

“Every person and every thing in the entire
Universe is subject to absolute law.”

- *Bob Proctor*



Proctor Gallagher
INSTITUTE

WORKING *with the* LAW

with MARY MORRISSEY

NAME: _____

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Preface

1 **S**TUDENTS for many years have come to this School
2 asking for a better understanding of God, and desiring
3 knowledge of the best way to get the most out of life.
4 They have heard God spoken of as being afar off, when He is as
5 close to us as the breath we breathe, closer than our hands and
6 feet. They have heard Him spoken of as: Love, Divine Mind, Divine
7 Intelligence, Jehovah, God, Lord, First Cause, Primal Substance,
8 and other names. Being of an analytical mind I, too, have wanted
9 to know the facts of a Truth. If it is a Truth, there are facts to be
10 had, and they can prove themselves, not alone in Spirit but in a
11 very practical way.

12 It is my intention to present these lessons simply, without high-
13 minded words or vague statements that sound pretty and
14 promising. The terms above named are all synonymous. They
15 mean one and the same thing, and I choose to use a simpler
16 name that everyone will understand.

17 I shall call God working in our lives “LAW.” Interpreting the Law
18 in several ways should bring it more clearly into our way of thinking.
19 Then as we strive to work with the Law we are living closer to
20 God, and such living brings a better understanding.

21 As you grow in knowledge and are able to form better
22 opinions, do not hesitate to change your views. Remember, “The
23 wise man changes his mind; the fool never.” There can be no
24 progress without change, no growth without renewal.

25 There must be a constant stream of new thought—better
26 thought and truer thought—to ensure progression in life. As soon
27 as you perceive the better, let go of the old, grasp the new. To
28 continue to hold on to the old and inferior when the new and
29 superior is at hand is to retard growth, and to this one cause may
30 be traced many of the ills of man.

31 Proceed to use your thinking faculty and take care that it does

32 not use you. Master your mind and guide it intelligently; that is,
 33 exercise discrimination in all your thinking. Learn to think as you
 34 ought to think, give your mental life to the matters that are
 35 absolutely essential to your welfare, and the balance of your
 36 thought to themes of beauty, truth and progress. In other words,
 37 live with the ideal, but do not neglect the practical.

38 Aim to adjust the two, and to strive to be on the outside what
 39 you idealize on the inside. Your thoughts make you; and your
 40 ideals, principles, or ruling desires will determine your destiny.

41 Learn to use your powers unless you wish to be used by them.
 42 Make a daily effort to use the knowledge you have gained. Try to
 43 improve upon all your opinions. Endeavor to obtain a truer and
 44 larger conception of each of your personal views.

45 This process entails effort, but all such mental discipline is
 46 highly constructive. It leads to a steady increase of mind-power,
 47 and it is the mind that matters most among life's actualities. You
 48 may occasionally blunder. We are all inclined to do this, more so
 49 in the earlier stages of our mental development. However, we learn
 50 by our mistakes.

51 Then by the constant use of our intelligence we cause our
 52 faculties to grow so strong and alert that in time, we are able to
 53 avoid further errors.

54 Man's problems are mental in nature; they have no existence
 55 outside of themselves, and it has been discovered that nearly all
 56 will yield up their solutions when subjected to a broad and exact
 57 analysis.

58 You can acquire this ability by studying the Law of life and its
 59 modes of expression. Then by constant effort use your thinking
 60 faculty in constructive ways as you work with these Laws. Have
 61 good and sound reasons for all the views you hold.

62 As you try to find these, many of your old-time views will fall to
 63 pieces. Form clear and definite ideas regarding your convictions
 64 as to why you do as you do, and as to why you think as you think.
 65 Such practice is like conducting a mental house cleaning. The
 66 practice of clear thinking tends to clarify the mind, tones up the

67 faculties, sharpens the perceptions, and gives one a stronger and
68 better grasp of the basic essentials for a larger and richer life.

69 Clear and exact thinking is a very great necessity. It is, in fact,
70 a sure means to advancement on the material as well as on the
71 spiritual planes.

72 A line of distinction, however, should be drawn between mere
73 surface thought, that is, ordinary, trivial and commonplace thinking,
74 and real thought, which is associated with the understanding of
75 Truth. The latter is deep thinking which arouses dormant powers,
76 quickens the perceptions, and leads to the enlargement of the
77 understanding. The former is but a passing phase of mental
78 activity, while the latter governs the life of man.

