

SPIRITICITY, April 1954

ON THE BENEFITS OF TITHING

By Nell Truesdell

Before I took up the study of Truth I tithed all the money that I earned. After I entered into Truth I not only tithed, but I gave everything that I possessed (a considerable sum) to the work of Truth. For thirty-six years I have proved that God will take care of him who will return the tithe; and him who gives all that he has, God will fill with spiritual illumination, peace passing understanding, health, and abiding joy.

The materialist believes that he gets his possessions solely by his own efforts; therefore he feels no obligation to God for his gains. However he seldom associates the losses in happiness, satisfaction, and health - not only of himself, but of his loved ones - with his unwillingness to recognize God by giving back a tenth of his income in payment for the skill that enables him to increase his worldly riches. Since he refuses to acknowledge God as the source of his prosperity, he automatically makes himself responsible for his accumulations. The things he acquires become his gods, who heartlessly demand recompense for the special right of abiding with him. A true incident will illustrate this point.

Two successful businessmen met at their club for luncheon, and, during the course of conversation, the question of tithing came up. One man scoffed, "Ah, I don't believe in that stuff." The other calmly said, "Well, I do. I'd like to ask you how much you spent this year on doctor bills, car repairs and unexpected household expenses." The scoffer replied, "I know that I have spent \$1,500.00 on doctor bills so far. As to the other demands, I can't tell offhand, but it has been quite a sum. A man can't save himself from unforeseen expenses, can he? By the way, what have you spent for sickness in the family?" "Nothing," beamed his friend, "you see, I tithe."

"Do you mean to tell me that the act of tithing keeps you and your family immune from sickness and trouble?" His tone was incredulous. "Definitely, yes," his companion answered.

The materialist will challenge, "How can you give money to God? How long should you give the tithe to God?" We shall answer the second question first: Give to God as long as He gives to you. As to the first question, we shall turn to Scripture for two illustrations.

In the Book of Joshua we have the story of the fall of Jericho. The spoils of war went to the Israelites, but Joshua warned his people thus:

"As for yourselves, you are to keep absolutely clear of the doomed (devoted or consecrated) things, lest you covet them, and take some of the doomed things, and so put the camp of Israel under the ban, and bring trouble to it. But all the silver and gold, and the articles of bronze and iron are sacred to the Lord; they are to go into the treasury of the Lord." But the Israelites broke faith in the case of the doomed things, so that the anger of the Lord blazed against them. In their next battle they were defeated, and the agony of Joshua was eased only when God revealed to him the cause. God said to him, "Rise! . . . Israel has sinned; they have violated the covenant with me, which I enjoined on them; they have taken some of the doomed things; they have stolen

them, dissimulated about them, and put them among their own things." (The Bible, An American Translation: Smith-Goodspeed).

In the New Dispensation, a man will not limit his giving to the tithe, but will give unto the Lord all that he possesses. This point is illustrated in Acts, where we are told:

"There was but one heart and soul in the multitude who have become believers, and not one of them claimed anything that belonged to him as his own, but they shared everything they had with one another. . . . No one among them was in any want, for any who owned lands or houses would sell them and bring the proceeds of the sale and put them at the disposal of the apostles; then they were shared with everyone in proportion to his need. Joseph, a Levite, . . . sold a piece of land that belonged to him, and brought the proceeds and put them at the disposal of the apostles. But a man named Ananias, who, with his wife Sapphira, had sold a piece of property, with his wife's connivance appropriated some of the price received, and brought only a part of it to put at the disposal of the apostles. And Peter said, 'Ananias, why has Satan taken such possession of your heart that you should lie to the Holy Spirit, by appropriating part of the price of your land? As long as it was unsold was it not yours, and after it was sold was not the money under your control? How could you think of doing such a thing? You did not lie to men but to God.'" (The Bible, An American Translation: Smith-Goodspeed).

