

AN UNKNOWN WRITER'S STATEMENTS ABOUT GOD

Copied by Nell Truesdell

AS A FOLLOWER OF CHRIST TRUTH you will appreciate the following excerpt from the writings of a man who lived during the Middle Ages. As you read compare your own inner experience of God with the beauty and depth that this writer achieved and judge whether or not you also long for a similar spiritual victory.

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"NOW, wherever a man hath been made a partaker of the divine nature, in him is fulfilled the best and noblest life, and the worthiest in God's eyes, that hath been or can be. And of that eternal love which loveth Goodness as Goodness and for the sake of Goodness, a true, noble Christ-like Life is so greatly beloved, that it will never be forsaken or cast off. Where a man hath tasted this Life, it is impossible for him ever to part with it, were he to live until the Judgment Day. And though he must die a thousand deaths, and though all the sufferings that ever befell all creatures could be heaped upon him, he would rather undergo them all, than fall away from this excellent Life; and if he could exchange it for an angel's life, he would not.

"This is our answer to the question, 'if a man, by putting on Christ's Life, can get nothing more than he hath already, and serve no end, what good will it do him?' This Life is not chosen in order to serve any end, or to get anything by it, but for love of its nobleness, and because God loveth and esteemeth it so greatly. And whoever saith that he hath had enough of it, and may now lay it aside, hath never tasted nor known it; for he who hath truly felt or tasted it, can never give it up again. And he who hath put on the Life of Christ with the intent to win or deserve ought thereby, hath taken it up as an hireling and not for love, and is altogether without it. For he who doth not take it up for love, hath none of it at all; he may dream indeed that he hath put it on, but he is deceived. Christ did not lead such a Life as His for the sake of reward, but out of love; and love maketh such a Life light and taketh away all its hardships, so that it becometh sweet and is gladly endured. But to him who hath not put it on from love, but hath doneso as he dreameth, for the sake of reward, it is utterly bitter and a weariness, and he would fain be quit of it. And it is a sure token of an hireling that he wisheth his work were at an end. But he who truly loveth it, is not offended at its toil nor suffering, nor the length of time lasteth. Therefore it is written, 'to serve God and live to Him, is easy to him who doeth it.' Truly it is so to him who doth it for love, but it is hard and wearisome to him who doeth it for hire. It is the same with all virtue and good works, and, likewise with order, laws, obedience to precepts, and the like. But God rejoiceth more over one man who truly loveth, than over a thousand hirelings."

Theologia Germanica, edited by Thomas S. Kepler, Ph.D., S.T.D., D.D.

SPIRITICITY, September 1967

THE CHRIST TRUTH LEAGUE

By Robert Applegate

WHAT IS the Christ Truth League? What distinguishes this work from other similar works and from orthodox religious bodies? We are frequently told that other ministers are doing the same things we are doing and teaching the same things we are teaching. We always repudiate these suggestions; for while there may be a similarity, there is a difference between our teaching and other teaching, between our practice and the practice of any other religious group with which we are familiar. What then is this difference that makes the Christ Truth League a unique organization? It is right that I should answer this question, as 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 made the ministry of Jesus Christ vital while that of the Pharisees and the Sadducees, the priests and scholars of His time was moribund? The answer is simple and unequivocal: sincerity of practice. The judgment of the scribes and Pharisees was: "They preach, but do not practice." The reason for this dereliction was: "They loved the praise of men more than the praise of God." This would seem to be a common, human, and venial failing; but in one who is regarded as a spiritual leader it is intolerable, because those who come thirsting for the Truth of God receive in its place an empty sham. The minister by virtue of his office represents God.

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 upon its vitality; it does not depend upon its numbers. The multitudes came to Jesus, and they left Him again when He refused to be led by them. The multitudes thronged the Temple and the synagogues and they continued to do so. But the ministry of Jesus had permanent value because it was a vital, living force; the ministry of the synagogue and the Temple was a stultifying influence because it nourished self-esteem. It is ever 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 the multitudes are gathered in the name of a preacher, a church, or a denomination.

It is sometimes said of a certain minister or teacher that he is sincere, but ignorant. Yet if anyone honestly seeks God he will be taught by God. So 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 fallacy which 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 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 some, but it is a fact that cannot be dodged. To rest on one's oars is fatal. To stop in spiritual ongoing is to retrogress. Who is there 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.

What is the Christ Truth League? It is a living, vital, growing 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 frequently turned away from this work to other 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 than any other minister or teacher I know of.

