

WAIT THOU ONLY UPON GOD

By Alden Truesdell

The attention of the soul determines the tone and quality of the entire consciousness and circumstances of men. Therefore is the wise Psalmist found instructing his soul, "wait thou only upon God; for my expectation is from him." The soul is a sensitive instrument, willing and capable of reproducing the perfect symphony of life under the confident direction of the awakened consciousness. As the inspired director, conducting a symphony orchestra, brings forth from each instrument the desired tone for the required effect, so does the confident awareness, trained in the intent of the Creator and Composer of the symphony of life, bring forth response from the reproductive soul.

Paul knew that, in order to preach Jesus Christ, he had to become so filled with the doctrine of Jesus Christ and the way of life that Jesus Christ taught that he would be that doctrine individualized. There are times in the conduct of a ministry of Christ Truth when we can well understand what Paul meant when he spoke of being a "slave of Jesus Christ"; for, even though it is voluntary servitude, it is enslavement nevertheless. It is being owned body and soul by the Master. It is also, however, the only true freedom; for one is always a slave of that to which he gives his attention (or that which he waits upon), either of the world or of God. The service of the world is real slavery; the service of God is true freedom.

Paul, we remember, had had a taste of the violent reaction that sets in against those who oppose the Christ Truth; and, to prevent a recurrence of this reaction, he had taken himself prisoner, much as a man of the sea might lash himself to the mast to save himself from the violence of the storm and sea. This too we can understand.

Paul became so proficient in his ability to function from his imprisonment in Christ that he not only preached more sermons to more people, and organized more churches, than any of the other ministers; but he also withstood the leaders in Jerusalem to their faces. He was as definite in his ethical approach to the conduct of ministry as he had been definite in his opposition to all things Christian before his conversion. He tolerated no compromise, no mixture of Truth and expediency. He knew that nothing less than an imprisonment in the confines of Christ Truth and a declaration of the high Realities of Omnipotence Itself could offset the impotence of the race in the face of its disease and complaint. Then, as now, the highest form of inoculation for an ailing race was the name and doctrine of Jesus Christ.

In his ministry, Paul had this advantage: many of the people to whom he preached had never heard of Jesus Christ, and the very newness of the doctrine insured many listeners. People gathered to hear him, if only out of curiosity, as at Athens. Speculation, however, as to Paul's reception today is interesting and challenging. In this time, when the name of Jesus Christ is so common as to have little meaning for the majority of people, how would Paul expound a doctrine of sufficient contrast to receive startled attention? How would he make clear the fact that he taught a doctrine actually unknown to many pretenders to Christianity, a doctrine untaught by the few who have perceived its import, a doctrine subject to resistance whenever and wherever it is declared?

With Paul the violent opposition to his declarations was tantamount to good press notices, in that it tended to draw the people. But what would he do with the dulling and deadening apathy of those steeped in the story of the Man whose doctrine he was called upon to teach? If he were called upon to preach Christianity to the Christians, how would he get their attention - by shouting or pounding the pulpit, by rapid reiteration? We believe not. We believe that he would be obliged again to be so enslaved to Christ as actually to be that Christ; to so radiate that Christ as to be an actual example of the doctrine that he preached; to be "a living sacrifice," to proving that "I, if I be lifted up from the earth, will draw all men unto me."

Some critics will argue that such sacrifice is not required in this modern day of enlightenment. It may be answered, however, that in this modern enlightenment are to be found many things which should not obtain in a way of life based upon the doctrine of eternal and perfect life: many sicknesses of society, which should have gone out with the ushering in of the Christ Truth way of life; many exhibits of bondage, when the era of liberty has been proclaimed; many broken hearts, which should have been mended two thousand years ago.

Only by becoming a living exhibit and what Paul described as being a "slave of Christ," could he or any other draw all men. No one who does not know the Truth and live the Truth can tell the Truth so that it will be recognized as Truth. But anyone who is so filled with Truth as to be a slave of Truth will speak the Truth and defeat every lie.