These two incidents, related in Scripture, expose an undeniable principle that underlies life itself. Under the Law, a man keeps himself and all that belongs to him under God's favor by yielding the tithe to God's work. Under the Gospel, a man, filled with the Holy Spirit, gives, not a tenth of his possessions into God's work, but all that he has. And, when he does, he places himself under the protection and provision of a spiritual principle that will not forsake him. Not only will he have sufficient of this world's goods to live comfortably, but he will have added unto him spiritual riches that cannot be measured in terms of the things of the world.

There are, in this respect, three types of people: (1) those worldlings who rejoice in the work of their own hands, who pay the highest price for existence in the world and come to an expected end; (2) those who choose to operate under the Law and, by tithing, are blessed mightily with worldly goods and a satisfactory life on earth; and (3) those who choose to place themselves under the New Dispensation, who increase in Spirit, so that they are the illumined of their age. As children of Light, they dispense blessings, and their reward is in the unseen realm of Spirit.

oo0oo

SPIRITICITY, April 1954

EASTER MESSAGE

By Alden Truesdell

For the scientist of today nothing is too fantastic to be considered as a possibility. Not too long ago certain things seemed so unattainable that we considered them as being completely out of reach. We used to speak of a child's "crying for the moon," as though that were an act of complete futility. But just recently I heard an accredited scientist speaking casually of the

possibility of boarding a rocket ship and being let down gently on the moon as easily as a streamline passenger train is eased into a railroad station.

At Amherst and Yale the embryologists are experimenting with human scar tissue, which, under given circumstances, can reproduce all the physical properties of the human being. In an article in Look (March 24, 1953) entitled "You May Live Forever," William Laurence gives assurance of the fulfillment in the near future of "mankind's greatest dream throughout the ages - the resurrection of the physical body." This will be, as the article states, "A continuity of existence of the physical body in a never-ending, constantly renewing, self-perpetuating act of being reborn - in this world, not in the next." The time, the experimenters say, is now. They have only to clear up a few minor details, such as the chemical constitution of what is called "the master sculptor."

One of the possibilities mentioned in connection with this new science, which has been named "phoenixology," is that we could produce as many Eisenhowers or Churchills as we needed. But this suggests possible unpleasant complications; for, even though we could build a race of Lincolns and Franklins, could not some competitor develop a strain of Hitlers and Stalins? And, because this process is unlimited, would not our enemies go rapidly into mass production? All sorts of situations can be imagined in an age of man-conducted tours into space and man-perpetuated persons, but would such an age be an improvement over the present state of affairs? Suppose a man found himself on the moon with the know-how to reproduce his body and his brain indefinitely - would he be happy? No. His unhappiness would be magnified, for he would have looked into the tree of knowledge for the blessing that can come only from the tree of life. He would have looked outward for satisfactions that can be found only within. If "the flesh profiteth nothing," surely more flesh will profit less than nothing.

It would be undiplomatic to declare the science of the investigators no science at all, but certainly it is permissible to state the superiority of God's wisdom to that of man. And surely it is wise to consider "him who hath created" capable of reproducing and recreating. Therefore it may be that a spiritual approach to the question of eternal life will throw light on the subject.

Man is designed for some sort of permanent purpose, but only his Creator knows what it is. However it is not by the isolation of chemical factors in a laboratory, but by an internal transmutation, that the process of rebirth is to be consummated. And this process is so simple that it escapes scientific attention.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The object of all life is spiritual birth. We are here for the discovery of our Christhood. God has not been hiding His time until adequate laboratory equipment could be obtained before fulfilling on earth those things which have been loosed and bound in heaven. But, because the fullness of time is drawing near for Spiritual Wisdom to become the ruling power, the seemingly remote possibilities in all fields of research are being considered as imminent possibilities.

