

## PROVE YOURSELF READY

By Nell Truesdell

AS THE ATMOSPHERE enfolding our planet takes unto itself all the foul odors of the earth and makes them nothing, so the Love of God enfolding us dissolves and makes nothing the effects of the errors and misjudgments of human willfulness. Negation, the sum of man's mistakes, is nothing at all. No matter how large the sum, it is still nothing.

How then, may we escape negation? By obeying the command: "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." The instant we fix our attention on God the unreality of negation is confirmed. When we know God as the Reality, worthless make-believe and all shadows of untruths dissolve in His Radiant Light. With practice we discover that it is easier to look to God than it is to keep our attention focused on some imaginary formulation of thought. It is more difficult to "hold the thought" than to gaze toward our Lord and acknowledge His goodness. If we believe in God, we realize that He is kind, gentle, forgiving, strong, protective, tolerant. In some mystical way, what we understand about God reflects upon us.

You remember the story of the woman who anointed Jesus' head with her alabaster box of very precious ointment, and how those who witnessed the incident complained indignantly and asked: "To what purpose is this waste?" But Jesus replied that she had done a good work and would be remembered throughout history for her act of devotion.

The woman gave her best in an act of worship. I like to think that as much of the ointment rubbed off on her as on Jesus. In a similar manner whatever we report to God about Himself rubs off on us. We lose nothing by giving God our praise, gratitude, and love. We should be deeply concerned about God and, without hope of reward, give our attention to Him constantly. We should believe so intently that we would not think of demanding proof of His Love for us. I am reminded of a young man who exclaimed to me: "Show me one miracle, Mrs. Truesdell, and I will believe the Truth." He was completely blind to the miracles that had already transpired in his life and affairs through the Christ Truth. He had been healed of a nagging sinus trouble; his personal life had resolved itself into a more harmonious pattern; his prosperity was more evident. He never thought of such things as miracles of help from God.

We take God's gifts by recognition. But before we can recognize manifest gifts we are required to acknowledge and be grateful for our capacity to consider God at all.

When shall we prove ourselves ready for God's blessings? When we tire of gazing into the realm of things-that-seem-real and fix our attention on something strange and not at all understood. We should be so completely devoted to God that we are rendered helpless. At such times negation loses its binding hold on us and our freed vision becomes the channel over which the Might, Majesty, and Glory of God pour into the receptacle we call our "consciousness."

SPIRITICITY, September 1962

## A TENTH FOR THE LORD

By Robert Applegate, Jr.

TITHING IS not generosity. It is an investment, and it is an investment that no one can afford not to make.

A leading jeweler in Dallas had for many years a standing offer of \$10,000 for anyone who could prove that he had tithed for a year and had not prospered. His son told us that this offer stood for a long time, but no one ever claimed it.

To give to the Lord for the sake of being prospered may not seem noble or praiseworthy; but the fact remains that, whatever your motive in tithing, the law works. This law was stated clearly by Malachi, who said:

"Bring the full tithes into the storehouse; . . . and thereby put Me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Thousands have testified to the truth of this promise. No one who has ever tried tithing has reported disappointment.

Tithing is an acknowledgment of the truth that everything we have is given to us by the Lord. We receive our good by acknowledging its Source. So tithing opens the way for us to receive whatever we need, whether it is health, provision, guidance, understanding, or any other form of good.

Uncivilized man has an intuitive awareness of God. He is usually closer to Deity than we, his more sophisticated and more civilized brothers. We find among almost all the primitive people of whom we have records that tithing was an accepted practice. There are records of it in Greece and Rome, in Babylon and Egypt, in China and Arabia.

Croesus the king of Lydia, whose name is synonymous with wealth, advised the Persian king Cyrus to tithe to the temple of Zeus. The Egyptian kings habitually tithed the spoils of war to the temples. The kings of Babylon, who took the Israelites into captivity, tithed to their temples; while the Israelites, who went into captivity, had let the practice drop.

