

IMPORTANT!!! NOTICE IMPORTANT!!!
Beginning Sunday, October 7, 1951
The Eleven O'clock Morning Worship Of
The CHRIST TRUTH LEAGUE
Will Be In The Chapel At
2400 Canton Drive
Fort Worth, Texas

Mr. Alden J. Truesdell, Pastor

Transportation Will Be Furnished
Please Dial Lockwood 5482
All Are Welcome

Vol. 11

SPIRITICITY, October 1951

No. 8

DENIAL

By Alden Truesdell

Any worthy endeavor requires sacrifice. Athletes must train rigidly for their competitive games and must forego many of the social pleasures while in training. They deny themselves many things many times. Overplump persons who desire slender figures deny themselves certain sweets and fattening foods. Those seeking to improve their minds forego the less instructive literature. The diligent deny themselves the pleasure of sleeping late in the morning that they may be better able to accomplish their daily tasks. We thus easily acknowledge the principle of crossing out non-essential pleasures and practices to gain the ends in view.

We see clearly that there are bound to be certain restrictions placed upon those who set about to attain spiritual understanding. Each day our critics, within and without, contend and argue the fallacy of our doctrine of Divinity. We must rebuke all these accusers. We must become fools in the sight of the wisdom of the world and fools for the sake of our own Christhood. And why? Because we went to win the reward. And what is the reward? Immunity to all the ills and ailments of our critics and an achievement of such magnitude that no other triumph can be used as an example. Thus do we allow ourselves to be disciplined and become disciples of Christ. Thus do we deny ourselves, take up our cross, and follow Christ. By so doing, we are guaranteed a fabulous exchange of immortality for mortality, of incorruption for corruption, of life eternal for the dis-ease of death. We shall completely lose our old life in this process and, in losing our life, shall find the LIFE of our Christhood: the purpose for which we came into the world. We shall, further, experience a complete triumph over the world, the flesh, and the devil. To lose the life in Christ is to find LIFE; to gain the world and all its rewards is to lose the LIFE. Ultimately, all that anyone gains in the world is six feet of earth, for that is all that he ever actually needs in the world.

The world is supposed to have much power over its people, and its people are said to be "wiser than the children of Light." But, when a child of Light is true to his Truth and proud of his Christ, the brilliance of the sophisticates is confused and ashamed. However, the child of Light must know Him in whom he has believed: that He is able to take care of

His own under all circumstances, that He will work and none shall hinder, that He needs not the permission of the worldly great to do His perfect works. The one who knows and declares this shall stand before kings, and kings shall do Obeisance. The one who thinks that his Truth and his Christ are incompetent to compete with the powers of the world will be neither Spirit nor flesh, but will be despised of both.

Only those who are willing to pay the admission price will see the extravaganza of God and His angels. And the admission price is all that one holds dear in a personal or sentimental sense. Many times the sword of Truth must be used as relentlessly in the consciousness as a surgeon wields his instruments to eliminate infected organs in the body. Whenever a personal ego takes up more space in the consciousness than the Truth itself, it is time for one to declare, insist upon, and replace it with the transcendental nature of Truth.

We are therefore instructed:

"If thine eye offend thee, pluck it out." If the attention is directed to something that does not conform to spiritual Reality, pluck the attention away at once. There is much to see that is profitable, and the bountiful eye shall be blessed.

"If thy hand offend thee, cut it off." If the habitual activities are not conducive to happiness and satisfaction, take time to let the habits be changed into constructive ways: for habit is a conveyance that transports a man into success or failure with impartiality. Change the habits.

"If thy foot offend thee, cut it off." If present understanding is inadequate to accomplish the desired achievement, ask for better understanding and then stand on that; or, better still, depend upon the understanding of God.

"Keep thy tongue from evil." If expression is unlimited or uncontrolled, if conversation does not conform to concept, hold the peace, cut off the tongue. In this day of long distant conversationalists on radio and television, man seldom gives any attention to the potent practice of saying nothing; but the era of silence should be encouraged; for silence is golden and peace is power.

Those who are great in the Kingdom have laid up their treasure therein. Those great in the world are sustained by the energy of those who have not compromised their understanding of Truth. Many who have declared their highest concept of Truth in a most emphatic manner have denied the Truth the next moment, as did Peter. But those who hold high the ideal of Truth regardless of appearances or pressures are those who will witness the coming of the Kingdom of God.

We do not go into the world to be changed by the world, nor, primarily, to change the world. The world will be changed, if we are true to Truth; but the shifting of the scenes is not our office. Our office is to deny the world and its powers and to be true to Truth. When we have proved by our persistent and determined allegiance that we are not ashamed of Truth, then will Truth acknowledge us in all Its ways. The Kingdom of God and His angels (the consciousness of Good and all Good agencies) will suddenly dawn upon us.