As more and more searchers for Truth come closer and closer to Spiritual Reality, the sciences of the world reflect the ideas exposed. Thus we hear much of "miracle drugs" as panaceas and many will benefit from the sulfas and penicillin, not so much because of the medicine as by the exposition of the idea of healing. So it is with the Resurrection. Students in any research having to do with life will be taken up to new heights of anticipation, until the idea behind the "master sculptor" so absorbs them that they will turn and "become as little children" before the Resurrecting Element of their own being. They will find that accurate formulas have already been compiled by scientists, whose research in the realm of eternal life has been thoroughly proved to the satisfaction of all willing to comply with the formulas, and has always confounded those who stubbornly refuse to accept the Truth:

"This is life eternal, that they might know thee the only true God, and, Jesus Christ, whom thou hast sent."

"If a man keep my saying, he shall never see death."

"For that thou seest, man,  
That too become thou must;  
God if thou seest God,  
Dust if thou seest dust."

Truly profitable research in exposing the Reality behind the idea of phoenixology, will not be conducted with a microscope, but will be an internal investigation seeming to contract rather than expand all sciences, that the Reality may become more, the particularity less. Reality "cometh not with (outer) observation," and is not subject to microscopic investigation, but has Its own method of exposing Its own Nature. And in that Nature is contained the potentiality of resurrecting every object having part or lot in that Reality.

When we study the lives and teaching of those who have been proficient in the true practice of the Resurrection, we find them always calling attention to the Source of Life:

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ: . . . that I may know him, and the power of his resurrection; . . . if by any means I might attain unto the resurrection of the dead. . . . Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

This new science of phoenixology is but another tangent of the trial-and-error system from which man may return to the true science of the Resurrection. The salvation of mankind is not in the reproduction of Churchills, but in Resurrection into Christ.

The Resurrection is so much a part, and such an important part, of the doctrine of Jesus Christ that Paul declares that, if we preach Christ, we must preach the Resurrection; for, as he says: "If Christ be not risen, then is our

preaching vain, and your faith is also vain. . . . If in this life only we have hope in Christ, we are of all men most miserable."

Many scientists are beginning, rightly, to look on Jesus Christ as the most advanced of all scientists. He was the Master Scientist, as He was Master in every field; in teaching, preaching, healing the sick, casting out demons, raising the dead. He performed with such capability that, after two thousand years of Christianity, so-called, the most enlightened in the race are just beginning to catch a glimpse of the greatness of the work He did for the race, and of the possibility of the individual's benefitting by that work.

"Jesus Christ . . . hath abolished death, and brought life and immortality to light."

"As many as received him, to them gave he power to become the sons of God."

000

SPIRITICITY, April 1954  
PAUL'S LETTER TO THE EPHESIANS  
By Robert Applegate

There is today a widespread hunger for unity among mankind and for the peace that such a unity promises. This hunger has found its expression outwardly in such organizations as the United Nations and NATO, and in the plans for a united Europe. It is one of the motivating forces even behind Communism; for Communism aims, in theory at least, at a world-wide government based on the dictatorship of the proletariat. But this desire for unity among mankind is nothing new. It has always arisen during periods of strife and war. The Roman Emperor Augustus, for example, was hailed as a savior and a divine being by many, not only of his own countrymen, but of conquered peoples, because he brought unity and peace to the Roman Empire. Men hailed Augustus as divine and cried, "Peace! Rome will last forever." Yet the Roman Empire was already decaying, and in a scant four hundred years it had passed away.

Unity in the world has usually been attained only by conquest, and the resulting peace has always been short-lived. There have been leagues and covenants among nations as long as there have been nations to make them, but they have never availed to harness the disruptive force of parochial self-interest. For thousands of years men have dreamed of a worldstate or a league of states which would, by its very nature, insure peace among mankind. But men have never attained this dream, nor will they as long as they seek it outwardly. As one historian puts it: "If the divine Father of the human family is ever left out of the reckoning, there is no possibility of forging any alternative bond of purely human texture which will avail by itself to hold Mankind together. The conception of a society that embraces all Mankind and yet nothing but Mankind is an academic chimera."

