

OPENING ADDRESS and ORDINATION

SERVICE at SUMMER RETREAT

July 10, 1950

By Alden Truesdell

Opening this session of the College of Metaphysics of the Christ Truth League forecasts the development of a new movement in the realm of religious activity. This school is not the outcropping of any specific church or metaphysical work. All that lies in the past serves as background for present operations. If a slogan might be used to point up the activities of this school, it would doubtless be worded in this manner: "God IS. God is NOW. God is HERE. Christ IS. Christ is NOW. Christ is HERE."

We could say that this school differs from many former movements in that it does not claim God or Christ as its particular patent or copyright; nor does it claim that the Holy Spirit is under exclusive contract. However, while it does not claim to be the one school that points to God it is a school that points to the One God.

One of the peculiarities of the teaching of the Christ Truth as interpreted by this school is that it works -- it gets results -- it teaches, preaches, heals the sick; it casts out demons; it raises the dead. Any student is quite safe if he does as the teachers do, not just as they say. To say "The proof of the pudding is in the eating" is as graphic a descriptive of this work as the statement of Jesus to the messengers of John: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Many teachers and many teachings have expounded the beauties of Truth; for Truth is indeed beautiful. However, there is the question of its workability, just as in the marriage of a young man to a beautiful woman, there is the question of whether or not she can cook. The story books assure the confused benedict that two can live as cheaply as one, and both can live on love; but if and when the hunger for food over-balances the fancy for fondness, the honeymoon is ripening, to say the least. Most religious movements start in a befuddled honeymoon state and hope for the best. They are like the disciples who were fearful and knew not what to say when they witnessed the transfiguration of Jesus. Peter ventured, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said." Such premature perception is so prevalent that even today certain persuasions are liable to build a church of sorts on any vacant lot in any neighborhood; and teachers are so precocious that they are prone to issue directives, give inspiring lessons, and sometimes write many books before ever proving the Principle they are called upon to practice. Jesus Christ was so busy ministering that He had no time to write a book. He was so busy practicing the Truth that He did not have time to explain how He did those things none other had done -- and things none other was to duplicate, even though He said that the practice of Principle is a joint privilege open to all experimenters. Many proponents of Truth are more concerned with the tabernacle for Truth talks than with the Truth they are to talk about; and they deceive many. Here I am reminded of a report from the West Coast, where one teacher

tells the people how to get rich while they are asleep and another puts them to sleep.

Our personal reaction to Truth when first it came to our attention was, "This sounds like what we have been looking for. Let's prove It. Let's see if It works." And this we did. For twenty-five years, a quarter of a century, we have been engaged in the original experiment of proving each day the practical Principle of Truth.

We put first things first. We went out, without extra money or supplies of any kind, into the desert, where we had nothing to depend upon but God; and we proved to our own satisfaction, and to the satisfaction of certain observers, that, "He that believeth on Me the works that I do shall he do also." That is why we speak with a degree of authority and why this little meeting place has been a quarter of a century in the making. It is, of course, the tender sprout, the outcropping of a fore-ordained ideal, pressed by an infallible Principle into a further expression of the steadfast fulfillment of the Divine Intention.

The founders of this ministry have been reluctant to establish an elaborate edifice as an exhibit of Godliness or a temple to Truth -- only to have the temple attract more notice than the Truth it was supposed to symbolize. They seem to have been backward in building and they have been; but it is only because they believe that "Except the Lord build the house, they labor in vain that build it." The pioneers of this particular school believe that an inner building must precede the concrete structure, which, if neglected, will cause faulty construction. The general practice of placing burdens grievous to be borne upon the shoulders and unsuspecting heads of the congregation has never been incorporated into the way of this school of Truth. The belief is that wherewithal for building needful structures will come, given spontaneously and happily, freely and joyously, without dun or indebtedness, without pledge or promise. The return must come from God through men, given just as willingly and spontaneously as the ministry and teaching go forth from this place.

We have depended entirely upon spiritual Principle for spiritual, mental, and even material equipment; and spiritual Principle, working in and through Its own image and likeness, has been prompt to meet demands made upon It. Truth has proved Its axiom that man's good comes to man through man, but from God.