How can you tell the vitality of a ministry? Jesus Christ gave the answer: "By their fruits you will know them." 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. It is a fact that anyone who has contacted this ministry has benefited from it. Anyone who has given to this ministry has greatly benefited from it: he has been healed, prospered, and protected. Anyone who has continued to give to this ministry has been continuously healed, prospered, and blessed. This is not imagination; it is not coincidence; it is not favoritism. It is the out-working of the law that a person receives his good by acknowledgment of its source. Jesus put it in 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, prospering, and protecting - are not ends in themselves; but they are proof of sincerity in ministry. They are evidence of a knowing of God. "By their fruits you will know them."

Jesus said: "If you believe not Me, believe the works, that you may know and continue to know that the Father is in Me, and I in the Father." (John 10:38)

Paul said: "We ask you, brothers, to know those who labor among you and are your leaders in the Lord and warn you. Hold them in the very highest esteem because of their work." (I Thess.5:12)

(To be continued)

SPIRITICITY, September 1967

OVERCOMING

By Alden Truesdell

(Continued from last month)

SARDIS

"UNTO the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars."

Sardis stands for the power of riches. The admonition and slight commendation are in John's letter which follows:

"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God."

The power of riches seems to be the summit of attainment. The disciples of Jesus were impressed by the power of riches; and when Jesus said that it was difficult for those who trust in riches to enter the Kingdom (or overcome), they wondered who could be saved. According to John's Instructor, not all the rich have found favor or been accepted. Some are dead, but do not know it. They are admonished that all that is owned has been given by God. "Remember therefore how thou hast received."

Such emphasis is placed on the power of riches that it becomes an end in itself and disconnects from the Real Source of supply. But the possession of riches is not an insurmountable handicap. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy."

PHILADELPHIA

"To the angel of the church in Philadelphia write."

We are quite familiar with the meaning of the name Philadelphia, because we call our city of that name "the city of brotherly love." The Communicant to the angel of this church is "He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth."

There is much commendation for those of Philadelphia (for those in love with God). An open door, which no man can close, is set before them; for with what little strength they have had, they have kept the word of God and never denied His Name. The promise to them is: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world."

LAODICEA

"The Amen, the Faithful and True Witness, the Beginning of the creation of God" dictates the admonition to the angel of the church of Laodicea. Laodicea represents judgment, that which is able to set the standard for all that is in consciousness. Right standards must be maintained. In an indifferent standard of self-sufficiency, there is no healing heat or cold austerity. Therefore the indictment reads:

"So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

When good judgment replaces a limited judgment, one comes over into the privilege of sitting in the throne room with the Son of God. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

By way of recapitulation it will be well to review the promises that are made to the overcomer:

"To him that overcometh I will give to eat of the Tree of Life, which is in the midst of the paradise of God. . . . He shall not be hurt of the second death. . . . To him will I give to eat of the hidden manna, and will give him a white stone, and in the stone, a new name written, which no man knoweth saving he that receiveth it. . . . He that overcometh and keepeth My works unto the end, to him will I give power over the nations, and I will give him the morning star. . . . The same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels. . . . Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out, and I will write upon him the Name of My God and the name of the city of My God, which is New Jerusalem which cometh down out of heaven from My God. And I will write upon him My new name. . . . To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne."

Desire will be given to eat of the Tree of Life.

Substantiality will receive a Crown of Life.

The intellections will be completely renewed and will know new and unspeakable things.

Zeal will rule the "nations."

The prisoners of the power of riches will be clothed in white robes of righteousness.

The affections will be pillars in the Temple of God, forever functioning in God's own Name.

Judgment, resurrected, will sit upon God's Throne.

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SPIRITICITY, September 1967

HEALING PRACTICE (The Hands)

By H. B. Jeffery

(Notes taken at a public lecture by, Nell Truesdell - continued from last month.)

THE HANDS are complex instruments and can be trained to do anything you may desire. The hand is that with which you take hold of things. The thumb places itself in opposition to the fingers and this makes for power. It is through the hand that the whole body throws itself into doing things. The wrist and the forearm enable you to do more with the hand because they introduce the rotary movement, and the forearm and shoulder give the hand additional sweep. The whole man throws himself eagerly into his hands in performing any work. And while man's speech expresses the power within, it is through his hands that he makes a more accurate and perfect record of his ideas. Writing brings us down to exactness of thought and enables us to know what we know. "Reading maketh a full man, conference a ready man, and writing an exact man."

The mind shows itself through the hands. The right hand indicates the power of the will and the left, the power of thought.

When you are acting according to your own will, you will use your right hand. When you are following the actions of others and are giving in to the will of others, the left hand is more responsive. The left hand and arm are often affected by the loves of others.

The hand is a reflection of the consciousness; it is indicative of a man's inner nature. What a man likes, what he desires, etc. determines the hand. So we can read much of a man by studying his hand. The loves flow out from the interior to the exterior. As a man's affections have been, so does he express himself outwardly.