The Jews recognized tithing to be an essential practice; but in their eagerness to keep up with the Canaanites and to conform with what their neighbors were doing, they frequently neglected the tithe for long periods. They always suffered when they did so.

Abraham, on the one occasion when he was near a sanctuary, tithed his spoils of war to Melchizedek. Jacob, after his dream of a ladder reaching up to heaven, promised to tithe all that he received. He stated the principle of the tithe succinctly:

"Of all that Thou givest me, I will give the tenth to Thee."

Later, when Moses was leading the children of Israel into the Promised Land, he warned them:

"Take heed lest you forget the Lord your God; . . . lest, when you have eaten and are full, and have built goodly houses and live in them, . . . and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. Beware lest you say in your heart, 'my power and the might of my hand have gotten me this wealth.' You shall remember the Lord your God, for it is He who gives you power to get wealth."

But the Israelites, like we, wanted to say, "My power and the might of my hand have gotten me this wealth." They forgot their Lord who had wrought such a great deliverance for them, even though the prophets never ceased reminding them. They were eager to conform with the practices of their obviously successful and prosperous neighbors. So they, like the neighbors, faced one disaster after another, ending in deportation to a foreign country. The Israelites were like us. Human nature has not changed.

When the Jews returned from the seventy-years captivity in Babylon, they were a dispirited lot. They were harassed on all sides. Their return was not what they had expected it to be. The prophet Haggai told them that the reason for their misfortunes was that they were all thinking of themselves and had forgotten the Lord.

"Consider how you have fared. You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; he who earns wages earns wages to put them into a bag with holes. You have looked for much, and lo, it came to little; and when you brought it home, I blew it away. Why? says the Lord of hosts. Because of My house that lies in ruins, while you busy yourselves each with his own house."

When the people forget their own affairs long enough to think of what they could do for the Lord, when they started to rebuild His temple, the prophet received the following message to give them:

"The latter splendor of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity."

Later, when the wealthy Nehemiah returned to assume the governorship of Judaea, he found that the people had again forgotten to pay their tithes. And they had again fallen into hardships.

"I also found out that the portions of the Levites had not been given to them. So I remonstrated with the officials and said, 'Why is the house of God forsaken?' Then all Judah brought the tithe of the grain, wine, and oil into the storehouses."

We know little of the history of the Jews after the time of Nehemiah. Evidently they again became negligent. For Malachi had to call their attention to their neglect. As he saw it, to neglect paying the tithe, or to cheat on it, is to despise the Lord and to rob Him. He relayed from the Lord the promise I have already quoted: "Bring the full tithes into the storehouse. . . ."

At the time of Jesus, evidently only the Pharisees, the strictly religious, kept up the practice of tithing. Jesus said it was only the beginning of what they ought to do.

"You tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done, without neglecting the others."

In other words, tithing is elementary, and should be automatic. To tithe is not enough; it is a necessary beginning.

Among the early Christians there is no mention of tithing, because it was taken for granted that everyone would give much more than a tenth of what he had. In nearly every letter Paul emphasizes the debt that those who have received "spiritual riches" owe to their teachers.

Four hundred years later, when the Goths invaded the Roman Empire, many who were in the path of the invading armies gave them everything they had, that their lives might be spared. Augustine told them:

"You did not give a modicum to Christ; to the barbarian you gave everything you had, and that with an oath. Christ asks and does not receive; he tortures and takes all. If you have ransomed a fleeting life at such a high price, what value is to be set on an eternal life? You who gave to the enemy that you might live as a beggar, give something to Christ that you may live joyously. You do what the enemy demands, so that you may live a few days. Do you despise what Christ demands?"

Augustine said that the reason his compatriots had lost everything they possessed was that they had been unwilling to give anything to the Source from which they received their good. The law takes its own in one way or another. If you withhold a little, more will be taken from you.

In the early days of this country, tithing was obligatory. We gave it up and now the government takes much more than a tenth from many. While we cannot trace out the chain of cause and effect, it is certain that if we as a nation had continued tithing, we would not now face confiscatory taxes.

