truly, I declare to you, the person that accepts me shall achieve the same purpose as I, and he shall achieve on a more extensive scale because I return to the Supreme One. Anything that you will demand in my Identity, I will grant you so that the Supreme One may be exalted in that Identity. In any case, no matter what you demand in my Identity, I will successfully carry it through for you. ----

---- If you love me, carry out my instructions. I will commune with the Supreme One and He shall assign you another Agent who will remain with you continually, the True Principle of Being whom humanity is unable to accept because humanity can neither perceive Him nor accept Him. He will abide in your midst. I will not leave you desolate. I will appear to you. ----

---- In a short time the realm of humanity will not perceive me. But you shall perceive me because, as I Am conscious of Being, you also shall be conscious of Being. At that time you shall be aware that I Am in the Supreme One and that you are in me and that I Am in you. The one that knows and obeys my instructions loves me: and the one that loves me shall be loved by the Supreme One, and I will love him and will make mySelf present with him. ----

(Judas, not Iscariot, said: Lord, How will you manifest yourself to us and not to the world? Jesus answered:)

----If a person loves me, he will follow my instructions. And the Supreme One will love that person and we will be one Being together. The one that does not love me will not obey my instructions. The teaching which you are listening to is not really mine. It is the Supreme One's which made me His Agent. ----

---- I Am saying these things to you while I Am still here with you. But the appointed Agent (Holy Breath), whom the Supreme One will send to replace me, He will teach you all things and remind you of all I have said to you.----

---- I leave my Spiritual Peace with you - not the sort of peace that humanity knows. Do not let your heart grieve, neither allow it to fear. If you loved me you would be glad when you hear me say, I leave you, and will again come to you, because I Am returning to the Supreme One and because the Supreme One is superior to me. ----

---- I Am telling you in advance so that when things happen, you will continue to believe in me. A little further along I will not have much to say, for the ruler of humankind is approaching, though he has nothing on me. But, in order that humankind may see my love for the Supreme One, as He gave me this assignment, I will carry it out. Get up. Let us leave this place. ----

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SPIRITICITY, September 1959

THE LORD'S PRAYER

Anonymous

(Continued from last month)

THY KINGDOM COME

"THOU SHALT also decree a thing, and it shall be established unto thee." Apparently man is required to ask, to acknowledge, to prove, to decree, the glorious Truth for himself, if he anticipates having it established about him.

Jesus understood that, in seeking the Kingdom, man must affirm positively his earnest desire to triumph spiritually before he can enter into the mysteries of that Kingdom. He knew that man must keep himself in remembrance of who he is and what he is. He knew that only by man's keeping before himself the constant suggestion of a larger life, an all-knowing Mind (whose Love draws all men's hearts into willing submission), can the Kingdom ever be realized on earth. This is the purpose of this earthly sojourn. Only as the Kingdom is realized individually in the hearts of men can it be set up on the earth. Christ comes as His Kingdom comes; that is, as it is born in the consciousness of men.

Therefore Jesus told us to pray this prayer: "Thy Kingdom come." These words meet with profound approval and willing acceptance by every blessed heart that voices them. And why is this? Because "there is a spirit in man, and the breath of the Almighty giveth them understanding." For there is aroused in man a sweet assurance that he is more than flesh and bone, that within him are capacities, a vast empire, a nation greater than himself, a divinity that is of God. This nature is truly felt as the dominant note of Being, a mighty fortress, a principle, a kingdom. It was to reveal this larger nature and its relation to the Kingdom that Jesus urged us, as a race, to adopt this prayer as our daily order of worship. The Law of Attention is plainly involved here, as

we sincerely repeat over and over this command that indicates our supreme choice.

Few there are who have any conception of the fact that man is a "microcosm of the Macrocosm," a miniature universe within a Universe. Few there are who realize that the forces passing through the Universe are focused in man, in the center of his Being; and it is his privilege and his destiny to become master, ruling his world, even as the Master Mind of the Universe rules and commands all space.

The Psalmist has indeed caught the vision when he cries out:

"What is man, that Thou art mindful of him? and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hand; Thou hast put all things under his feet. . . . O Lord our Lord, how excellent is Thy name in all the earth!"

