

POWER OF THE HIGH WATCH

By Alden Truesdell

"I will give power unto my two witnesses."

The privilege of watching a sunrise belongs to anybody who takes the time to look eastward, no matter where he may be in this country. A soul-satisfying spectacle is granted whenever the opportunity to receive it is accepted. While the beauty of this natural phenomenon is published widely in writings of lovers of perfection of form and color, there are greater fields of delight in store for the watchers toward the spiritual Son-rise that cannot be recorded in common language, though they can be touched by the attention of man's mind.

Since the outer eyes have been trained to look toward and discern the beautiful in the realm of Nature, the same training must be applied to the inner eye if it is to be opened so that discernment can be exercised and the watcher prepared to understand and appreciate the glories of gazing toward the spiritual horizon in his own consciousness.

As the inner eye rests steadfastly toward the Heights, the outer eyes will then follow and take up the search for the true Light. Immediately the inner and outer watchers coordinate in a practical viewing of that which is profitable to behold beyond the limits of thought, feelings, and possessions. The two watchers, or witnesses receive power, for the attention of the mind (belonging equally to and shared alike by them) focused toward the Divine Goal, is weaned from duality (the sense of good and of evil) and rests upon what is lasting and true (the Good). Thus the inner and outer eyes conjoin in movement upward as the attention of the mind is centered in that direction. They become the "single eye" by means of which the whole body is filled with the light that shines from above.

All the things man considers to have value (in the world) have been produced by the power which results from the faithful watching of the inner eye toward the Source of values; these values are then established by the companion witnesses (the outer eyes) which have the capacity to formulate those values when they, with the inner eye, are steadfast in their gaze upward toward them.

Some students of Truth are tempted to occupy themselves entirely with the results (or fruits) of looking toward the Source of true values (the Good), and they become stiff-necked. Then the outer eyes take on a dullness so that they are no longer fitted to perceive toward the Heights. Blinded by the Light that shines from above, they split away from the inner eye and plunge in downward gaze to lower levels where things of the world abound. In consequence, the person is bound to and hemmed in the realm of darkness and limitation. At once he begins to cry out in sorrow at the pain heartless circumstance appears to inflict. But he neglects to repair the break in vision, and seems not to remember that a break actually occurred. In times of great need, a slight movement upward (in the form of a petition for aid) takes place, and immediately the outlook brightens. But usually the effort is not persistent enough to cause lasting benefits. Hence, the uplook is practiced fleetingly, and then only under compulsion.

The Master who understood the uplook toward the Heights wherein dwells the Most High God, gave this specific instruction: "Watch ye therefore; ... and what I say unto you, I say unto all, Watch."

To watch is to be closely attentive and observant so as to see what is done, or what happens in a certain place at a given instant. It is an act of waiting expectantly, as when one watches for a long awaited opportunity to present itself. It is keeping vigil for devotional purposes, so as to be ready for the influx of Spirit, or the inspiration of the Almighty. It is a state in which the watcher keeps awake so that he can respond instantly to the demands of the moment, knowing he will receive his reward for being alert.

The way anyone can receive benefit from anything is to look at it, agree with it, and partake of it. Whatever anyone has, comes by this means. Whatever anyone is to become in the sight of God, and receive from God (as His Son), will come by this means also. If anyone looks toward God, and agrees with God, the life-giving energies of God will flood his being over the direction of his gaze toward God. Whoever commits his way unto the Lord will think right thoughts, speak right words, and do the right thing at the right time. So it behooves man to make straight the pathway of the Lord in the wilderness of his own consciousness, and, as he makes a direct path toward the Heights of Being, he will become upright and dwell in His Presence. The prayer of the upright is the Lord's delight.

He who gives his attention to God begins to speak a different language. His words have a new tone and quality, and do to return unto him void, but accomplish that whereunto they are sent.

What more power can a man wish for? But such power is not given promiscuously; it is earned through proved devotion to the things of God. And then it can be said that it is not earned, it is the Gift of God to His beloved Son.

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SPIRITICITY August 1949

GOD IS A DEFENSE AND REFUGE

By Robert Applegate

The statement, "God is my defense and refuge" has blessed the heart of man for ages. To understand what is implied gives further aid and comfort and draws man closer to God. Defense suggests a fending off, or warding off that which threatens to cause harm or injury; it is protection from open or covert attack. Refuge (from the Latin refugio) is that into which man flees to escape danger; it suggests safe shelter from the storms and vicissitudes of the world. Thus the promise is that God not only wards off everything that is pernicious or destructive, but he is also an ever-present haven into which man may run repeatedly. The two views are comprehended under the idea of security. Security (from the Latin se plus cura) is freedom from care or from concern. The secret of security, then, is knowing how to be free from anxiety or from fear of the unknown. This freedom can be realized only in consciousness and we are commanded to accept it there. Jesus instructed, "Let not your heart be troubled." He demanded that we take no thought for our lives, for what we shall eat or what we shall drink; nor shall we be concerned for the morrow. He told

us to banish our foolish anxieties and be about the business of seeking the Kingdom of God which, He said, is within us.