79 The shallow, surface thought that we give to the ordinary duties
80 and small things of daily life is not the thought that reforms our
81 character, develops our mind or changes our destiny. It is the
82 positive, deep, and penetrating thought that comes from profound
83 and strong conviction born of a higher perception and a clearer
84 realization of the Truth. The surface idea is not the real thought.

85 The inner convictions which control one's aims, desires, and
86 motives, constitute the real thought of the individual and wholly
87 determine the course of his life and personal destiny.

88 Psychologists tell us that every individual is controlled by his
89 convictions, whether he is aware of it or not. Such convictions
90 largely determine the nature of his thinking; the inner thought
91 coming from the heart represents the real motives and desires.
92 These are the causes of action. If his ideas or convictions are
93 wholesome and true to his higher nature all will be well, and he
94 will reflect something of the harmony and beauty and utility of his
95 constructive and superior views in his personal life. If his
96 convictions or ideas are not wholesome and true, he will reflect
97 something that is discordant, inharmonious, and evil.

98 Always make it a point of moving forward in your mind, ever
99 seeking to unfold your power of thought and to develop hidden
100 possibilities.

101 Learn to train the mind to clear and exact thinking. Your ability

102 to do so will grow rapidly by regular exercise and discipline. No
103 normal person wants to decrease in power and ability. Therefore,
104 strive to cultivate your intelligence and to express better, bigger,
105 and superior thought on all matters about which you may think.
106 There is so much good in the world that it can out balance the
107 evil; therefore, you can go on thinking more constructive and good
108 thoughts every day, about yourself, your fellowman, life, and all
109 natural things, to the constant enrichment of your mind and the
110 improvement of your whole being.

111 You cannot get the most out of these lessons by reading them
112 once or twice. They should be read often and studied with scrutiny.
113 You will find with each reading something clearer than before.

114 The Author

I

Working The Law

*"The Lord God made the earth
and the heavens and every plant of the field
before it was in the earth,
and every herb of the field before it grew."
Gen. 2:4-5*

1 **T**HE question uppermost in the world of thought today is
2 whether a man has the capacity, equipment, and power to
3 control his life; whether he can be what he wants to be; or
4 whether he is a drop in the great ocean of life. Millions are affected
5 by unemployment, poverty, and want.

6 Can they help it? Where we have thousands of homes broken
7 on the rocks of matrimony, can such a breach be repaired?
8 Millions complain of sickness and disorder in countless forms.
9 All this gives rise to the belief that we are victims of circumstance
10 over which we have no control. Such belief makes of us fatalists
11 and karmic addicts instead of masters and controllers of our
12 destinies.

13 A fatalistic belief is contagious, and when man submits to its
14 influence, believing that the circumstances around him are stronger
15 than the power within him, that man is defeated before the race
16 is run.

17 In the history of the race and the biography of man, there is a
18 long list of evidence of man overcoming circumstances and
19 meeting his problems of life. Evolution and anthropology alike
20 furnish the truth that man is responsible for what he is. He has
21 power to control his circumstances, and by using this power he
22 has created other circumstances more necessary in his upward
23 climb. Yet some, not sure that we create our circumstances, are
24 rather prone to think that they are caused by heredity, karma,

25 environment, or numerous other external things. These are the
26 real reasons, they think, for our failures. They believe in the natural
27 limitations of life; they live in the conviction that as we are, so we
28 must remain; they are sure that what is to be will be.

29 The scientist on the other hand, searching into the mysteries
30 of human life, reveals to us a wonderful world of power, possibility,
31 and promise.

32 He tells us that the mind is the creative cause of all that
33 transpires in the life of man, that the personal conditions are the
34 results of man's action, that all the actions of man are the direct
35 outcome of his ideas, that we never make a move of any kind
36 until we first form some image or plan in the mind. These plans or
37 ideas are powerful, potent; they are the causes—good, bad, or
38 indifferent, of the following effects, which in turn correspond to
39 their natures. He tells us that these ideas liberate a tremendous
40 energy. Hence, when we learn to employ our minds constructively,
41 we use correctly these hidden powers, forces, and faculties. This,
42 the scientist tells us, is the KEY to success in living life.

43 There is a marvellous inner world that exists within man, and
44 the revelation of such a world enables man to do, to attain, and to
45 achieve anything he desires within the bounds or limits of Nature.
46 I believe the reason the famous English literary genius, William
47 Shakespeare, is the leading dramatist of the world lies in this
48 realm. The great Greek dramatists with their noted insight always
49 saw the causes in some external fate or destiny that brought about
50 the downfall of their characters, but Shakespeare saw something
51 within the man as the cause of his failure or success.

