

*As You* TITHE  
*So You* PROSPER



by L. E. MEYER

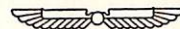
# As You Tithe So You Prosper

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A Series of Four Lessons  
in Tithing

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LESSON ONE

*What Is the Tithe?*



**M**ANY PROFESSING Christians believe that tithing was an institution of the Mosaic law, that it was intended for the ancient Hebrews but not for people of the present age. These individuals object to tithing, saying that we are no longer under the law of Moses but that through faith in Jesus Christ we are under grace and truth. Their contention is that we have no right to teach tithing now, as it belonged to the old dispensation and is not of the new.

It is true that under the law of Moses a tenth part of all the increase of the flocks, of the land (fruit, grains), of all income was to be given into the Lord's treasury. Tithing however did not begin with the Mosaic law. Long before Moses' day Melchizedek, king of Salem, blessed Abraham saying: "Blessed be Abram of God Most High, possessor of heaven and earth: and

blessed be God Most High, who hath delivered thine enemies into thy hand." In response to this blessing Abraham gave to Melchizedek tithes of all he possessed.

This has a special significance for us and opens new angles of thought concerning the subject of tithing. Abraham, a Jew exalted through grace by virtue of God's promise to him that he should become the father of many nations, gave tithes to Melchizedek, a Gentile king. Melchizedek offers us a fitting type of Christ as king-priest. He had no recorded genealogy, nor time of birth, nor time of death, nor father, nor mother, nor children. He was king of Salem, which means "peace." Melchizedek means "king of righteousness." He was high priest not by human but by divine authority. In the 7th chapter of Hebrews these things are set forth. The first three verses read as follows: "For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all (being first, by

interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually." For a clearer understanding read the entire chapter and see how Melchizedek was made "not after the law of a carnal commandment, but after the power of an endless life." The Lord Jesus Christ is indicated in the Scriptures as an abiding priest after the order of Melchizedek.

"Thou art a priest for ever

After the order of Melchizedek."

The prophets spoke of the coming Messiah as the "sun of righteousness" and the "Prince of Peace."

As Melchizedek blessed Abraham so Christ blesses us. A right response to that blessing is the giving of at least the tithe of all we possess to the Lord and the establishment of the kingdom of Truth in the earth as it is in heaven. Abraham's act of tithing is symbolic of each individ-

ual's giving recognition to the source of his supply in God. God is the supplier and the supply. In giving He is the impulse and the gift. In giving we share God, the good, with others, and thus we let our light shine and glorify God.

Tithing is older than Israel and antedates the law of Moses. Jacob, who was the grandson of Abraham, made a contract with God after leaving his father's house, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace . . . then . . . of all that thou shalt give me I will surely give the tenth unto thee." As Jacob continued in the "way" he grew in spiritual integrity until the Lord changed his name to Israel. "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed."

It was the Children of Israel that Moses led from the land of Egyptian bondage. To them he gave the command to give of all they possessed to the Lord. They were

to offer unto the Lord the first fruits of the land, of animals, of all income. Thus they were impressed with the fact that what their father and great-great-grandfather had done in honoring the Lord with a portion of their goods was right in the sight of God, and they continued this good practice.

Throughout Old Testament history the tithe is mentioned as a reasonable and just return to the Lord in acknowledgment of the good He has given. As long as these ancient people tithed they prospered in all things. When they withheld their tithes and became stingy with the Lord they became diseased and oppressed with hardships upon every hand. This holds true today. When we fail to give proper attention and devotion to the source of our good we immediately close the channels to our good. When we turn and acknowledge God as our resource we reopen the channels to good and place about ourselves a wall of protection. Malachi, who stands as the last of the prophets of the Old Testament age and on the

threshold of the New Testament age, makes the above truth clear: "From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts." This promise can be extended indefinitely. Whatever our busi-

ness, profession, or calling, it is incumbent upon us to return to our Father's work at least a tenth of all increase, so that we may enjoy greater blessings and divine protection.

The tithe is a true method of giving established centuries ago and practiced since by spiritual-minded people. Tithing has not been improved upon as a method of giving, nor can it be except by increasing the proportion given or by giving all to follow in the steps of Christ. Today, as in days past, we have freedom in giving. We can give or not as we choose. We can fulfill the law and reap the reward, or we can withhold more than is meet and take the consequences. Giving is a part of spiritual worship. This fact has been recognized through the ages. Even heathen people recognize this, for we find them coming with offerings to worship before their idols. Now more than ever before there is required the giving of oneself, with all that one is or has, for understanding has increased.

Right giving loosens the burdens of the

personal life, unifies us with the universal, and opens within and without an inflow and outflow of God's bounty.

"Honor Jehovah with thy substance,  
And with the first-fruits of all thine increase:

So shall thy barns be filled with plenty,  
And thy vats shall overflow with new wine."