It is this question of oneness among mankind that Paul deals with in his letter to the Ephesians, and he sets it forth as a first principle that God will, in His own time, bring all things into oneness:

"For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the

fullness of time, to unite all things, in him, things in heaven and things on earth." \*

This oneness among mankind is also what Jesus prayed for in His prayer for all men: "I do not pray for these (Disciples) only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us. . . . The glory which thou hast given me I have given to them, that they may be one even as we are one."

Can we doubt that this prayer will be answered? We should notice, however, that both Jesus and Paul put the emphasis on God rather than on man. It is in God that we are to achieve oneness, and those who achieve it are they who believe. When we pause to consider, it is obvious that this must be so. If God is omnipresent we are already in Him and He in us; we are one with Him and being one with Him we are also one with each other. "There is," Paul declares, "one God and Father of us all, who is above all and through all and in all." Yet it is only those who believe this who receive any benefit from it. Thus Paul writes, in the words which he often repeats, "By grace you have been saved through faith; and this is not your own doing, it is the gift of God - not because of works, lest any man should boast."

This famous statement of Paul has been the object of much theological speculation, which has effectively served to obscure the simplicity of what the Apostle is saying. The key words, grace, saved, and faith, have all been given special theological connotations, which they did not at all have in Paul's mind when he wrote them. First, grace means simply kindness, a connotation that it still retains in our word gracious. Second, the word saved has nothing to do with life after death, but means to be healed or delivered. From what? From whatever you desire healing or deliverance, but particularly from the sense of separation from God. By the kindness - the free gift - of God you are delivered, through faith.

Faith is belief, and it is that whereby we receive benefit from anything in which we believe. You may have a nourishing meal set before you; but, unless you believe that the food is edible, you will get no benefit from it. If you believe it is full of poison, you will not touch it. Similarly, you may have a pocket full of money; but, unless you believe that it will be accepted, you will not spend it to buy what you need. If you are convinced that it is all counterfeit, it will be of no use to you. Thus it is with everything in the world; you have to have faith in a thing before you will use it for what it is intended. And so it is with God; you have to believe in God before you can receive His blessing. You are healed by the gift of God, but you receive that gift through faith.

"Faith is the substance of things hoped for"; and this includes peace and oneness with God and with one another in God. God is in us and we in Him. We have only to believe this, and to bolster our faith we have the example and the promises of Jesus Christ. This is the message of Paul in his Letter to the Ephesians:

"He came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father."

(To be continued)

\* All quotations are from the Revised Standard Version.

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

APRIL 1954

1. Ye have received the spirit of ADOPTION.
2. BEHOLD, I send My messenger BEFORE thy face.
3. We are more than CONQUERORS through Him that loved us.  
\*
5. All things are DELIVERED unto me of my Father.
6. EVERYONE of us shall give account of himself to God.
7. FREELY ye have received, FREELY give.
8. The GIFT of GOD is eternal life through Jesus Christ our Lord.
9. Father, I thank Thee that Thou HAST HEARD me.
10. I delight IN the law of God after the INWARD man.  
\*
12. It is God that JUSTIFIETH.
13. If ye had KNOWN Me, ye should have KNOWN My Father also.
14. The Spirit is LIFE.
15. I am MEEK and lowly in heart.
16. Serve in NEWNESS of spirit.
17. Their eyes were OPENED.  
\*
19. I do always those things that PLEASE Him.
20. Surely I come QUICKLY.
21. I will give you REST.
22. To be SPIRITUALLY minded is life and peace.
23. THOU shalt love THY neighbor as THYSELF.
24. If God be for US, who can be against US.  
\*
26. The works of His hands are VERITY and judgment.
27. I must WORK the WORKS of Him that sent me.
28. YIELD YOURSELVES unto God.
29. Have a ZEAL for God.
30. I send the promise of My Father upon you.  
\* \* \*

"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,  
SPIRITICITY is the working power of the Spiritual Principle.