52 "The fault, dear Brutus, is not in our stars but in ourselves that
53 we are underlings."

54 We see Hamlet wrestling with his reluctant, indecisive soul.
55 Macbeth is being pulled and driven by his ambition. Othello is
56 torn and discomfited by his jealousy. Always the characters were
57 battling with their inner selves as though the dramatist were saying:
58 "You are the master of your circumstance; call forth your power,
59 initiative, and ingenuity, and be the master. Fate is in your hands,

60 determine it.” If every man has the power and privilege to
61 determine his fortune, what is that power? How can we recognize
62 it?

63 If all conditions are the result of our actions, and all actions
64 are the outcome or the fruit of our ideas, then our ideas must
65 determine the conditions in our daily lives. An idea is a thought or
66 a group of thoughts. An idea is an image or a picture in the mind.
67 There must have been an idea, a mental picture, back of every
68 well known achievement and invention. From the beginning this
69 is the creative plan. We read in the first book of the Bible that the
70 Great Architect, God, saw a finished pattern or idea before it grew.
71 There was a mental picture established within the mind of the
72 Creator before it became a reality on the without in some form of
73 a creature.

74 “The Lord God made the earth and the heavens and every
75 plant of the field BEFORE it was in the earth, and every herb of
76 the field BEFORE it grew.”

77 Every architect and builder follows the same plan whether he
78 is building or planning a house, a bridge, an institution, or his
79 own life. Every man is his own designer and builder; like the
80 Creator, he makes his creations within before they materialize on
81 the outside. All fears of sickness, poverty, and old age, are
82 impressions, ideas, and mental pictures, long before they become
83 painful realities. Every idea and mental picture must produce after
84 its own kind whether the picture is good or bad; the Law
85 determines it so. The Law does not question or challenge the
86 kind of picture we give to it. It only knows that it must take what is
87 offered or planted, and then proceed to materialize it into a visible
88 form. Some men can visualize great engineering achievements,
89 yet they do not know that by the same method they can overcome
90 their diseases and despairs and enjoy the health and happiness
91 they long for. Mechanical engineering is the same as mental
92 engineering; they are both dependent wholly upon a creative
93 intelligence. Mental photography, like mechanical photography,
94 produces exactly what it sees. A picture of a homely, unsightly

95 person never turns out to look like a Beauty Pageant winner; nor
96 does the little, short person look tall and large on a photograph. A
97 picture of black will not be white; neither can negative, destroying
98 ideas produce constructive and positive results. If the ideas are
99 negative, they will in turn create negative results.

100 I knew a woman who once lived in a beautiful home in an
101 exclusive suburban district with every comfort that wealth could
102 supply to make her happy. This home was a large rambling house,
103 facing a beautiful lake, with green terraces sloping to its edge.
104 Flower gardens, perfectly kept, were scattered freely along each
105 path throughout the estate. She had many servants to help her
106 and, from observation, her life was just about as complete as one
107 might dream about. But, with all this wealth and beauty, the woman
108 was heard to remark to her friends that she hoped the day would
109 come when she would be relieved of the big house and all its
110 problems and could live in a trunk. She wanted a room to herself,
111 for herself, and just large enough to move about without any extra
112 space to dust and to keep clean.

113 A few years elapsed. Her husband died and left the estate to
114 her. She sold the home at a sacrifice. Her other holdings
115 depreciated so much in value through unwise investments and
116 transfers that she had but a small income left.

117 She went to live with a sister, and, true to her wish, she now
118 has a small room on the third floor and practically lives in a trunk.
119 Whether she is happier now than before I do not know, but I doubt
120 it. One thing I do know; that is, she gradually led herself to the
121 small room and privations when her consciousness began to grow
122 small and limited. She unconsciously touched the creative
123 principle and supplied it with ideas of smallness and privacy and
124 limitation which materialized within a few years' time.

125 As we assimilate in mind these ideas or mental pictures, we,
126 knowingly or unknowingly, exercise a power to produce them. This
127 creative process continues working night and day until the idea
128 is completed. We cannot picture thoughts of poverty, failure,
129 disease and doubt, and expect in return to enjoy wealth, success,

130 health, and courage. It just can't be done, any more than the
131 photographer can take a beautiful picture of a homely creature.

132 This creative principle is summarized in a sentence found in
133 Proverbs. It reads: "As a man thinketh in his heart, so is he." You
134 may have read or heard the statement before. It has been taught
135 and expounded by philosophers of every age. You may have tried
136 to prove the statement by ridding from your memory all negative
137 thoughts, but because it took determined and persistent effort,
138 you wearied. Then you dropped back into the current of old
139 conditions and ideas and, if anything, became worse off than
140 before.