The Hebrews were required to give a tenth in kind of all the produce of the land. To quicken the law of prosperity and keep it working we must return at least a tenth of our income, and we must not wait to give our tithe until we have satisfied all personal desires and paid our debts to man. Those who meet their material obligations first, intending later to give to the Lord, invariably find that there is little or nothing left to give. If we would know and realize God's presence and substance we must put Him first. Jesus taught this divine order when He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Tithing is one of

the practical ways of obeying this command. The rewards of comfort, happiness, satisfaction, and well-being will be added in overflowing measure.

The exact proportion that we should give is not stated in the New Testament. However giving gladly and freely is taught all through it. Jesus said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Jesus commended the widow who cast her last mite in the treasury. He knew that in giving freely to the Lord she would not be made poorer but richer through her giving.

Jesus recognized the law of tithing and commended it. However He laid emphasis upon the inner phase: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the

law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone." There was no rebuke because of the tithe, but because the spirit was omitted. A tithe without the heart is mockery—with love it is a spiritual worship and service. The inner substance of the mind and heart should be dedicated to the Lord as well as the outer income. If the inner is kept, the outer will come easily. If our faith is too weak to attempt the outer, as we keep the inner the outer will come easily in due season. The inner is the first essential.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.*" It is necessary that we learn to give gladly and freely, with faith, joy, and love. To realize our all-sufficiency in all things we must move in accord with the law of our being: "Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." We must honor these commands from within outward.

The basis of tithing is recognition of God's ownership and man's stewardship. To understand this truth and to act upon it brings abundant reward. The chief reward is increased spirituality, manifesting itself in the blessings of heart, soul, mind, and strength that come through conscious unity with God.

In tithing we direct our income into enduring investments that are of the utmost value both materially and spiritually. Tithing is based upon the innate spirit of equity that prompts us to be as square with God as we are with our fellow men. We must be in harmony with God before we can be in harmony with ourselves or others.

Tithing concerns one of the inmost mysteries of life, the process by which life is given expression, sustained, and unfolded, by which life is restored when encroached upon by disease, and by which

it is uplifted to overcome sickness, sin, and death. This can be explained in thinking of tithing as a matter of rhythm and proportion in nine to one ratio. Throughout all nature there is harmony expressed. The stars move in measured cadence. Each kind of bird has its peculiar wing beat, every note of music, every tone of voice has its definite rhythm. The pansy always has five petals; the wax cell of the honeycomb does not vary. Snowflakes in their infinite variety maintain their six-point pattern. The law of prosperity is also governed by order and harmony. By putting ourselves in harmony with the law of prosperity we insure our income and establish a definite contact with divine substance and supply. Tithing is insurance of income.

In the performance of a task we may establish harmony by using the first tenth of the allotted time in prayer and meditation. The still small voice will reveal the easiest, most harmonious, and most efficient method of procedure. We shall find that what formerly required more than the

time we had to give can now be accomplished in less than the nine tenths of the time remaining after tithing. Working in harmony with our indwelling life, tithing operates without interference to renew the body, call forth new and increased powers, and add spiritual illumination. We make things at least ten times easier when we honor the Lord with our tithe.

Paul recommended, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Let each one establish the Lord's treasury to be used for the upkeep of the kingdom and the support of those engaged in spiritual ministry. If we include our time in our tithe, we shall find that several hours a week of devotion and service to the Lord are required. Some may say: "This is more than I can give." If we have proper faith and love, we shall find time for the Lord. Those in spiritual offices can devote more time to spiritual ministry than those in secular positions. However where one may devote more time another may be able to give more freely in material gifts. We

need not think however that we can buy our way into the kingdom of God or obtain heavenly treasures without devoting the coin of our hearts to God. Each one must find his own instruction and make peace with his Lord as the Spirit of truth directs. If our knowledge of Truth is practical we shall find a way of showing our appreciation in adequate ways. Personal selfishness must not rob us of the Christ Truth and its benefits. James says, "But he that looketh into the perfect law, the *law* of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." If we have no money we can give what we have: our blessings, our loving, generous thoughts, and words and service. The way will open for giving and receiving in increasingly larger and more manifest measure. But certainly we must start by giving.

"Blessed is the man . . .

His delight is in the law of Jehovah;  
And on his law doth he meditate day  
and night.

And he shall be like a tree planted by the streams of water,  
That bringeth forth its fruit in its season,  
Whose leaf also doth not wither;  
And whatsoever he doeth shall prosper."

Tithing is a simple way to begin to grow in the grace of giving. He who practices tithing will have more to give than he thought possible before. Tithing shows our willingness to work with the law of prosperity and to return to the Giver at least a part of that which He has given to us. It is a practical way of seeking "first his kingdom, and his righteousness." Through tithing a vacuum is created that by the inevitable law of action and reaction must be instantly filled again to overflowing. In tithing we substitute faith in God's supply for fear that we shall come to want. In tithing we loosen the hold of fear and with it many things that have bound us. We find a freer soul, mind, and body; a joyous and abounding health. Regular and systematic tithing calls consistent attention to God as the source of our supply and the Giver of all our good.

