

SPIRITICITY, August 1964

## HIDDEN TREASURE

By Nell Truesdell

IMAGINE a reunion of a large family of brothers and sisters who had been commanded by their late father's lawyer to meet at the old homestead on a certain date. Naturally the summons mystified them, for the lawyer had not explained why they should meet.

To the assembled group, the lawyer said: "Your father asked me to withhold what I shall tell you today for one full year after the reading of his will to you. I do not know the reason for his order, but I am fulfilling my promise to him." As he spoke, the old man withdrew a paper from his pocket.

"My beloved children," he read, "somewhere in this house treasures are hidden. Whoever finds a treasure may keep all of it, but he must then abandon further search. Make a game of looking, and make up your minds that those who discover treasure are not to be envied, for there is a prize for each child, and each must find his own.

"No part of the house is to be ruined in the search, for the treasures are not concealed behind planks, under bricks, or in walls. He who makes his find has proved his power of observation; and the rest of you must prove your comradeship toward each one as he succeeds. This is my final wish. I have always loved each of you."

Imagine the consternation of the children. None had suspected that treasure was concealed in the house. The mystery of it not only excited curiosity, but filled all of them with awe. Each one felt that he knew every nook of the sprawling old house in which all of them had been born and had lived until they had departed to seek careers in the world. The idea of hidden treasure fascinated them. And to know there was one prize for each gave them comfort. As they discussed the matter, they recalled how their father had frequently tested their powers of observation and fraternal love. Now, as mature men and women, they found meaning in this last assignment from their parent. In his heart, each one meant to obey the father's order.

An example such as this tale may illustrate a metaphysical Truth. "The Lord shall open unto thee His good treasure." This is the blessing promised for obedience.

What is the "good treasure" that God will reveal? Where shall we find It? These and other questions are natural. But we must first learn to know God before we exert ourselves in a frantic search for His treasure. Scripture tells us how to become acquainted with God: "Look unto Me, and be ye saved, all the ends of the earth; for I AM God, and there is none else." "I AM the Lord, I change not. ... Return unto Me, and I will return unto you, saith the Lord of hosts."

How shall we look? How shall we return to God? The best example I know to illustrate the answer to these questions is radar. By radar, our armed forces become aware of the approach of any objects from the skies, whether they are just meteoroids passing through the earth's atmosphere or threatening missiles hurled toward us by an enemy. Radar equipment of tremendous size and

extraordinary range of view constantly sweeps space to catch the faintest movement of any object, and to determine its motion toward us.

Similarly, our consciousness has an inbuilt equipment that we may use to advantage at all times. This inbuilt radar is our faculty of attention. By it we become aware of any object toward which we turn it. Because we sweep "outer space" of the world, we keep our consciousness attuned to transitory things and conditions, which never give peace and security and health and enlightenment.

However, we are learning to turn this equipment toward the center of "inner space" where the Sanctuary of God in us is established on a permanent foundation - the "Rock that is higher than I." As we set our attention toward God in our midst, we pick up the slightest movement of the Divine Presence. True communion between God and man is experienced and understood only after we acquaint ourselves with Him. We watch; we wait; we look. As we gain skill in this practice, we discover the keys to God's "good treasure." His treasure is always in the form of Divine Ideas. But we block our capacity to receive His gifts by our frenzied search for them and by our desire to use them to satisfy our selfish purposes. Our common practice is to hold the thought, to beseech, to demand that God supply us with the things we want. It is time that we learned to stop thinking and to start looking toward God in our midst, and to be willing to accept Divine Ideas as His gifts to us.

"The Lord thy God in the midst of thee is mighty." wrote Zephaniah in reproof to Israel. "He will save, He will rejoice over thee with joy; He will rest in His love; He will Joy over thee with singing." The Psalmist sang: "My soul, wait thou only upon God: for my expectation is from Him."

Jesus Christ said, "The Kingdom of God is within you." "Seek ye the Kingdom of God; ... fear not; ... for it is your Father's good pleasure to give you the Kingdom."

As man turns radar toward outer space to pick up movements of foreign objects, we must turn our attention toward God's Sanctuary at the center of our consciousness to pick up His Divine Ideas. We seem to refuse to understand that God's blessings, in the form of Divine Ideas, carry with them the Laws by which they operate and the Substance that gives them worth.