In our persistent cooperation with our ideal, we have made for Truth (and for the Truesdells) some of the finest friends, who, like the Truth which attracted them, are faithful, steadfast, and loyal. The closer we come to Truth, the more truthful and truthlike become the exhibited qualities. Individuals take on a permanence which, like unto the Truth they love, is without variableness or shadow that is caused by turning. To these unwavering friends who have given or tithed, or tithed and given to the work, we express again our too seldom spoken, but constantly remembered, gratitude.

Any credit for the development of the college idea must go to Nell Truesdell. Her every intent and effort have been toward that goal. Her diligence and integrity have been marvelous in the sight of many; her labors, prodigious. Only a truly ordained teacher could have so steadfastly maintained such a cause and purpose. Not only as a woman, whom I love dearly; a teacher, for whom I have the highest regard; but also as a mechanic, builder, and director (for whom I sometimes have a pronounced antipathy) must she receive credit and acknowledgment.

During Nell Truesdell's arduous labors she has been aided and abetted by our young associate Dr. Robert Applegate. Seldom does one so young express so determinedly the intention of devoting his life to Truth, and seldom do those who decide in favor of Truth bring to the field of spiritual living such rich equipment and adequate preparation and such willingness to be of service in any manner whatsoever. Schools and colleges are the logical media for one with Dr. Applegate's educational background. A master, a doctor, a scholar in Scripture, with enough degrees to warrant an ordination in most any religious body, Dr. Applegate chose to identify with this somewhat modest movement of the Christ Truth.

In the matter of ordination, who knows but that any effort of one man or woman to ordain another might be in the nature of John the Baptist and Jesus Christ whose shoe latchet he (John) was unworthy to loosen. But whatever obligation we may have to posterity should be liquidated at this time, and we do so by declaring sincerely and truthfully that Dr. Applegate is worthy to represent the Christ Truth League as minister and teacher; and to the best of our humble ability we ordain him to that office. We are pleased to consider this, our first ordination, as an establishing of standard in appointing an unusual young man to a unique and undeviating ministry.

Lest it should seem that I may be attempting to bask in reflected glory, may I emphasize a previous statement that the school is entirely a product of Nell Truesdell's creative practice. I recall a conversation of several years ago with a friend who inquired about the equipment we should require. My reply was that Nell should have every accouterment and convenience that could be utilized in school work, artistic and craftsmanlike surroundings; but, as for me, I could do my work up in a tree or out on a desert.

There are pioneers in every field and a true pioneer is always looking for, or opening up, new fields; while better equipped personnel take over existing operations.

In the name of the founding pioneers and the following sustaining forces, we welcome all of you to this school of the Christ Truth, this session of the Christ Truth College of Metaphysics.

(Nell Truesdell then formally received Dr. Robert Applegate as a minister.)

Robert Applegate, do you agree to become a minister in this fellowship of the Christ Truth League, to love the Lord your God with all your heart, soul, mind, and strength, and to serve the ideals of this spiritual work?

The answer is, "I do."

Then, before God and this company we extend to you, an ordained minister, our right hand of fellowship, and we pray that you will always find opportunity to keep true to your highest spiritual ideals as you work with us in this ministry known as the Christ Truth League. May God continue to bless you richly all the days of your life.

We now accept you as one of us in this work and we pray that you be happy and at peace in it. God bless you, in the Name of our Lord Jesus Christ. Amen.

The COLLEGE of METAPHYSICS
of the
CHRIST TRUTH LEAGUE

Opened its first session of formal study at 8:00 o'clock the morning of July 10, 1950 and closed at 9:00 o'clock the evening of July 14, 1950.

Prayer, instruction, and contemplation were continuous, with time out for meals and rest. A high spiritual realization was achieved by each student through intensive devotion and study. The profound impression of Truth -- of the Presence of God with man, and of Jesus Christ who reveals that Presence -- will remain with and continue to benefit each one for years to come.

We invite our readers to watch for an announcement of the next session. Any person who seriously considers the study of Truth can receive at this school a maximum of instruction in the shortest possible time. All subject matter is presented simply and clearly so that any student is assured of rapid understanding of the Principle of Truth.