Tithing clears away that which is apt to obstruct the free flow of God's greater blessings. It is an investment made with God's unlimited bounty as security. Tithing is a sort of new financial birth. It is a law of financial liberty. A faithful tithing payer is honest, and he owns his own property; it does not own him. Tithing is a system of developing generosity untouched by vanity. Tithing is a reliable guarantee against the "greeds." It is an income tax, divinely assessed and paid as a freewill love offering. Tithing builds up individual acquaintance with God. It brings comradeship with the divine, which fosters financial faith and a feeling of security. True tithing is a prayer of thanksgiving. It is a means of acknowledging God's good. It is our part in the fulfillment of the law of prosperity. In tithing we sow seeds of prosperity, and the harvest is certain.

## *How to Use the Tithe*



IT IS IMPRACTICAL to advise people specifically concerning tithing. The tither must learn to rely on his own indwelling Spirit of truth for guidance. We can however without hesitation counsel every one to carry on justly, honestly, and fearlessly under the guidance of the Holy Spirit. All we have belongs to the Lord, but a tenth is required for the establishment of His kingdom in the earth. A tenth is little enough to devote to the furtherance of Truth. It is estimated that there are around forty million church members in the United States. We can well imagine the amount of their tithe and the impetus it would give to the ministry of Truth if it were faithfully paid.

The tithe is not a personal matter or a matter of giving personal gifts. It is laying aside regularly and faithfully one tenth of one's income and using it imper-

sonally for the support of God's work. The tithe should not be used for self, relatives, friends, or charitable purposes, unless the tither is very definitely instructed by the indwelling Spirit to use it thus. The remaining nine tenths will take care of these obligations. Sufficient faith will meet the need. Our first obligation is to God, and our debt to man will be adjusted if we honor first things first. The Lord and His work must come before our family and friends. Often when supporting the members of our family or helping our friends, doors are shut upon their supply that would open if they were compelled to depend wholly upon God. It is always right and expedient however that we give to others our highest thoughts and speak for them the freeing word of Truth. Infinite justice and Truth will bring order, peace, and abundant supply of good to all who trust in Jesus Christ.

While giving to those in need is an act of charity and love and must be done judiciously, it is not tithing. The tithe should go directly to the Lord's work and

those engaged in it. Jesus sent forth His disciples with the instruction "take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats." He taught them to preach the gospel, heal the sick, and depend upon the love of those to whom they ministered for support. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Although Paul indorsed this procedure he did not always live by it. He plied a trade while with the Corinthians and he gives his reason for so doing in the same chapter as quoted above. His conclusion was that the more he did for people, taking nothing from them, the less they appreciated him and his teaching. Giving to people as if they were poor or needy binds them in poverty. We tithe not to poverty and lack but to the glory and wealth of God in Christ.

Tithing is a practical way of seeking first "the kingdom of God." Our remembering that all things come from the Lord and tithing to His glory brings to an end our troubles, and reveals that prosperity,

health, peace, happiness, and the kingdom are at hand. The prosperity of any nation, organization, or individual that takes up the practice of tithing is on a firm foundation.

There is a responsibility in tithing to make such inner and outer inquiries as will lead to the right use of the tithe. The more careful we are in giving directly to the Lord's work the more secure is our contact with God and His benefits. How shall we decide which of the many denominations, cults, societies, individuals are true? There is one guide. True ministers preach and practice the teachings of Jesus Christ. "These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." But of what value is a sign unless we can read and interpret it correctly? "When it is evening, ye say, *It will be fair weather*: for the heaven is red. And in the morning,

*It will be foul weather to-day*: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times?" Again Jesus said: "Therefore by their fruits ye shall know them." What are the fruits of the Spirit? Paul enumerates some of them: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

The answer to the question to which of the many individuals or institutions we shall tithe may be stated thus: Tithe to those who are bringing forth the fruit of the Spirit or showing forth signs of the Lord. To discern the signs and know the fruits we must be in the Spirit. Let us seek the counsel and guidance of the Spirit. Before we give let us investigate. Give under the instruction of the Spirit in the use of that which God has first given. When receiving let us say: "A tenth of this goes to God and He knows exactly what He wants to do with it." Often the answer comes immediately. If not, we

may lay it in His treasury and soon we shall see the right place to use it.

Tithing is practical and matter-of-fact but nevertheless spiritual and scientific. As we said in lesson one, it is based upon a definite law of harmony and rhythm. It must be managed correctly to maintain its harmony in expression and reaction. The practice of giving for purely spiritual purposes, where no self-interest enters in, brings us into direct contact with spiritual life, substance, and intelligence. Daily consecration to the service of God opens channels to His good within and without. Through individual consciousness alone are we related to the law of supply. This law works from within outward, hence we must establish inner unity with the law if it is to work spontaneously.