Look! Watch! Wait! Steadfastly set your inbuilt radar (attention) toward God at the center of your consciousness - His Sanctuary - and you will receive instructions that will enable you to find and accept His Hidden Treasure.

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THE SCRIPTURE

By Robert Applegate, Jr.

OUR SCRIPTURE is related to the other scriptures as science is to philosophy.

Let me explain, starting with the last member of this equation. Philosophy is an attempt to answer the questions: What is real? What is man?

What is worthwhile? by the use of reason and logic. Philosophy suffers from two great handicaps: (1) you have to have a basis to start reasoning from, and (2) unless you have some way to check yourself, the tendency is to reason in a circle. Reason alone can never answer the basic questions of life. To try to find the way out of the woods by this means is hopeless; this is why so many professional philosophers have ended as complete pessimists and even as suicides.

Science tries, by experiment and observation, to answer the same questions that philosophy puts to itself. So Erwin Schrodinger says that the whole purpose of science is to answer the question: "And we - what are we anyway?"

But the scientist recognizes the need for a check on his conclusions (just as a man in the woods needs a compass to know where he is going); and so he accepts as true only what can be verified by repeated observation. It is this rigorous honesty of science that has enabled it to make gigantic strides, while modern philosophy has stagnated.

By the other scriptures I mean those writings that men look to for guidance in the maze of life. They are primarily the Buddhist, Hindu, and Taoist scriptures, and the writings of the Greek seers, particularly Plato and the Neo-Platonists. There is much in all these writings that is of great value; there is much that is true and that is beautifully stated. Many of the early Christian mystics recognized that Socrates and Plotinus had stated for them what they knew in their hearts to be true; that these pagan philosophers had provided for them the logical, articulate expression of their belief. But all of these scriptures suffer from the weakness that they are reasoned explanations of Reality. The men who formulated them were mystics - great mystics. They saw the Truth directly (and this is why their writings have had such vitality), but they had no way to verify their conclusions.

By our Scripture of course I mean the Hebrew-Christian Bible. It is far from being scientific in its manner of expression. And yet it is so in its outlook, in its approach to life. The Hebrews were not a scientifically-minded people, but they were direct in their approach to the problems of life. They dealt with concrete realities, not with theories. The rigors of their life forced them to this. They did not speculate about God and man; they went to God directly, and then they told what He did in certain specific circumstances. But this is the scientific method; this is the opposite of philosophy.

Scientists have now come to what they call a positivist outlook. They now realize that they cannot explain reality; they can only describe how things act; then they use what they call parables to offer a partial explanation of some aspect of what the actions mean. Because man wants to understand - at least in part. Is not this what our Scripture does?

The Bible never tries to explain God. It tells us what God has done - what He is doing and will do, since there is no time in God.

Science expresses itself as follows: if you do this, then this will be the result. Or, in describing the results of an experiment: the scientist did this, and this was the result. And the Bible talks in the same way. It has been aptly called "the Book of the Acts of God." It describes what God has done under certain circumstances, and it invites the reader to experiment for himself and verify the conclusions.

Our Scripture is unique among the Scriptures of the world in that it is based on historical events. This is the reason for its tremendous power: it is based on observation, not on theory; it is scientific, not philosophic. The historical basis of the Bible has been the source also of a lot of wooly-headed romanticizing, as though the events narrated were important in themselves.

The observation or experiment that a scientist makes is of no importance in itself; it is important only as it reveals a pattern that enables men to predict what will happen under given circumstances. Similarly that Moses led 6000 slaves out of Egypt is of no importance to us in this Twentieth Century; but what this reveals about the Nature of God - that God is a God who, against impossible odds, delivers those who trust in Him - this is vital to everyone in every age.

In metaphysics we understand the Scripture symbolically. This too is scientific. The physicist does not think that his equations are reality, nor even that the events he observes are reality. These are symbols of a Reality that he can but dimly observe. But his honest use of these symbols and his adhering to the concrete and verifiable enables him to make progress without going off on tangents of speculation.