As we press on therefore toward Him upon whom we wait, we shall understand why Paul wanted to be His slave. We shall understand how God enslaves and liberates at the same time; how all who go in the way of Truth grow in grace, in understanding, and in favor with God and man; and how God has even greater glories to reveal to those who wait only upon Him.

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SPIRITICITY February 1953
WE BELIEVE IN PRAYER
By Nell Truesdell

Why do we believe in prayer? Prayer, to us, is necessary to our continued existence. We have prayed ourselves out of many difficulties; we have found surcease from trouble, relief from pain, adequate supply in times of need, and great joy in the privilege of knowing how to pray. We shall list a few triumphs of prayer that have come to our attention and that prove the efficacy of this most noble of practices - prayer to God.

An engineer was in a terrible railway accident; both legs were cut off below the hips. He lay on the ground alone and realized that he was bleeding to death. He lifted his heart in prayer to God that his life might be spared. The man lives today, many years after the disaster.

A farm woman looked out of her kitchen window and, to her horror, saw that her cow was dying. This was a catastrophe, for the family was very poor. In her heart she turned to God and prayed that the animal be spared. The cow lived for years after and was a good producer of rich milk.

A woman stood before a roaring fire that threatened to consume a house. She calmly turned to God and, as she watched, the fire "stood still" and little by little diminished in intensity. The house was saved.

A little girl lost her lunch money. To her this was very serious, for her family was in limited circumstances. She prayed to God. In tracing her way homeward from school, she carefully looked over the ground and, to her great delight, saw her money lying in the middle of a path that cut through an empty lot. Other children had passed that way, but her money had lain safe for her to come for it.

A physician told a woman that her brother was dying. She went alone to pray. Her brother lived.

You know of incidents in which prayer was the only saving grace. Recall these experiences and realize again how near God is. When the heart cries out to Him, He always answers. No elaborate words are necessary. A deep need for help and an equally deep heartfelt prayer will bring forth a perfect answer in any situation. God does answer prayer. Always know that.

The Master maintained a close relation with the Father, and when he prayed He was awake to the understanding that God and He were one. Prayer makes a man aware of God. Through this awareness, man receives the blessings of the Almighty. God is not deaf, He is not lacking in sympathy; rather, He awaits any opportunity to pour out His riches upon anybody who prepares himself to receive. The form that the blessings take is determined by the need; but, the main practice is to lift the heart and make a definite contact with God there.

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SPIRITICITY February 1953
THE CHRIST TRUTH LEAGUE
By Robert Applegate

What is the Christ Truth League? What is it that distinguishes this work from other similar ones, or, for that matter, from orthodox religious bodies? We are told frequently that other ministers are doing the same things that we are doing, and teaching the same things that we are teaching. We always repudiate these suggestions; for, while there is often a similarity, there is a decisive difference between our instruction and other instruction, between our practice and the practice of any other group with which we are familiar. What then is this difference, which makes the Christ Truth League a unique organization? It is fitting that I should answer this question, for I have done nothing to make the Christ Truth League what it is but have been simply a beneficiary.

The question as to what the Christ Truth League is brings up the more fundamental question: What makes a ministry vital? What in fact made the ministry of Jesus Christ and His immediate followers vital; while that of the Pharisees and the Sadducees, the priests and the scribes of His time was moribund? The answer is simple and unequivocal: sincerity of practice. The judgment of the scribes and Pharisees is simply, "They preach, but do not practice." And the reason for this dereliction is, "They loved the praise of men more than the praise of God." This would seem to be a human and venial failing, but in one who professes to be a spiritual leader it is intolerable, because those who come with hearts hungering for the Truth of God receive in its place a sham substitute.

Uncompromising sincerity is the sine qua non of anyone who professes to speak in the name of God. It is that alone which gives vitality to a ministry, and the value of a ministry depends entirely upon its vitality; it does not

depend upon its size. The multitudes came to Jesus, and they left Him again, when He refused to be led by them. The multitudes frequented the temple and the synagogue, and they continued to do so. But the ministry of Jesus had permanent value, because it was a vital, living force; whereas the ministry of the synagogue and the temple was a deadening and stultifying influence. It is where two or three are gathered together in the name of Jesus Christ that God is a present and active force; it is not where multitudes are gathered together in the name of a preacher, a church, or a sect.