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SPIRITICITY August 1950

ELIJAH

By Robert Applegate

After six days Jesus took with Him Peter and James and John, and led them up a high mountain apart by themselves; and He was transfigured before them, and His garments became glistening, intensely white, as no fuller on earth could bleach them. And there appeared to them Elijah with Moses; and they were talking to Jesus.

At the turning point of His career Jesus met on the Mount of Transfiguration with Moses and Elijah, who, according to Luke's account, "spoke of His departure, which He was to accomplish at Jerusalem." We can understand the presence of Moses at this momentous meeting; but one is apt to wonder why Elijah, rather than Hosea, Isaiah, or Jeremiah, was the other figure present. What was there about this primitive man of the desert that enabled him to stand along with the founder of the Hebrew religion before the Son of God? Our sources scarcely provide us with a satisfactory answer to this question; but they do allow us to glimpse "a man of God," who stood as a dividing point in the history of the Hebrew community and inaugurated a new order of events.

Our knowledge of the life of Elijah is scanty, consisting of seven events, briefly narrated. We know nothing of his background except that he was a "Tishbite, of Tishbe in Gilead." He appeared as a typical nomad, able to subsist on the scantiest food and to move with incredible speed. His dress was of the desert, consisting of a hair mantle and a leather girdle. He first appeared on the scene of history abruptly and without warning, when, in the name of Yahweh, he announced to Ahab a three-years drought in Israel. This message, delivered to the king, was a challenge intended for his Tyrian wife and her god Baal-Melkart, whose worship she had introduced into Samaria. Baal was a fertility god and hence was supposed to control the needed rain. Thus Elijah's

summary announcement of an impending drought was the casting down of the gauntlet before this foreign deity of the mighty commercial state.

The drought arrived; and Elijah, to escape the wrath of the king, retired to the barren Brook Cherith, where, according to tradition, he was miraculously fed by ravens. Later, directed by Yahweh, he departed thence and came to the Phoenician city of Zarephath, where he showed his greatness by using his magnificent powers, which had been won by years of meditation, to care for a poor widow and restore her son to life. Here, in the foreign country, he remained for three years until the period of the drought was completed, when he returned to Samaria to confront his king.

Elijah's meeting with Ahab and his subsequent defeat of the priests of Baal on Mount Carmel is graphically told in I Kings ch.18. At the destined moment the prophet confronted the king, who had been vainly seeking for him for three years. Without ceremony Elijah ordered Ahab, "Gather to me all Israel, to Mount Carmel, together with the four hundred and fifty prophets of the Baal." When this command had been obeyed, Elijah offered the priests of Baal the opportunity to prove their authority by calling down fire from heaven upon their offering; and, after they had failed to respond to this test, the solitary champion of Yahweh prepared his sacrifice, drenched it with water, and invoked Yahweh, so that "the fire of the LORD fell and consumed the burnt-offering and the wood, the stones and the dust, and licked up the water that was in the trench." The prophet then clinched his demonstration of Baal's impotence by personally slaying his four hundred fifty priests; whereupon, with the power of Baal destroyed in Israel, he prophesied the end of the drought. With supreme faith, he declared to Ahab, "Harness your steeds and go down, so that the rain may not stop you"; and, girding his loins, he ran before the king's chariot the seventeen miles to Jezreel.

After Elijah's spiritual exaltation on Mount Carmel, a reaction set in; and we next hear of him fleeing from the wrath of Jezebel and coming to Horeb, "the mount of God." Here he made the supreme discovery that God is not to be found in the mighty movements of external nature, but in the "still small voice" (or, the "sound of gentle stillness") within consciousness. Following this revelation Elijah covered his face with his mantle and went out to receive humbly the commands of his God. They were such as to cow even such a man as he (to anoint Hazael king of Syria, Jehu king of Israel, and Elisha as successor to himself); but the theophany had transfigured Elijah from a fleeing coward into a fearless worker. Indeed we hear only of his fulfilling the last command, the anointing of Elisha; but the other two were executed by that prophet, who carried on the unfinished work of his predecessor.