Similarly our Scripture points always to a Reality behind the events narrated. But its adhering to the events of history and to what can be checked ("Taste, and see that the Lord is good," etc.) keeps it from generating a fog of metaphysical speculation to make the traveler lose his way.

Become better acquainted with the Scripture. There is power in it, and joy. But look always for the Eternal Truth behind the events of long ago. God does not change.

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SPIRITICITY, August 1964

MAN CANNOT BE HURT

By Alden Truesdell

SPIRITUAL MAN cannot be hurt. Nothing can affect spiritual man. And, in truth, man is spiritual, all spiritual, only spiritual.

The outer man needs only to be aware of this truth. And only the fact that man has considered himself something other than spiritual makes such declarations sound strange to him.

Personal man, who is not aware of Christ and not aware of his own spirituality, is hurt all the time. Personal man is accident-prone because he is unaware of the immunity of his Real Self.

Our best record of this Real Self is in the account of Jesus Christ. For Jesus demonstrated the eternality of the true man - his spiritual immunity. He was able to point to His own works and say: This is the way - this is the way the race should live. For this is the Truth about the race. "He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do."

Mortal man - the man not aware of the Truth - is quite wrapped up in his ability to be hurt. He even takes pleasure in hurting himself and delights in his sufferings. The first thing he talks about is his infirmity, with all its fascinating symptoms, diagnoses, and prescriptions. When people ask him how he feels, he tells them. It gives him a feeling of importance.

Man can well afford to be proud of his diseases and accidents, for he has developed them and has brought them upon himself. God did not make them; man built them of vain imaginings - of imagining that he had some power or life apart from his Creator. They are all a part of man's vanities, by which he punishes himself for his foolishness in turning away from the One Infinite Life.

Man did not need to formulate his diseases, nor does he need to retain them now. To cling to a sense of separateness from the One Life is a fruitless practice, which man will cease to indulge when he comes to himself to abide in his spiritual immunity to all the frailties of the flesh.

How much man could be saved by right instruction early in life! The time when Moslem mothers are whispering declarations of the greatness of Allah into the sensitive ears of Moslem babies. It is during this period from babyhood until the age of seven that the practice of religious indoctrination binds a person for life to his religion. What would true spiritual instruction during this period do?

It is amazing the amount of punishment that even the mortal man can take and still come up smiling. Jack Dempsey was an under-privileged mountain boy, whose father was a ne'er-do-well. So Dempsey worked early at anything he could do. When he was a little over thirteen, he took his shift in the mines with the older men. Fighting was recreation for boys in those days (for even marbles and baseballs were scarce), and this was one thing Dempsey enjoyed. He fought first for fun and then for money. He would ride the rods under passenger coaches and solicit fights in the saloons along his way. He would offer to fight anyone in the house for the privilege of taking up a collection, which would sometimes yield as little as \$1.30. He had nearly every member of his body broken at one time or another. But he went on to attain the greatest prize in his chosen profession: the world championship - a title that meant something in those days. He is still considered one of the greatest of the great. This shows how durable even the mortal man can be, and this endurance is but a shadow of the immunity of the spiritual man.

But because of the many peculiar notions of things spiritual, the very mention of spirituality is frowned upon. The average person has no desire to be an angel or a saint. Many of the saints were martyrs and others were subject to rigid disciplines. As for the angels, few take them seriously. They are supposed to fly around the throne of the Lord when on duty, while sitting on clouds at other times. But we can erase all of this. For Spirit has nothing to do with sanctimoniousness and the angels are agents of a Higher Benevolent Power.

If we acknowledge the Truth of our oneness with God, instead of being martyrs or sitting on pink clouds, we are liable to find ourselves doing more difficult tasks than we have been able to do - and doing them with greater ease. For we will be motivated by truer determinations, directed by a greater wisdom, activated by a more intense energy - right in the place where we are.

When the performance of our car is below normal, we take it in for a check-up and for correction of anything not in good working order. If we could

consider our consciousness as an instrument being used in God's service, as we use our car for our convenience, it might help us to see the spiritual agents in a different perspective. The inner movements we feel could well be the Divine Mechanic grinding our valves and cleaning out the carbon in order to get us back into service.