The desire for security is a human hunger. In the present money-conscious atmosphere that pervades our world, most men give their lives to attain security on the financial plane. However, financial security is not all that a man wants; he wants security from violence, disease, the machinations of others; and he wants, above all, to escape the effects of his own blundering through foolishness and ignorance. In today's world, man seems further from security than ever before, though every heart longs for freedom from care concerning himself, his loved ones, and his possessions.

To obtain security men invest in insurance, agitate for old age pensions, endow public health works, maintain a standing army, and support national, state, and municipal police forces. All these measures are good, but they are not always sufficient. Insurance is usually inadequate and the unexpected disaster seldom has coverage. Pensions fail to meet the rising cost of living. Armies are defeated. Police are frequently absent when they are most needed. So, after centuries of misdirected trust, with efforts sapped, and resources and strength tapped, frustrated and desperate man has failed to obtain security.

Despairing man, willing to run any risk, is beginning to return to God to see what can be gained from that quarter. He is discovering the truth of the promise that God is indeed a present help; that He is a defense and refuge; and that He can be trusted.

To seek is to find; and because man is driven to search for his good in the realm of God, he is about to enter upon an era of spiritual enlightenment which, when compared to the present age of materialistic and scientific knowledge, will show it to be a lengthy period of darkness. But no one wants to wait for the race to awaken before he can enjoy personal security. He wants to feel safe today, and he wants to know that he and his loved ones will enjoy a peaceful future, free from want and from danger.

Anyone may have immediate security. The Master gave the promise in the statement, "There shall not a hair of your head perish." This truth was proved over and over during the last War. The miraculous deliverances that were wrought during the conflict would fill many large volumes; and it will stand to the everlasting glory of the Christ Truth League that not one of the many recipients of its ministry was a war casualty. The same efficient protection was revealed recently when the Trinity river over flowed and flooded a great area of Fort Worth -- all those who attend the League rejoice that their homes and business properties were on high ground.

Those who rely on God for protection are looked upon as naive by their more sophisticated brothers. But a childlike naivete concerning the promises of the Spirit is the foolishness of God which is wiser than men. It is the faith of a small child in his earthly father, and of Jesus Christ in His Heavenly Father. It is the quality that can move mountains, but which fails to obtain the recognition granted to the laborious and showy, but vain efforts of men. It is the quality that Jesus Christ chiefly desiderated in His followers and for the sake of which He instructed them again and again, with infinite patience, that the Father knew what things they had need of and that He cared for them.

We may be thankful that the founders of these United States had a measure of faith in God. They set a tone that has persisted unto this day, and which has made our country the great nation that it is. They established our national

motto, "In God we trust," because their faith, and because this country rested on the foundation of trust in God. Today, we are the only country that has never lost a war, and we are the one earthly hope of a distraught world. Therefore, more than ever, we must stand fast in our trust in the goodness and Omnipotence of God.

Jesus said that the secret of defense was to resist not evil. This was illustrated to me one day recently when I was cutting Johnson grass with a cutter. Wherever there was a single blade of grass, or several dry, flexible stems, it was impossible to cut them by swinging at them. They did not resist the impact and so they could not be cut. On the other hand, wherever the blades were stiff and rigid, they resisted the stroke and could be cut easily. The same principle of non-resistance applies on every plane and in every circumstance. A boxer is taught to ride with a blow when he receives one, so that it does not hurt him. Similarly, when the truth student finds himself in a disagreeable situation, or a seemingly dangerous one, he does not resist. He goes along with it and does whatever must be done, to the extent of the "second mile." He interprets the immediate experience as a challenge to his attention which he directs upward toward God, instead of allowing it to spill outward in the direction of the occurrence of the moment. Thus he is fenced about with an impenetrable wall of Divine Protection. He is delivered from harm; he is safe from danger. His non-resistance makes him immune, not with the immunity of weakness or of indifference, but with the immunity of trust in God. God never fails.

We shall consider the ideas of defense and protection under four heads: First, defense from violence. It was with protection against violence (which includes accidents, disease, etc.), that the boys in the Service became familiar. They learned that when all human help was absent, the Divine Help was always at hand. One pilot was asked how he had managed to land his damaged airplane, and he answered that he didn't know because he had been too busy "praying up a blue fog" to know what he was doing. He did land his plane, however, not only safely, but well. That was the one thing that mattered at the time. On another occasion, seventy bullet holes were counted in the nose of a B-17 and, although there were four men in that crowded space, not one was hit.