SPIRITICITY, October 1951

A STUDY IN THE LIFE AND WORK OF JESUS CHRIST

By Nell Truesdell

Part IV (The Historical View)

In the early summer of the year A.D. 28, Jesus chose the twelve men who, of all His followers, gave up their ordinary employments to be with Him constantly. These men became His assistants, who were commissioned to teach the simpler elements of His doctrine to the populace. Jesus, too, conferred on them miraculous powers similar to His own; and thus the scope of His work in Galilee was widened. The apostles were not influential men, nor were they particularly wise. But Jesus looked upon their inner character and He knew that they were destined to be instrumental in setting forth among mankind His doctrine of a new way of life. We are amazed to observe that until today it is a way of life that still reveals the striking greatness of their Master.

The twelve disciples (or apostles) were Jesus' constant companions and, as He taught them, He sowed in their consciousness the seeds of Truth and unveiled to them the mysteries of His doctrine. His character impressed itself upon their characters. Ultimately, they reflected His image so unmistakably that they represented Him as they carried on their own work among men. This is what gave them their spiritual strength and daring.

Jesus' second year of ministry was spent in Galilee. Multitudes followed Him everywhere and their enthusiasm for Him mounted so high that the civil authorities became uneasy. Too, the religious leaders foresaw their overthrow if He continued uncurbed. Therefore both factions joined forces and circulated blasphemies about Him so persistently that ultimately the crowds that had formerly swamped Him with adulation began to voice opposition, bitterness, and hate as they dogged His steps. At the end of the year's ministry He was no longer seen in populous places, but He and His men moved like fugitives in the most distant localities. Jesus tarried six months of the third year of His career in Galilee and then turned His face toward Jerusalem.

For the remaining six months of His life, He taught and ministered in the southern part of Palestine, in Judaea and Peraea. In the beginning of this period He was there, too, greeted with joyous acclaim, as the populace for the first time heard His gracious words and saw His miracles. But, like the Galileans, their enthusiasm gradually waned and their attitude of rejection was unmistakable. Then, in the Spring of the year A.D. 30, Jesus made His final journey to Jerusalem.

Jesus was fully assured that He would never triumph over the stony hearts of the priesthood and populace in Jerusalem, nor anywhere else in Palestine for that matter. Therefore, He began to tell His disciples definitely that He would be rejected and killed. In the first and second years of His career, Jesus talked lightly about the matter to them for they were not able to bear such a disappointment as He knew they had ultimately to face. However, now, in the end of His third year of ministry He spoke of His eventual death and resurrection in no unmistakable terms.

In common with all their countrymen, the apostles expected a Messiah who would sit on the throne of David. They discussed His words among themselves and thought they were but parables like so many of His teachings. Luke, in his Book, Chapter 18:31-34, reports as follows:

"Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death; and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

When Jesus came to the Mount of Olives, He sent two of His men to the village of Bethany to find a colt. They brought the animal to Him, cast their garments upon it, and set Jesus upon its back. As He began to descend the Mount of Olives, all the people in the vicinity who had their hope in Jesus as the Messiah began to praise God for the mighty works they had witnessed. Some of the Pharisees among the multitude asked Jesus to rebuke the effusive crowd, but He answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." As He approached the beloved city of Jerusalem, He wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid, from thine eyes."

Within the city, He cleansed the Temple for the second time; and again the religious leaders challenged Him, asking, "By what authority doest thou these things? and who gave thee this authority?" Daily, He taught openly in the Temple. Every movement was watched and every word analyzed. As the days dragged by, the Sadducees and the Pharisees questioned Him adroitly, but He, just as adroitly, silenced and confounded them.

Eventually, the Passover feast arrived and Jesus and His men observed it in the house of a friend. Before the Passover, Judas Iscariot, disappointed and heartbroken at the turn of affairs in his Master's life had arranged with the religious leaders to betray Jesus into their hands. Since Jesus spent the nights with His disciples on the Mount of Olives, it was there, after the feast of the Passover, that Judas surrendered his Master to the enemy.

(To be continued.)