It was to cause man to awaken to a full knowledge of himself as a kingdom invisible that Jesus taught us to pray, "Thy Kingdom come." As sincere desire becomes the motivating force in our prayer we begin to feel ourselves being translated into the grandeur of our higher nature - the Son - and we perceive that truly has it been said, "In My Father's house are many mansions."

Paul had many ways of urging his followers to put on Christ, to be partakers of the Kingdom; but none of his words are more beautiful than those in the Epistle to the Colossians 1:9-13: "We do not cease to pray for you, . . . giving thanks unto the Father, which hath made us meet to be partakers of the inheritance in light: who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins," etc.

Paul assures us that through the spiritual, the invisible, are all things created and in God's image do "all things consist, . . . that in all things He might have the preeminence."

Acknowledging the Father first, and as the First, we move into His Realm of Light Eternal; and we experience that mystic birth which Paul terms being translated into the Kingdom of His dear Son: in whom we have redemption.

It might well be said that these words, "Thy Kingdom come," have the power to translate the one who utters them with feeling from ignorance into true understanding of Self, thus enabling that one to enter into the mysteries of his Being, which is in truth the Kingdom of Heaven. Verily, "the Kingdom of Heaven is at hand."

As we view the life and words of the Master Jesus Christ, we discover that here is one who has completely fulfilled His destiny. For we see that He made the full demonstration of manifesting the Kingdom of Heaven on earth. In Him we behold the outpicturing of the perfect Ideas, as they were in the beginning. This demonstration He made clear is our destiny also. "He that believeth on Me, the works that I do shall he do also." As man grasps the significance of Jesus' orderly and magnificent life, he too will move from glory to glory, from triumph to triumph.

How truly Jesus spoke when He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven"!

"Suffer little children to come unto Me" - impart this knowledge of Truth while the mind is still unfolding and plastic that Christ may become fixed and dominant; for only in such understanding is the Kingdom established on earth, or made accessible to man.

"Forbid them not" - when we permit those who are entrusted to us for guidance to be given substitutes for Truth, mediators who stand between them and their true Source, we are forbidding them to receive what no priest or teacher can impart - the Pure Essence of Truth, which is within each one's own sacred dominion. "Of such is the Kingdom of Heaven."

We cannot pray, "Thy Kingdom come"; and, when the veil begins to lift, refuse to enter through lack of courage to do our own thinking and to form our own conception of things spiritual. Too long has man been praying this way, praying blindly - his prayer revealing nothing because he prefers captivity, darkness, and stagnation to asserting his own authority, which would free him from the dominating influences of his so-called superiors. Some adopt this attitude through sheer laziness, some through ignorance, some through fear of those who would dominate them and keep them bowing and subservient.

Yes, it takes courage to pray, "Thy Kingdom come"; for the moment man makes this prayer more than lip service and speaks these words from his integrity point within him, he advances into a realm of things eternal and enduring.

Three little words, yet spoken with the brilliancy of Truth in them. They set into motion the circumambient ethers about us and put us in remembrance of things eternal. So, "Thy Kingdom come.-" Who dares forbid it to be so!

(To be continued)

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

SEPTEMBER 1959

1. The Lord ANSWERED me, and set me in a large place.
2. BE enriched in everything to all BOUNTIFULNESS.
3. CONTINUE following the Lord.
4. The soul of the DILIGENT shall be made fat.
5. Believe on Him to life EVERLASTING.

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7. Seek and ye shall FIND.
8. Better it is to GET wisdom.
9. My HELP cometh from the Lord.
10. Hear INSTRUCTION and be wise.
11. My soul shall be JOYFUL in my God.
12. I KNEW a man in Christ.

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14. I have LONGED for Thy salvation.
15. God is gracious and MERCIFUL.
16. NARROW is the way, which leadeth unto life.
17. Be not OVERCOME OF evil.
18. The Law of the Lord is PERFECT.
19. Take heed and be QUIET.

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21. The Lord will REJOICE over you.
22. This is Christ the SAVIOUR of the world
23. Love . . . THINKETH no evil.
24. How UNSEARCHABLE are His judgments, and His ways!
25. Thine, O Lord, is the VICTORY.
26. Thus will I bless Thee WHILE I live.

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28. YE are all children of Light.
29. Sing us one of the songs of ZION. (peace)
30. If God be for us, who can be against us?

"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.