The innate life that sustains bodily health and vigor, rebuilds worn-out cells, removes waste matter, cleanses the blood stream and energizes the nerves is a creative, spiritual principle. It is God's gift to man designed to do His bidding. Sometimes it seems unspiritual because of ma-

terial thought and misuse. It unerringly renews all phases of being, calling forth new energies, new powers, new illumination if allowed to function without interference. This innate life substance is like the tithe when not interfered with by wrong interpretation and misuse. It is lifted up and becomes a light to illumine and guide us in the right and happy way. The parable of the prodigal son shows how substance can be wasted in riotous living, also how we may return to the Father's house, the Father-Mind, and the right use of His gifts. "And I, if I be lifted up from the earth, will draw all men unto myself." Those who are honoring God with a tithe of their substance and the first fruits of their increase are a light that shines out of darkness.

The secret of abundant supply lies in honoring the Lord with the tithe of the inner substance of feeling and thought that always work themselves outwardly into expression and have their outer counterpart. If we seem hampered as regards payment of the tithe in the outer by the

attitude of husband, wife, or some other member of the household or some friend, we can be true to the inner tithe and tithe outwardly of those things which come directly into our hands and under our supervision.

The first commandment in tithing, as in living, is to know the inner true Christ and be wholly devoted to Him; then secondly to express that knowledge outwardly by being true to the Christ in others, by bringing them to the light. When we have been still inwardly long enough to know that we have received and have to give, then we can and will give. Our work, our duties, our experiences, our relations to others are instruments or exercises through which we grow in the knowledge of God and His Christ in us. The so-called material and the spiritual are not widely separated or at variance. Many people are awakening to this and realizing their relation to the life principle in themselves and in all things.

Near Arlington, Georgia, the boll weevil was destroying the cotton crops. A

local pastor suggested that the farmers dedicate a portion of their land to the Lord. Seven of the farmers agreed to this: although nothing else was done to protect these dedicated tracts, the boll weevil made no attack upon them and the cotton was of a better fiber than on adjoining sections. The experiment was so successful that other farmers took it up.

A successful hotel manager was given the suggestion that her business would be more prosperous if she put a bar in her hotel. She said she could not ask God to prosper her business and then bring dishonor on it herself. She was prosperous because she tried to do those things which were pleasing to God and of real service to her guests. At times she grew so busy that she neglected her tithes, and suddenly she would find her business dropping away. The guests would neglect to pay their bills on time, and her rooms would be fast emptying. When she remembered to gather her tithes together and with gratitude send them into the service of the Lord, prosperity returned.

The tithe is like the seed of a farmer for his coming crops. He specially selects and protects it. When we release the tithe willingly and freely, as we have purposed in our heart, we are sowing as the farmer sows: his best seed unreservedly on good soil that he may receive an abundant, good harvest. When we tithe we know that we are not being made poorer but richer in giving. Our tithe-seed must be sown in the Lord. It may represent a ten-, a hundred-, or a thousandfold increase, according to the attention we give it. Seeds that produce the greatest increase are carefully selected and as perfect as can be obtained, and so should our tithe be.

Through prayer and blessing we give special attention to the tithe and send it forth to increase, multiply, and bless. By words of Truth we free our symbols from all the limitations placed upon them by untrained minds. It is well to think of the tithe as a messenger sent from God to free all people who are in bondage to limitation. We can think of it as going to supply the demands of all the needy. Like a great

stream of water it meets the needs of countless thousands. We can tell the tithe just what it is to do; give it to understand that it is God's servant. We can direct it to go and serve Him; make it clear that it no longer belongs to us but to God, our omnipresent silent partner.

Our responsibility in partnership with God is to give our heart in love. We may tithe of our wealth without measure, but it is the gift of our love that truly blesses. Our wealth but returns to the Giver His own, but our love is the gift of our free will returning to do the will of God. It is not so much the giving of the tithe as the attitude in which it is given that blesses both the giver and the receiver. Tithing simply to free our mind of this obligation means little. Such tithing yields indifferent results. As planting of seed without the attention of cultivation brings small increase, so does tithing from a sense of obligation without the impetus of love.

Tithing is an exercise to use the gifts of God in such a manner that they will

bear fruit. We can prove that the giving of the tithe brings a greater increase than the personal use of any money that passes through our hands. What would we think of a farmer who expected a harvest without first planting the seed? Yet many people apparently expect God's blessings without giving Him their heart. Tithing is a practical way of planting the seed that yields a certain increase.

"There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but *it tendeth* only to want.

The liberal soul shall be made fat;

And he that watereth shall be watered also himself."

Our tithe-seed should be watered by faith and love. Give freely, lovingly, and gladly. Good will, like good soil, rain, and sunshine, is essential to bring forth the increase. An essential in tithing is willingness to give. Nature yields her increase to the cheerful giver.

If the justice of tithing appeals to a person and he is still reluctant to give,

then a little discipline to charge the mind with the value of integrity is good. Although there is freedom in giving the attitude and amount govern the results. Gifts should be made because one loves to give and not for the reward, nevertheless one should know that the reward is certain. There must be no withholding because of the size of the offering. The widow of Elijah's time gave her last handful of meal and found an increase of plenty for herself and son (I Kings 17:8-16). Jesus said the widow who gave her two mites gave more than all the others. He commended her giving because He knew she was setting into operation an unfailing law of increase (Luke 21:1-4).