It is sometimes said of a certain minister or teacher that he is sincere, but ignorant. That is not possible, because it is undeniably true that, if anyone honestly seeks God, he will be taught by God. Therefore although ignorance may be present, it is no excuse. "But," someone will say, "do you mean that I am not sincere, or that my minister is not sincere?" This sort of question shows up a basic fallacy, which strangely, is very common. It should be obvious that, among human beings, all qualities are relative. It is not a question of whether a person knows the Truth, or does not know It, whether he is sincerely dedicated or is not. It is, rather, a question of how much Truth he knows and how dedicated he is. Furthermore this is a progressive matter. A person must know ever more Truth and be ever more dedicated to it. This is discouraging to most persons, but it is, nevertheless, a fact which cannot be dodged. There is no stopping point at which a person can say, "I have now arrived at an understanding of Truth. It was a hard struggle, but now I can rest." To rest on one's oars is fatal. To stop in spiritual ongoing is to retrogress. Who is there today who is as true to Truth as Jesus Christ was? Who is there who knows God as He did? There is no stopping point short of that attainment.

What is the Christ Truth League? It is a living, growing, vital ministry, because the ministers who founded it and have sustained it have been more dedicated to God than any other persons that I know of. Because they have been so dedicated, because they have never rested on their oars, because they have never been content to tell the people what the people wanted to hear, they have a clear and deep understanding of the Truth of God. It is obvious that they have not sought wealth, position, or reputation, because they surrendered all these things in order to found this ministry. It is equally obvious that they have not flattered the people nor been led by them; for just as the multitudes turned away from Jesus, so they have turned away from this work to more comfortable teachings. Only those who are sincere have remained. The ministers of the Christ Truth League have looked only to God for support and guidance; they have directed the student only to God. They have done this more steadfastly and uncompromisingly than any other teacher or minister that I know of. Therefore the Christ Truth League is a more vital and valuable ministry than any other.

How can you tell the vitality of a ministry? Jesus Christ gave the key: "You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit." He said also, "If I am not doing the works of my Father, then do not believe me." The vitality of this ministry, or any ministry, can be told by its works; and it is an undeniable fact that everyone who has contacted this ministry has benefited from it. Furthermore everyone who has given to this ministry has greatly benefited from it; he has been prospered, healed, and protected. And everyone who has continued to give to this ministry has been continuously prospered, healed, and protected. This is not imaginations and it is not coincidence; it is the outworking of the invariable and ineluctable law that a person receives his good by the acknowledgment of its source. Jesus expressed this law with the words, "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap." The works, the healing and prospering and protecting, are not an end in themselves, but they are evidence of a knowing

of God. They are proof of sincerity in ministry. Those persons, however, who acknowledge the ministry by giving to it are the ones who receive the greatest benefit.

How can you tell if a teaching is true? You can tell by seeing whether it points you to God, or to something less than God. Does it tell you that God will give you everything that you want? or does it tell you to seek first the Kingdom of God and to "take no thought" about things? This is the crucial point. It was when Jesus told the people, "The flesh is of no avail," that "many of His disciples drew back and no longer went about with Him." It is at this point that many students desert a sincere teacher of Truth. It is at this point that most teachers and preachers compromise; for to compromise a little in order to tell the people what they want to hear is so easy that it is a strong temptation not to do so. Such compromise, however, never stops with a little yielding. It progresses until it vitiates a whole ministry.

This vitiating process of compromise has been aptly described by the Quaker John Woolman:

"Though the change from day to night is by a motion so gradual as scarcely to be perceived, yet when night is come we behold it very different from the day; and thus as people become wise in their own eyes, and prudent in their own sight, customs rise up from the spirit of this world and spread by little, and little, till a departure from the simplicity that there is in Christ becomes as distinguishable as light from darkness, to such who are crucified to the world."