People like to reason about this thing and say, "I can't afford it"; or, "I can't see how tithing would make such a difference"; or, "I have so many demands"; or, "I have to be practical." But the record shows that when people have kept this Law of Acknowledgment, they have prospered and protected. These are facts; you can explain the facts as you will.

Nor is this all ancient history. We have known and do know quite a few people who tithe. They lead charmed lives. Others we know, some who have started tithing and then given it up; they have suffered as a consequence. We also know a few who, because of some pressure, have diverted the tithe from their source of spiritual ministry to other more respectable organizations, which exert more pressure and make more show of acknowledgment. Whenever anyone has diverted his tithe this work, his affairs have then deteriorated. You take your good by acknowledgment of its Source. Your good comes from the Lord; it does not come from the poor or the sick or any organized charity or any secularized church. The only way you can give to the Lord is to give to those who are doing His work. "He who receives you receives Me," Jesus says of His ministers.

The tithe belongs to the Lord. It does not belong to any other.

"All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord."

In ancient Israel, the tithe was given to the Levites (those who ministered at the Lord's sanctuaries), because they had no other income. Today most ministers have a fixed salary, and some of them a very good salary. But there are still a few who are doing the Lord's work without organizational support. And if they are truly doing the Lord's work as shown by the results ("by their fruits you shall know them"), then the tithe ought to be given to them.

Today it seems everyone has his hand out. The pressure is on us from every side to give to a multitude of organizations. Most of the organizations are insistent in their requests and effusive in their acknowledgment. Begging has become an art. But if you tithe to the Lord, you can ignore the pressure. After all, giving that is extorted is not giving at all. And if you do not care what men think or say, you will find truth in the promise that "the Father who sees in secret will reward you openly."

Tithing changes people; it gives a new meaning to their lives. And it is a sure cure for financial trouble. A contractor with a wife and three children said: "It was quite a battle at the start, but we gradually worked out a systematic budget, and now we're in a much better position than before we tithed. The more we give away, the more we have left over."

A letter we received just recently reports: "The results of your prayerful intercessions were the removal of mountains of worry from my mind and a postponement of the layoff at the plant. It is with much gratitude that I can again tithe to His Service and your Ministry."

This is typical of the response of those who have tithed to this work. If you have received help from the Christ Truth League, you should tithe to the Christ Truth League.

Tithing is expression of respect for the Lord. And the promise is: "Reverence for the Lord is the beginning of wisdom: it is wealth and honor and life."

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SPIRITICITY, September 1962

MAKE UP YOUR MIND

By Alden Truesdell

WE HAVE a common saying many of us use often. It is "Make up your mind," or, "I must make up my mind." The phrase "make up" seems to have several different meanings. The most popular use of the expression has reference to the ladies' putting forward their best appearance. Another common usage is to "make up" a bed. We speak also of "making up" a group as when golfers speak of "making up" a foursome. The impression of currying favor is conveyed when one "makes up" to another, or "makes up" after a quarrel.

Possibly the act of "making up" the mind includes a bit of all these meanings. We may apply the cosmetic of being well-informed, or at least wisely informed. We may arrange our facts in orderly sequence, as in making a bed. We may continually add bits of knowledge or even wisdom - or gather the faculties for a specific purpose. Or we may "make up" to the Mind higher up.

Surely this would be the most profitable of all mergers, for we have the promise: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." And we are told we may have that mind in us "which was also in Christ Jesus." Were we able to train the eye of the mind steadfastly upon the One whose thoughts are higher than ours, to agree with this One whose ways are beyond our present comprehension, we would be given a "white stone (a new mind), and in the stone a new name written, which no man knoweth saving he that receiveth it."

Once we have "made up" our minds by putting on our best face, by resting respectfully before the all-knowing, all-competent One, by wooing Him with our attention, we are apt to sense, or even see a merging of the Mind and its Maker.