A widow attending a lecture on the widow's mite was moved to give her last dollar. On leaving the meeting place she was amazed to have a perfect stranger press into her hand a five dollar bill saying she felt led to give it.

The belief in lack must be denied. Faith in God's ever-present substance must be affirmed. God's presence fills the heavens

and the earth. He is the presence of substance. Where He is there is substance, and He is at all times in all places, all about us as the air we breathe. It is well for us to breathe into our mind the consciousness of this all-sustaining presence.

Let us tithe in gratitude for all the blessings He has sent into our life. There is no limit to the amount of love and joy we can send with our tithe.

## *Tithing to Increase Prosperity*



THE STORY of tithing both ancient and modern declares it to be the best investment we can make. It does more good than the most generous giving that is done only on the impulse of the moment. Since we cannot tithe without considering the source of our blessings, tithing is a constant reminder of the Giver of all good. The knowledge that we have received else we could not give inspires in us a sense of gratitude and appreciation. It increases our consciousness of the Father's abiding, indwelling presence.

Tithing establishes systematic giving, hence order. It increases efficiency and consequently prosperity. Receiving through giving is the peculiar paradox of tithing. A Truth teacher who proved this idea many times was asked if he had an "inner class" to whom he gave instruction pri-

vately in great truths not generally given out. He replied that it was his practice to give forth freely the ideas that he received in order to help others and thus receive again himself. Constant giving keeps the mind open and free and receptive to new inspiration. While an occasional gift to the Lord's work, large or small, is to be commended, if too much time is allowed to elapse between gifts the mind is not kept open and free.

Failure to express ideas closes the door through which new ideas may enter. Withholding money acts in like manner. It tends to bind and limit. Either case may be compared to the attempt to hold the breath drawn into the lungs. We must exhale to receive more. The breath soon becomes a poison instead of a blessing. Just as it is necessary to breathe out in order to receive fresh air into the lungs, so it is necessary to give regularly if we wish to receive regularly. No grasping spirit can fasten itself upon a mind that is kept open through regular giving and receiving. We have seen souls shrivel be-

cause they were grasping and selfish, and we have seen souls expand and abound in every good because they were liberal with the Lord.

Throughout the Scriptures reference is made to the law of receiving through tithing.

"There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but *it tendeth* only to want.

The liberal soul shall be made fat;

And he that watereth shall be watered also himself."

"He that hath a bountiful eye shall be blessed

For he giveth of his bread to the poor."

"He that soweth bountifully shall reap also bountifully."

Jesus emphasized the benefits to be received from giving in the right spirit. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

"Unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away." Those who used their talents were commended. The one who hid his talent and refused to use it had it taken from him. We often hear quoted "Whatsoever a man soweth, that shall he also reap," but we need to be reminded also that if we do not sow we do not reap. While gifts to the Lord's treasure should be made out of the fullness of the heart and not for the sake of the returns, the law inevitably operates in full force. In giving we create a vacuum that by the law of action and reaction must be refilled to the point of overflowing. In loosening the purse strings we loose many other things that have bound us; our whole being is freer.

We may ask any tither what his experience is, and we shall learn that he has prospered. Where there has been failure there is invariably a belief in lack. While the tithe has been released from the hand it has been retained in mind. One

must study the law of tithing to discern a right spirit in giving. There is no gift where one continually thinks of some way in which the money might have been used to personal advantage. The faith is not then rightly centered. It is good to bless every incoming dollar and realize that a tenth must go to the Lord. It is good to consecrate ourselves and our affairs to God and to trust Him to direct and prosper us. Since there is a providing law by means of which our every need is fully supplied it is essential that we have an understanding of this law and work in harmony with it.

Each individual must trust the Spirit of wisdom in his own heart to see how much of that which God has given shall be returned to Him and His work. If through the ages man has considered a tenth a proper amount to return directly to the Lord's work, certainly in this present day of grace and Truth no less an amount is fitting. It is right that each one come to an understanding of what constitutes spiritual giving in his own way.

Since we are viewing the law of giving

and receiving from the angle of tithing, let us consider a few experiences both ancient and modern among tithers. The Scriptures reveal that while the ancient Hebrews tithed of their increase to the Lord they prospered. But when they wandered away from the Lord in the matter of tithes hardships came upon them. So today unhappy conditions overtake those who withhold their substance from the Lord. Observation of any person, city, or nation reveals that those who are stingy with the Lord fail in mind, body, and affairs, while those who are liberal with God prosper and abound in health and peace.

The prophet Malachi stood at the exit of the old dispensation and on the threshold of the new. He provided a clear channel for the voice of wisdom to declare the law of prosperity: "Return unto me, and I will return unto you," says the Lord of prosperity. "Wherein shall we return?" ask those who seek escape from untoward conditions. "In tithes and offerings. . . . Bring ye the whole tithe into

the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground . . . all nations shall call you happy; for ye shall be a delightsome land." Here is a solution of the farmer's troubles. It is a law of prosperity for all classes. Here is a protection for the crops from frosts, droughts, floods, and plagues. It is a law that holds good in any business or line of human endeavor. God should not be expected to meet all of men's requirements unless men fulfill His law.