The ministry of the Christ Truth League is vital because its ministers have never departed from that "simplicity that there is in Christ."

It is an historical fact that, whenever a civilization has declined, there has arisen within it, in its last days, a new religious movement, which has outlived the civilization that gave it birth. Thus Christianity arose within the Greco-Roman Civilization during the decline of that civilization. Every other major religion, moreover, arose under similar circumstance, and each one in time became the nucleus of a new civilization. Our present Western Christian Civilization, deny the fact as we may, is in the process of decline; and there will undoubtedly arise in its midst a new church, which will not be just another sect, but which will be so vital that it will outlive this civilization. It will not be a new religion, but it will be a new expression of Christianity, which will be a return to the principles and practices of the Founder of Christianity. It will be a new movement, based on sincerity of practice and organized on the principle of voluntary association.

This new movement must be one of voluntary association and subscription, because the act of compelling people to come to a work and to support it, by fear or by any form of pressure, automatically stultifies that work. A minister who cannot command a voluntary following by the example of his own faith in God cannot qualify to have a part in this new group. Where will this new movement arise? Will it originate in the established centers of our civilization? It has invariably happened that what is new and vital has arisen, not in the center of a civilization, but on its periphery. Jesus Christ was crucified in Jerusalem, but He came from "Galilee of the Gentiles," on the outskirts both of the Jewish nation and of the Greco-Roman Civilization. Peter and Paul were martyred in Rome; but Peter, like his Master, came from Galilee, and Paul came, not from Jerusalem or Rome, or Athens, but from the insignificant city of Tarsus in a remote corner of the Mediterranean. Can any good thing come out of Texas? The new church is much more apt to come from there than from any of the more established centers of our civilization.

By default of all others to meet the qualifications it seems clear that the Christ Truth League is the nucleus of the new church, which must appear. Since this new expression will be a return to the principles enunciated by Jesus Christ, what better name could there be for it than Truth? for Jesus testified, "For this I was born, and for this I have come into the world, to bear witness

to the truth. Every one who is of the truth hears my voice." And is it not right to designate it the Christ Truth, to distinguish it from other expressions that claim to be truth? The word league is defined as "an association of persons, formed to help one another." Therefore should not that voluntary association of persons dedicated to the greatest service, that of knowing the Christ Truth, be known as the Christ Truth League.

The Christ Truth League is a vital and powerful ministry founded by sincerely dedicated ministers. It is a voluntary association of all those who earnestly want to know the Truth to which Jesus Christ bore witness. It is the blessing of this age; it is the hope of ages to come.

"Out of small beginnings greater things have been produced by His hand that made all things out of nothing. . . . and as one small candle may light a thousand, so the light here kindled hath shone unto many; yea, in some sort to our whole nation."

And it shall shine unto all the world.

Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

FEBRUARY 1953

2. Christ, who is our life, shall APPEAR.
3. This is the work of God, that ye BELIEVE.
4. Remember thy CREATOR.
5. I will DECLARE Thy greatness.
6. Unto the King ETERNAL be honor and glory.
7. All the earth shall be FILLED with the glory of the Lord.

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9. Every perfect GIFT is from above.
10. I am the Lord that HEALETH thee.
11. I will put My law IN their INWARD parts.
12. My servants shall sing for JOY of heart.
13. I will give unto thee the KEYS of the KINGDOM.
14. I LEAD in the way of righteousness.

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16. A MERRY heart doeth good.
17. NOW are we the sons of God.
18. By the OBEDIENCE OF ONE shall many be made righteous.
19. Let PATIENCE have her PERFECT work.
20. QUIT yourselves like men.
21. REJOICE in the Lord.

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23. The Lord is my light and my SALVATION.
24. THANKSGIVING and honour be to our God.
25. UNTO Thee, O God, do I lift UP my soul.
26. I will sacrifice unto Thee with the VOICE of thanksgiving.
27. WE are His WORKMANSHIP.
28. YIELD YOURSELVES to the Lord.

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