The heart expresses itself by the hands. We can detect a man's likes and dislikes through the touch of his hands. No two hands are alike; no two circular arrangements of the lines of the fingers are alike. These cellular arrangements in the fingers are records of the desires that have been in the soul of a man. They indicate also his grasp on Spiritual Principle, the hold he has on Truth and Wisdom. We need to understand the true office of the hand - what a wonderful instrument it is. As the qualities and the properties of the inner man are developed they will be especially indicated in the hands.

The hand indicates the power one has of receiving and holding the thoughts that are in Divine Mind - also the ability to impart that good - the love of service. The more the hand is brought into service for mankind, the stronger it becomes and the more able it is to receive and hold. For not only does the hand give, but it receives. And the more anyone gives of ideas, the stronger are they held in his own consciousness. A thought does not go out of your mind when you pass it on; rather you strengthen your hold on it. The more you impart Truth, the more Truth you retain.

The higher one ascends in consciousness - the more he reaches up - the more is this indicated in the hand, in the independence of the muscles and the flexibility of the whole organ. The hand benefits by the expressions from the soul. The musician develops great dexterity in expressing the principle of music through his hands.

Those who deal with the common, everyday world have hands that are firm, broad, and strong. The muscles work compactly in groups, and the hand is not so flexible.

We take into our hands what we love. We like to take the young of animals and man into our hands and fondle them because of a desire to partake of youth. But children should not be subjected to the touch of all people. They respond to the impressions that are imparted to them through the hands of their elders.

Jesus wisely used the power of His hands. He took the children in His hands and blessed them. We should use this power today and express this curative touch in the freeing of our fellow man from bondage. It is not necessary always to touch persons with our physical hand; we can touch them with our spiritual hand through the love of wanting to help. We can stretch our hands out into endless space in thought and so touch those who ask for help.

Jesus gave the power of laying on hands to His disciples. If one really takes on Christ, he becomes conscious of that something that flows through his hands; he has the desire to give a service through his hands; he wants ever to

minister. The office of the Christian minister is to do good, and we should restore this action of healing the souls of men. We should impart to the whole race the Divine Love of God. If your mind is open to spiritual instruction, you will act as Jesus acted and you will discriminate as to whether or not to touch your patient in healing him.

When one is aware of the supporting care of Divine Love, he will always have strong shoulders and arms and hands. The body cannot be spiritualized, but it can be quickened and made to perform its office in divine order. It may be lifted up. In raising the souls of men, Jesus also raised and made strong their bodies. And it is essential that the body be made strong, as an overflow of psychic energy will strain a weak body. A sound mind must function through a sound body, and we must establish this coordination. Let the body always be a good vehicle for the expression of the Power, Love, and Will of God. Jesus was a husky man, but He was also a fine vehicle for the expression of the Spirit.

As you surrender your own will entirely, the Spirit instructs you very explicitly and loudly; and you will know what to do. If It tells you to lay your hands on the sick, you will impart a healing essence to them, and you will immediately receive more of it unto yourself. Some patients require this outer movement; so do not be afraid to lay on the hands. For if you do so in the spirit of righteousness, God will replenish your store of strength.

(To be continued)

Alphabet of
DAILY MEDITATIONS
For Every Day of the Month

SEPTEMBER, 1967

1. Shall He not render to every man ACCORDING to his works?
2. The Lord thy God shall BLESS thee.
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4. CONSIDER the Apostle and High Priest of our profession, CHRIST JESUS.
5. Guide your affairs with DISCRETION.
6. The ETERNAL GOD is thy refuge.
7. Have not all we one FATHER?
8. The GLORY of the Lord shall endure for ever.
9. Thy HANDS have made me and fashioned me.
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11. The Spirit maketh INTERCESSION for us.
12. I will make thee . . . a JOY of many generations.
13. He that KNOWETH God, heareth what the Spirit sayeth.
14. He LOVETH righteousness.
15. The Love of God was MANIFESTED toward us, that we might live.
16. Put on the NEW man, which after God is created in holiness.
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18. Whatsoever is born of God OVERCOMETH the world.
19. In Thy PRESENCE is fulness of joy.
20. I have QUIETED myself, as a child.
21. The Lord shall REJOICE in His works.
22. There is that SCATTERETH, yet increaseth.
23. THE TABERNACLE of God is with men.
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25. Ye have an UNCTION from the Holy One.
26. See VISIONS of peace, . . . saith the Lord.
27. No WEAPON formed against thee shall prosper.
28. YIELD YOURSELVES to the Lord.
29. Be ZEALOUS, therefore, and repent.
30. Love God with all thy heart, soul, mind, and strength.

"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."

As electricity is the working power of the electrical principle,
So Spiriticity is the working Power of the Spiritual Principle.

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