Tithing aided the Mormons when they first settled in Utah to withstand the rigors of unusual climatic conditions, unproductive soil, and many other hardships. It gave them a spirit of independence. Through tithing they became a law of prosperity unto themselves. It is said that

the Mormon Church is the most prosperous church in the world. A rule that applies to every member of the Mormon Church, rich or poor, is that he give a tenth. As a result this church has an enormous reserve fund.

The United Presbyterian Church in the United States is the largest per capita giver of all the churches in America. Over fifty per cent of the members are tithers.

It is said that the Christian who begins tithing will have at least six surprises. He will be surprised at the amount of money he has for the Lord's work; at the deepening of his spiritual life; at the ease with which he can meet his own obligations; at the ease with which he can go from one tenth to larger giving; at the preparation this gives for being a faithful and wise steward of the nine tenths remaining; at himself for not adopting the plan sooner.

He who said that he found it necessary to tithe in order to get out of debt voiced a truth that has become evident to thousands. A man who was ten thousand dollars in debt, with his credit gone and a

wife and four children for whom to provide, took a position as a day laborer in a mill and with his family was compelled to live in a tent. He met two divinity students who convinced him that he should tithe. The same week that he began tithing the company offered him one of its houses in which to live. Within a year he was promoted to foreman. Ten years later he was free from debt, the owner of a large lumber company, owner of his own home, which was large and beautifully furnished, and of a large car, also an airplane, and other things on a similar scale. He attributes his success to first recognizing his debt to God and faithfully tithing of his income.

Tithing establishes order in our mind and body and affairs. When order exists we cannot remain in debt. He who begins to tithe while in debt invariably reports later that he is free from debt.

A pastor of a church that was deeply in debt and unable to pay his salary suggested tithing. His membership voted it down by a large majority, but the minister

was not to be discouraged. He sought further illumination on the subject and again brought it before the congregation, suggesting that they try it for a month. At the end of the month those who had entered into the agreement heartily were prospering abundantly. Even the minority who had tithed grudgingly admitted that they had held their own. The members agreed to continue tithing for another six months. At the end of this period the church was free from indebtedness, and there was a good balance in the treasury.

A person who has tithed since early youth declares that when a man is in financial difficulties the best way to get out of them is to give to the Lord a tenth of every dollar, thus being honest with Him. The more we realize that we are children of the one Father and that the good of one is the good of all, the more freely will we give our support to the cause of Truth. As sons we are to continue in the work of our Father whose pleasure it is to give continually of Himself and of all that He is to His creation. "Fear not, little

flock; for it is your Father's good pleasure to give you the kingdom." "My Father worketh even until now, and I work."

Some who feel that their income is limited take the attitude that they cannot afford to tithe. The fact is that they cannot afford not to tithe. Because they seem to lack shows that they are bound by small thoughts. They need to cultivate large ideas of increase and abundance. The inexhaustible resources of God are equal to every demand that is made upon them without making one person poorer in order to enrich another.

We can prove to our own satisfaction that our tithe brings a greater increase than any other property that passes through our hands. Many testimonials can be given of spiritual and temporal blessings through tithing. A few of these will be related; all are authentic cases that have been reported before in the publications of Unity, or have come to my personal attention.

A woman was deserted by her husband and left with four children to support.

She pledged a tenth to the Lord. Out of her first weekly salary of eight dollars she tithed. She continued tithing, and her salary continued to increase. At the end of the first year her monthly salary check was \$250, nearly eight times as much as the first salary.

A contractor tithed faithfully, was always busy, and frequently needed to hire extra men. Across the street was another contractor who did equally good work but did not believe in tithing. He could not get enough work to keep him busy, in fact he often hired himself out to his competitor across the street. Apparently the only difference between the men was their financial relationship to God.

The founder of a large perfume and soap company began to tithe when he was poor. With increased wealth came a feeling of increased responsibility in its right use. His biographer says: "His benevolence was a religious conviction. It reduced his charities to system and made them the means of self-culture and of homage to God. He dispensed his gifts both with

purpose and proportion and recognizing his stewardship to God."

One man tithed regularly while his tithe was only ten dollars a month. He prospered until it grew to a hundred, and this seemed too much to tithe, so he stopped tithing. Disaster followed until he was brought to poverty and humility. He again began to tithe and regained his financial footing with a spiritual uplift.

A woman moving from the North to the South wished to sell some furniture. The person who agreed to take it broke her agreement two days before she was to move. Instead of being anxious, or discouraged or letting thoughts of injustice come in she looked to God for guidance and blessing. Soon the furniture was sold for a tenth more than the price in the broken agreement, the amount she intended to give as her tithe.