Elijah's next encounter with his sovereign occurred after the illegal seizure of Naboth's vineyard, a theft that had been engineered, along with the death of the rightful owner, by the resourceful Jezebel. Elijah, playing the man's part, held Ahab accountable for his wife's misdeed; and prophesied death to both parties along with the complete extinction of Ahab's line. When the king repented, however, the execution of the latter part of the sentence was postponed until after his death (which occurred shortly thereafter in his ill-advised attack on Ramoth - Gilead).

Elijah's final appearance was in the reign of Ahab's successor, Ahaziah. When this king sent to ask of Baal-Zebub if he should recover from a sickness, Elijah met the messengers with the rebuke:

Go, return to the king who sent you and declare to him,

"Thus says the LORD: 'Is it because there is no God in Israel that you are sending to inquire of Baal-Zebub of Ekron? Therefore you shall not come down from the bed whither you have gone up, but you shall certainly die.'"

Thus, again the prophet upheld the principle of complete loyalty to one God. After this, however, we hear no more of him until he led his faithful follower Elisha from Gilgal past Bethel and Jericho into the desert on the other side of the Jordan where he was translated and "went up by a whirlwind into the heavens."

These stories of Elijah give us a glimpse of the greatness of the man himself, a greatness that is seen not only in his courage and faith, but also in his originality. His relation to the later prophets cannot be determined exactly; but he set the pattern that they were all to follow. His strength lay in his rigid adherence to principle; and his principles were all-encompassing. He maintained, first, that Yahweh was the only real God, who demanded absolute loyalty. He not only opposed the worship of Baal, but he also, in effect, denied the existence of this god. To the people assembled on Carmel he declared, "If the LORD be God, follow him, but if the Baal, follow him"; and to the prophets of Baal he called out, "Cry with a loud voice, for he is a god; either he is meditating, or he has gone aside, or he is on a journey, or perhaps he is asleep and needs to be awakened!" Never before had the sole power of one God been so forcibly and clearly enunciated in Israel. Further, Elijah perceived that Yahweh controlled the destinies of other nations besides Israel and used the nations as instruments to perform His will. "Go ... anoint Hazael to be king over Syria," the prophet was commanded. Yet this God, who moved nations, also required justice; and this demand, as that for obedience, was absolute, binding upon king as well as upon commoner. These principles, the sole reality of one God and His demand for justice in man's relations with man, were Elijah's whole message. He, however, not only uttered them, but also gave a forceful and unforgettable demonstration of them. This was something new in Israel, and yet in these two principles was contained the message of all the later prophets. They did little more than give expression to the principles that Elijah lived and demonstrated; but it is to the originator of an idea that the chief credit should go.

(To be continued in Spiriticity, September 1950)

Alphabet of
DAILY MEDITATIONS
For Every Week Day Of The Month

AUGUST 1950

1. I will ACCEPT you, saith the Lord God.
2. BLESS ye the Lord.
3. CHOOSE this day whom you will serve.
4. I (am) a DOORKEEPER in the house of my God.
5. His Name shall ENDURE for EVER.
7. FORGET not all His benefits.
8. GOD is with thee in all things.
9. I will HEAR what the Lord will speak.
10. Be INSTANT in season, out of season.
11. Do JUSTICE to the afflicted and needy.
12. KEEP His commandments.
14. LIFT up thine eyes.
15. Show us Thy MERCY, O Lord.
16. He that believeth on Me shall NEVER thirst.
17. As we have OPPORTUNITY, let us do good.
18. POUR the anointing oil.
19. Unlearned QUESTIONS avoid.
21. RIGHTEOUSNESS shall look down from heaven.
22. SURELY His SALVATION is nigh them that fear Him.
23. TRUTH shall spring out of the earth.
24. Be ye of an UNDERSTANDING heart.
25. Ye are of more VALUE than many sparrows.
26. Remember your WAYS.
28. What went YE out for to see?
29. Come and see my ZEAL.
30. The Lord bless thee and keep thee.
31. The Lord make His face to shine upon thee.

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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.