GALATIANS

By Robert Applegate

It is impossible to date Paul's Letter to the Galatians exactly. It may have been written in the year A.D. 49, antedating 1 Thessalonians by one year, or it may have been written any time during the several years after that. The situation that provoked the Letter, however, is clear. Paul had founded the churches in Galatia (a Roman province in the southern part of Asia Minor) during his first missionary journey. At the end of his swing through the cities of Galatia, he had returned to Antioch. Shortly thereafter, however, certain so-called Christians from Jerusalem took it upon themselves to visit Paul's groups of converts. They persuaded the new converts that, in order to be Christians, they had first to keep the whole Mosaic law. They also disparaged Paul's authority, pointing out that he was neither one of the original twelve disciples, nor had been instructed by any of them. These religious leaders, reputedly acting with the authority of the church at Jerusalem, easily swayed the simple people of Galatia and convinced them of a ritualistic interpretation of Christianity. In order to meet this situation, Paul wrote his forceful Letter to the Galatians. He vigorously attacked the position of the Jerusalem religionists and, in so doing, clarified for all time the Christian position toward ceremonial and moral law.

Since Paul's apostolic authority had been questioned, he first asserted his right to speak as a disciple of Jesus Christ, pointing out that his independence of any earthly authority was itself an indication that he had been appointed by God and instructed by Him. Thus he wrote, "When it pleased God . . . to reveal His Son in me, . . . immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem." In these two sentences Paul reveals the difference between a truly inspired (and therefore trustworthy) teacher and a mechanical parrot of other men's ideas. It was during those three years of lonely meditation somewhere in Arabia that Paul received the instruction of the Spirit, so that he could say with assurance, "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. It was the forced retirement that gave Paul the conviction that nothing could shake, that enabled him to accomplish more than all the other disciples of Jesus Christ, that endowed him with the power and the audacity to change the course of history.

After having established his right to speak in the name of Jesus Christ, Paul next pointed out that there can be no deliverance in obedience to a man-made code of laws for two reasons. In the first place, no one has ever been able to obey such a code; and, in the second place, obedience could not possibly give an awareness of eternal life (or of sonship to God), which is the only thing worth attaining. "If there had been a law given which could have given life, verily righteousness should have been by the law." But, Paul goes on to declare, what man cannot attain by obedience to his own prescriptions is freely given to him by God. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a Son." The very Spirit of God within man is seeking to give him all good. Faith is, for Paul, the surrender to this Spirit of God in the heart. Therefore it is by faith that man is delivered from all his errors and ig-

norance, from his sense of separation from the omnipresent God. "Ye are all the children of God," Paul writes, "through faith in Christ Jesus." Man, however, cannot exercise this faith while he is trying to earn his way into heaven by obedience to external prescriptions; therefore all man-made law must be entirely rejected.

To those who argued that to reject the moral law was to invite immorality, Paul made two answers. The first is the exhortation, "Use not liberty as an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." The second answer is a promise, of which the fulfillment is assured, and which renders every exhortation unnecessary: "Walk in (the consciousness of) the Spirit, and ye shall not fulfill the lust of the flesh." To try to do what is right by will power is to become more and more conscious of shortcoming and mortality. This is what Paul calls the way of the flesh, declaring, "The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." To surrender the will to God, to seek first the consciousness of His indwelling presence, to abide steadfastly in that consciousness, to have faith in God's ability to fulfill His promises: this is the way of the Spirit; and, Paul declares, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

It is hard to imagine a clearer delineation of the alternative ways of life open to the choice of every individual. Is it not amazing that, in the name of Christianity, men have practiced and preached the former? Yet each individual is still free to choose for himself.

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Alphabet Of
DAILY MEDITATIONS
For Every Week Day Of The Month

October 1951

1. Let us have grace, whereby we may serve God ACCEPTABLY.
2. Thou shalt BE BUILT up.
- 3, If any man be in CHRIST, he is a new CREATURE.
4. I will DWELL in the house of the Lord forever.
- 5, He hath given to us ETERNAL life.
6. I live by the FAITH of the Son of God.

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8. The Son of God . . . GAVE Himself for me.
9. HE HEARETH us.
10. The Spirit maketh INTERCESSION for us,
11. It is God that JUSTIFIETH.
12. We receive a KINGDOM that cannot be moved.
13. To me to LIVE is Christ.

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15. I will MAGNIFY Him with thanksgiving.
16. I saw a NEW heaven and a NEW earth.
17. So run that ye may OBTAIN.
18. PUT ye on the Lord Jesus Christ.
19. QUIT yourselves like men.
20. The inward man is RENEWED day by day.

*

22. Offer up SPIRITUAL SACRIFICES.
23. He causeth us TO TRIUMPH in Christ.
24. He is able to save them to the UTTERMOST.
25. He hath VISITED and redeemed His people.
26. WHOSOEVER WILL, let him take the WATER of life.
27. YOURS is the Kingdom of God.

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29. Be ZEALOUS.
30. Prove all things.
31. Hold fast that which is good.

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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.