One gave her testimony in poetry:  
 "My debts were large, my earnings small,  
 But I said I will prove Thee, Lord of all;  
 I will give my tenth, nor doubt, nor fear.  
 This I did for the space of a year.

My earnings have doubled, my debts are paid;

The Silent Partner has come to my aid,  
And life that once seemed hard and dull,  
Through giving has grown all-beautiful."

Tithing spells success. Tithers are never seeking aid—they are always giving it. God's riches wait upon the faithful tither. Tithing pays dividends beyond all computation. The Lord prospers those who are honest with Him. Many people are holding themselves in financial bondage because they do not loosen up. Tithing is the remedy. To tithe is to let go, to let go is to open up, to open up is to receive. By the act of tithing to the Lord we express confidence in His bounty. A tither is a dispenser of God's bounty. The law of tithing is the law of revenue to carry on the purpose of the Lord. The life of the tither is one long series of satisfactions, because he works with the law of the Lord.

"His delight is in the law of Jehovah;

And on his law doth he meditate day and night . . .

Whatsoever he doeth shall prosper."

## *Questions about Tithing*



OUR ANSWERS to questions on tithing are intended to be in the nature of helps and suggestions rather than hard and fast rules. It is not practical to advise a person what he should do in a specific case. Each tither must depend finally upon the leading of his own indwelling Spirit. If he will take each question to God in prayer fully resolving in his heart to follow God's leading he will be directed aright.

It is not wise to insist that another take up tithing. We may explain the advantages and the principle underlying it and leave him free to do as he feels led. Every one must be fully persuaded in his own heart and mind as to what he should do, then give freely, not grudgingly or of necessity, for God loves a cheerful giver.

Let us consider some questions about tithing: "Shall I tithe while I owe a great

deal of money, or shall I wait until all debts are paid and then tithe?"

"Thou shalt have no other gods before me." Our obligation to God is first. We must first fulfill this; then our relations with our fellow men will be speedily adjusted. If we keep God's tenth from Him how can we expect to be blessed and kept free from debt to others? Tithing establishes order which will not permit us to remain long in debt. All conditions that are not of God will be eliminated. "Every plant which my heavenly Father planted not, shall be rooted up."

One person says: "I feel I should tithe, but my expenses are so heavy that I can hardly live on my present income. Shall I tithe now or wait until I am earning more money?"

If one feels led to tithe one should do it. Those who wait until they are out of debt or are earning more seldom begin. Waiting until one can afford to tithe is like trying to find time for God and for the study of Truth. One who waits until everything else is done never finds time

left for God. In honest spiritual seeking there comes a time when one feels one must take time for God. So it is with tithing. If there is an urge upon one to tithe, then that is the time to begin. The right way to begin is definitely to make up the mind to tithe and then begin to do it.

"We earn a great deal of money but not enough to live as we wish and pay our debts besides. Should we tithe and economize in order to pay our debts or go on trusting God to straighten out our affairs?"

A living faith in God is necessary. God lives in and expresses Himself through us. We should always live within God and within our means, and cease contracting debts and living outside ourselves and beyond our income. We should honor God with our tithe and apply ourselves all we can to the payment of our obligations. We have no just reason to expect God to straighten out our affairs unless we are honest with Him and work with Him. Let us learn to live simply and practice

perfect honor toward God first and then toward our fellow men.

"My husband has failed in business, and is ill. We have no income, are deeply in debt, and living on borrowed money. Should we tithe?"

To tithe borrowed money would be a misappropriation of funds. Borrowed money should be used for the purpose for which it was borrowed. What we receive as our own money or gifts should be tithed. If a man borrows money he should in justice have enough faith and understanding to bring forth substance to meet his daily needs. If he does not have enough faith and understanding to bring forth substance to meet his daily needs, then how does he expect to do it in the future and pay back that which he has borrowed? Now is the time to trust God and wait upon Him for guidance and follow it. Where there is active faith and trust in God there will be abundant provision. If we would realize greater supply, let us pray for wisdom, understanding, capacity, and efficiency so that we may be

able to render good, honest service and give value for all we desire to receive, and so that we may know how to make the best of what we get. The husband will be healed as he overcomes the sense of fear and limitation, which are caused by lack of trust in God indwelling in him, and failure to follow His Truth.

"My mother is a widow and has a small income. I use my tithe to pay her coal bill. I have given to others in need, and I do not see why I should not use it for my mother. Am I using the tithe aright?"

When one is using the tithe aright there is no question in one's mind. The tenth should go for spiritual work; for the furtherance of the kingdom of God in the earth. The tithe is not rightly used for self, relatives, friends, or charitable purposes unless the tither is definitely led by the Spirit of truth. Certainly a person's duty to his mother precedes his duty toward others, but it does not come before his duty toward the Lord. Do not limit your mother's channels of good, but affirm that all doors are open to her. They who

wait upon the Lord shall not lack for guidance and substance.

"A young woman who earns one thousand six hundred dollars a year spends about a thousand dollars for her sister's schooling. Should she tithe also?"