Second, protection from want, from dependence on others, and from the need to strive for a living. Here we recall that the Master advised us not to labor for the meat which perishes, but for that meat which endures unto everlasting life. This does not imply that we are to drop our present vocations and retire to some mountain top; it means that the motive behind our work must change. If we engage heartily in our present occupation, knowing that we shall find God more quickly by doing what is at hand instead of by being idle, and keep this purpose before us, we shall be transferred into the place best suited to our spiritual unfoldment. Also, by maintaining our purpose, we shall come to know the Love and care of God as an intimate reality. As we grow in consciousness of this Love, we shall cease to be concerned about what we shall eat and drink, or wherewithal we shall be clothed. We shall find ourselves protected from want, and we shall cease to depend on others for fulfillment of our needs; for the Mighty One cares for us.

Third, protection from the machinations of those who would use us to serve their own ends. One of the first things the Truth students discovers is that there are many so-called friends who would use him for their own advantage, and who do not hesitate to use every wile known to man to accomplish this end. The schemes of these self-seekers are too subtle to be met by human intelligence; for, as Jesus Christ said, "The children of this world are in their generation

wiser than the children of light." God is the only defense of those who are sincere in Truth and who, because of that sincerity, do not suspect the duplicity that often lies behind an ingenious exterior. The danger frequently lies in an apparent opportunity or blessing, so that the student who fails to obtain it wonders. Not until later does he discover that acceptance would have effectually blocked him from some greater good that God was preparing for him. Here, he who looks to God alone finds the protection of the Almighty is adequate. His awareness of his own lack of protection from unseen snares increases his determination to know God as the sure Defense of the defenseless. With this attitude, he discovers that his utter helplessness before God is as a wall securing him from all that is not for his highest good.

Fourth, defense from ignorance and shortcomings. Everyone is his own worst enemy. The Master urged us to beware of the leaven of the Pharisees. He implied that we are not to follow after false teachings or incorporate them into our lives. Such fallacious doctrines would breed self-satisfaction, an effective block to spiritual development. Erroneous reasonings based on false notions are deceptive and can destroy both body and soul in hell. This the Master told His disciples to fear, although they should not fear that which could destroy the body alone. In this wise John wrote, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." He refers to a spiritual nakedness which is visible to those who are awakened spiritually. Even those who are not awakened sense it and distrust the so-called spiritual minister who has lowered his vision to the level of human action. The high-watcher alone escapes this nakedness, for he is clothed about with the whole armor of God. He is respected by men; he is honored even by those who hate him. He goes from strength to strength until, eventually, he puts on the Lord Jesus Christ.

Jesus Christ likened the Kingdom of heaven to "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." If the dough were endowed with consciousness, it would be greatly troubled by the radical action taking place within it. Similarly, when changes take place in human consciousness, they are accompanied by upheavals and disturbances that shake the whole being and threaten to overthrow it. It is precisely when these disturbances occur that we are instructed to watch and pray always. If we are fortified in this practice by keeping the High Watch, we know how to look away from limitations resident in the world of sense and form to the Heights wherein dwells the Most High God above thinking, feeling, and appearances.

This is our defense and our refuge. As we persist in looking toward God, agitations melt into their original nothingness and the better state appears. For we are hedged about by Him who will not allow our foot to stumble; He makes our pathway plain and safe.

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ANNOUNCEMENT OF ACTIVITIES

In JULY 1950, we plan to be prepared to accept a limited number of students for a period of from three to five days, during which the group will be guided in study, contemplation, and devotion to the things of the Spirit. The period will be in the nature of a "retreat" from the world for a little while.

Each day will be scheduled, and periods for prayer and study will be followed so that the whole time will be fruitful in spiritual values.

Students will have housing accommodations and meals will be served. A charge will be made for these facilities, and a free will offering will be accepted for instruction and ministry.

Plan now to take advantage of this unusual opportunity to fellowship with others of like mind who will be attending the sessions of the CHRIST TRUTH LEAGUE. Further details will be given from time to time.

Remember this venture as one of consecration and spiritual rebirth.
"Where two or three are gathered together in My Name, there am I in the midst of them."

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

AUGUST 1949

1. ASK, AND ye shall receive.
2. BELOVED, let us love one another.
3. COME unto Me.
4. The Lord of hosts shall DEFEND them.
5. My yoke is EASY.
6. Seek, and ye shall FIND.

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8. My GRACE is sufficient for thee.
9. The Lord HELPED me.
10. INSPIRATION ... giveth ... understanding.
11. Take nothing for your JOURNEY.
12. With loving KINDNESS have I drawn thee.
13. Thou shalt LOVE the LORD thy God.

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15. Honor and MAJESTY are before Him.
16. Thou art NOW the blessed of the Lord.
17. To OBEY is better than sacrifice.
18. In your PATIENCE POSSESS ye your souls.
19. The word of God is QUICK and powerful.
20. RECEIVE ye the Holy Ghost.

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22. I SHALL be SAFE.
23. TAKE no THOUGHT.
24. He may establish your hearts UNBLAMABLE in holiness.
25. Add to your faith VIRTUE.
26. I WILL WAIT on the Lord.
27. YIELD YOURSELVES unto the Lord.

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29. The ZEAL of the Lord will perform.
30. The Lord is my shepherd.
31. Now ye are clean.

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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.