But it is quite an undertaking for the mind of man to be subservient to a higher Mind, for man takes pleasure in his personal mental powers. He likes to be considered as having a mind of his own which he may manipulate as he will. This is his burden, his main deterrent from the expression of his full potential.

Man is not invited to consider a system of philosophy, but to practice a Way of Life. Theology is not untrue, but it is non-essential to the seeker of Christ Truth. Christ Truth itself is vital. All power is in the Name of Jesus Christ. It is not in theology; it is not even in the Scripture. But these are they which bear witness to the Christ Truth.

Sometimes we may consider such a statement as: "By this, I know that my Lord He is God; and in all that wherein they dwelt so proudly He was above them." We may remember too Jesus' statement: "I, if I be lifted up from the earth, will draw all men unto Me." Throughout all instruction we find this upward movement. Our practice takes us inward, upward, and forward; rather than outward, downward, and backward.

There are proud, stately, and right-thinking people who cannot conceive of anything higher or more valuable than their own idea of what men have set up as social standards. These are good people, the best the world can produce. Their determination to maintain their social standards is understandable. But social standards are not enough. Culture is not enough. There is a better, higher standard to which we have access. Paul called this higher way the "more excellent way"; and he said that to attain it, we must have love. Love is lifting - and the way of life is above to the wise. We may remember the song "Love Lifted Me." It does. Man is the uplooker; Love is the uplifter.

The Love of God or the love for God, will lift man's mental nature up into a divine merger from which he will return completely transformed. Here it seems, he has had his mind made up for him by the "miracle-working uplands" - what Emerson called the Oversoul. Here he learns a new way of life. He finds many things of former value falling away of their own weight, into their own nothingness. His sense of value changes.

Paul says of this: "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."

But few are willing to forget "those things which are behind." In the learning of the new way of life called Christ Truth, many reach a saturation point early in their ongoing. They retire from the race for a season, until the glimmer they have perceived attracts them again. Others find this way of life to be the pearl of great price, the treasure hid in the field. These are willing to sell all they have for this valuable, indeed priceless, gem. For they realize this to be what they have always wanted, always believed, but have found little encouragement to investigate. The more excellent way has never been the popular way.

Anyone speaking from the heart in the modern synagogues will find the modern Pharisees looking askance, while plotting his quiet removal. This in confirmation of the statement of Jesus: "If they have persecuted Me, they will also persecute you." But in connection with this, it is good to remember another statement He made in His final report to His Father before His Crucifixion and Resurrection:

"Neither pray I for these (disciples) alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us. . . . Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given me: for Thou lovest Me before the foundation of the world."

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Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day of the Month

SEPTEMBER 1962

1. Be . . . APT to teach, Patient.

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3. BLESSED are those . . . whom the Lord . . . shall find watching.

4. Thou, O Lord, art a God full of COMPASSION.

5. The DAY of the Lord is at hand.

6. EVEN as Christ forgave you, so also do ye.

7. MY son, FORGET NOT My Law.

8. Be GENTLE unto all.

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10. Let thine HEART keep My Commandments.

11. Open unto Him IMMEDIATELY.

12. It is JOY to the JUST to do JUDGMENT.

13. A man of KNOWLEDGE increaseth strength.

14. LORD, lift thou up the LIGHT of Thy countenance.

15. The MEEK shall increase their joy in the Lord.

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17. NOW will I arise, saith the Lord.

18. Whatsoever is born of God OVERCOMETH the world.

19. Ye shall . . . be led forth with PEACE.

20. It is the Spirit that QUICKENETH.

21. Let the Word of God dwell in you RICHLY, in all wisdom.

22. He will SAVE.

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24. Let not mercy and TRUTH forsake THEE.

25. I UNDERSTOOD as a child.

26. Thy VISITATION hath preserved my spirit.

27. The WORK of righteousness shall be peace.

28. Let not YOUR hands be weak.

29. Have ZEAL for God.

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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.