A reliable mechanic knows what a car requires. Just so, when we take ourselves into the Divine Garage, we must let the Expert Agents have their way with us. As the car is helpless before the mechanic, so we are impotent to do anything but let the Will of God be done - to "stand still and see the salvation of the Lord, which He will show to you today."

The True Man is indestructible, immune, as Jesus Christ showed Himself to be. It is our work to uncover this True Man in us. In doing so we will go through many cleansings and overhauls, but the promise is (as it was given to Job) that we "shall come forth as gold." Nothing hurts the man who looks to God; all things work together for his good.

SPIRITICITY, August 1964

## THE DRAWING OF THE DIVINE

By H. B. Jeffery

THE WORLD feels - and does not understand - the pull of Infinite Love. It is the Father outreaching, calling His own. Men have followed their own will and each has gone his own way. The Divine is calling the prodigals home. The restlessness the world feels is the drawing of the Divine.

You remember the story of the Prodigal: the father was watching and waiting; he ran to meet the son when the son returned to him. Down through the ages the command has been: Return, return unto Me. It is the drawing of the Infinite Love, calling man home. Whatever progress we make spiritually is a returning.

We sometimes speak of going forward spiritually, but when we are progressing spiritually, we are returning home. We are coming to ourselves and realizing who we are and what we are. We are waking up to the consciousness of our sonship to the Divine. We are saying: "I will return unto my Father; I will go back home."

When we go back to the center of our being we find our rest. There will be no rest until we have returned. We will always be in a state of restlessness and fear and agitation until we make this return to our Father's House.

This return, this turning about, is called "repentance" in the Scripture. Jesus Christ said that "repentance and remission of sins should be preached in His Name among all nations."

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Holy, holy, holy, Lord God of Hosts: Thou art the Author of our being. Thou givest life to all. Thy hands fashioned us. Thou hast made us in Thine image and after Thy likeness. Thou hast put Thy Spirit in us and Thy Name upon us. Thou hast written Thy Law in our inward parts and called us Thine own. So we address Thee as "Father". Receiving the words of the Christ, we are born not of the flesh nor of the will of man, but of God. Thou art our Father.

"The Lord is in His holy temple: let all the earth keep silence before Him." We are the temple of God, and His Name reverberates through the temple. May we ever be conscious of the sound of His Voice.

In quiet, we are able to sense the Presence, realize that we are in the Presence of the Divine. God is Spirit - omnipresent. We live and move and have our being in Him. Everywhere we go, everywhere we are, we are in Him. If we become still, He has a word for us. The Divine is whispering into our inner ear, teaching, directing, showing the way.

We wait in the Presence of the Divine who fashioned us after His image and likeness, and filled us with His Spirit - not the spirit of fear, but of power and of love and of a sound mind. We are His instruments in His hands to do His Will. So we look up to the Author of our being who is our Father.

Amen.

Alphabet of  
DAILY MEDITATIONS  
for every week day of the month

AUGUST, 1964

1. The effect of righteousness is ASSURANCE forever.
3. He that hath a BOUNTIFUL eye shall BE BLESSED.
4. A merry heart maketh a CHEERFUL COUNTENANCE.
5. The heavens DECLARE the glory of the Lord.
6. Let us EXALT His Name together.
7. My FLESH shall rest in hope.
8. GLORY to GOD in the highest.
10. I will HEAL HIM, saith the Lord.
11. Hear the INSTRUCTION of thy father.
12. There shall no evil happen to the JUST.
13. I AM KNOWN of Mine.
14. LIGHT is sweet and pleasant.
15. We will give ourselves to the MINISTRY of the Word.
17. The Lord is NIGH unto all that call upon Him in Truth.
18. The Lord brought us forth with an OUTSTRETCHED arm.
19. The God of Love and PEACE shall be with you.
20. Study to be QUIET.
21. He will REST in His love.
22. He will joy over thee with SINGING.
24. TEACH us THY way, O Lord.
25. The heart of him that hath UNDERSTANDING seeketh knowledge.
26. O VISIT me with Thy salvation.
27. Peace be WITHIN thy WALLS.
28. YE YOURSELVES are taught of God to love one another.
29. It is good to be ZEALOUSLY affected always in a good thing.
31. Thou art our God, our Father.

"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.

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