A great deal of selfishness in family relationships is mistaken for true love and wisdom. There are ways through which the seemingly dependent ones can be made self-supporting or at least in part so. They will be made stronger for it and will at some time be grateful that they were placed upon their own resources. Those who give most, if not all, to the needs of their family or others have small returns for it, often not even thanks. Where God has no place the sacrifice is usually a selfish one. The father, mother, brother, sister, or child is made the object of devotion and placed first. This hinders the spiritual progress of the one who is trying to help and of those he would help. If the young woman were to give her tithe to the Lord and trust in Him, the way would open for the education of her sister, or

else her income would be increased to meet the need. Certainly she would not lack in placing God first. Sometimes an education different from the one planned is better, although the latter may seem the only one. If God is truly trusted He will instruct the faithful in the way to a full and abundant life.

"The man with a salary has no problem in knowing that his tithe is the tenth of his whole income; but how about the man in business who consumes quite a large amount of material in the production of an article? Should the tithe be paid on gross receipts or on net profits after the costs of operation have been deducted?"

It is the belief of some that a businessman has no income or profits until the running expenses are paid; that before computing the tithe he should deduct the expenses that are necessary for the doing of business. This of course does not include the personal expenses of the businessman or of those dependent upon him for support. One's tithe in business is one

tenth of his net income, or one tenth of his salary if he is employed on that basis. If one receives a salary in business the tithe should be deducted from that; also at the time of accounting the tithe should be deducted from the net profits of the business before dividends are paid. The tithe always has reference to direct net income.

There are others who pass from this to greater faith and tithe of gross receipts. One woman who runs a boarding house tithes of all that comes in before she meets any expenses. She says that she has been abundantly prospered. It is according to our faith. If we cannot as yet pass to the greater faith, then it is well to act upon such faith as we have, until we grow stronger. There are those who begin with the tenth and pass from that to the giving of a fifth, or a fourth, or even a larger percentage of their income.

"Should the man with a large family give as much in tithes as the single person? The government makes an allowance for wife and children in its income tax.

The man and woman who have given their all to raise a family and consecrated their children to God, have they not given more than the one who has only himself to support?"

The size of one's family has nothing to do with tithing. One would give in exactly the same proportion as the single person if one desired to fulfill the law. Consecrating oneself or one's children to God is always good and should be done, but it does not take the place of tithing. We do not know whether the widow who gave her mite had children dependent upon her, but we know she was made richer by giving. One cannot give more than one's all to the Lord whether one is married or single. If a person is trying really to consecrate his tithe to the Lord he must do his accounting as an individual. The tithe is one tenth of one's direct income, whether it is a dollar or a million dollars, whether one is married or single.

"I should like to tithe, but my husband does not approve, and I have no income apart from his."

As for persons who have no direct income of their own, let them give of what they have and of such money as comes into their hands that is theirs to use as they choose. A wife should not tithe of her husband's income if he is unwilling. But the allowance that the husband gives her for her personal use she is free to use as she thinks best. Certainly a wife who is industrious in her daily duties and conscientious in her care of her husband and home is entitled to decide as to half of the husband's income at least whether it shall be tithed or not. However if pressing the subject tends to cause inharmony, it is better for the wife to be true to her own convictions as far as she is able and maintain peace in the home. She can always be true to the inner tithe, and the outer will come in due season. Although it is noble to give of one's income to the Lord, it is also well to give of oneself in study, prayer, meditation, and spiritual service to others. If there is opposition to our tithing on the part of members of the family or close associates or friends, it is

well to keep our own counsel in secret with the Lord. After all we are bound to the external only as far as we allow ourselves to be bound in thought. We may declare and find our freedom in Truth by obeying its guidance.

"Both my husband and I believe in tithing, but we differ on the question where the tithe should be given."

In this event the tithe may well be divided in equal parts between husband and wife. Then let each one be free to give as he feels directed, leaving the other free to do likewise.

"Some people ask if they should give their tithe to Unity School or to their local Unity center." Give wherever you feel led to give, in whole or in part as you are directed. But wherever you give it is wise to make investigations to see if the Lord's work is being done; for indiscriminate giving is not tithing. The more surely our tithe goes to the Lord's work the more certain and definite will be the increase resulting to us. If Unity School, the local Unity center, or any other organization is

doing the Lord's work, it should and will prosper. Those who are in the Spirit will see to it. A work that is not ordained of God should and will pass away. "No weapon that is formed against thee shall prosper." "Every plant which my heavenly Father planted not, shall be rooted up." "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

"Ten per cent of my husband's salary is taken out for charity before he receives it. Is this not his tithe?"

Ten per cent to charity is not necessarily a tithe, whether it is given by the city or by the husband direct. The tithe goes to increase the thought of abundance, not to spread the thought of lack. The tithe is given entirely to the Lord's work, which is greater than ordinary charity. "If I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing." The tithe is a tenth of the income that comes directly into our hands for free use.

Certainly the husband has not given his tenth until he has given freely and of himself and of his own. He will not be made poorer but richer if he is a faithful steward of that which is given directly to him.

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