141 Others, hearing the statement, were not impressed, for they
142 could not accept the assertion that all inharmonies of life are the
143 results of their own beliefs, or of their past thinking crystallized
144 into beliefs. They prefer to blame this upon something, or someone
145 else. Even God is given a share of the blame. There are others
146 who believe that in God's good time all things will eventually work
147 out to their satisfaction, but this is not so.

148 These people are planning for a heaven to be gained at some
149 future time, when it is actually a condition and state of mind that
150 can be had now as well as hereafter. In fact, unless it is gained
151 here and now, it can never be had in the future.

152 At some time in a man's life he is forced to reckon with this
153 creative law. There is no alternative.

154 Everyone is governed by the Law, whether he knows it or not.
155 Possibly it is the same idea that some have concerning prayer.
156 They think it is God's fault, will, or desire, when they do not get the
157 answer they seek. They use God as their scapegoat and excuse
158 when their prayers are unanswered, or when they are unable to
159 explain some act of God or of Nature. "God's will be done," is
160 one of the most overworked and least understood statements in
161 our day. Some use the idea as a crutch to lean upon, when in
162 reality it is a powerful bridge over which man may cross the
163 deepest chasms and mysteries. It is man's failure if his prayers
164 are unanswered. The creative Law is ever ready to answer and

165 cannot fail to respond when approached rightly and wisely. At the
166 moment that man is able to contact and to realize the Law, he will
167 at once enjoy the benefits.

168 It is the realization of the Law in action that determines
169 manifestation.

170 An electrician, for example, does not pray and wait for the
171 electric energy to make up its mind to serve him. He learns first
172 hand the laws of conduction and transmission in order to know
173 how to cooperate with the law that governs electric energy. After
174 gaining this knowledge, he can go ahead and set up the machinery
175 which provides the means to generate and direct the power. Then
176 he can snap in a switch and operate giant machines, create heat,
177 set in motion countless other devices, or flood a room with light.
178 He can do this, not once or twice, but as many times as he
179 chooses, so long as he does not disturb the mechanics or violate
180 the law governing the energy. The same principle holds true in all
181 other sciences, including the science of mind.

182 There is a scientific way of thinking about everything, a true
183 and a right way that prevents the needless waste of mental energy
184 and produces the desired results on all occasions. As explained,
185 all things and events, all experiences and conditions of life, are
186 results. All results, however, will vary in quality and in quantity in
187 accordance with the degree of knowledge possessed and in the
188 measure of the mind's activity.

189 The quality of the results produced by the individual thinker
190 may be good, bad, or indifferent, as may be determined by
191 conscious direction and choice, or lack of such; some results being
192 harmonious and favorable, while others are discordant and
193 unfavorable, or there may be a medley of the whole. It is absolutely
194 essential to give intelligent direction to the creative powers of the
195 mind to obtain the best and largest results in our particular sphere
196 of active expression. In fact, it is highly important, from the
197 standpoint of usefulness and common duty, that we should
198 endeavor to understand the mind and its workings, and learn how
199 to cultivate and develop those processes of thinking that will give

200 us mastery over life and its conditions.

201 Thinking is a perpetual process. It is a creative function of life
202 that is ever going on. We are engaged in it and are producing
203 results of some kind every hour and day that we live, registering
204 within ourselves the exact effects of all our thinking. While we
205 cannot stop thinking, we possess the supreme privilege of being
206 able to determine the sort of results it is desired to experience by
207 regulating the form and quality of our thought.

208 How this is done in a simple and effective manner is explained
209 throughout these lessons. Our main object is to arouse the
210 individual to think for himself, to cultivate his own powers, and
211 thereby to take the sure path of self-development and true culture.

212 The great, self-evident fact, which cannot be too often
213 repeated, is that when we change our thinking for the better, we
214 automatically change our lives for the better. Modern psychology
215 has conclusively demonstrated that a change of thought must
216 precede every change in the life and in the affairs of man.

217 In the course of our studies we have discovered that the more
218 a mind is undeveloped, the more materialistic or lower its
219 individual point of view; while the more developed the mind, the
220 higher its individual point of view. It does not follow that, because
221 a person is worldly-wise and has retained a large number of facts
222 and experiences, such a one has a well developed or highly
223 evolved mind.

224 On the contrary, that person may have an undeveloped mind
225 and be largely dominated by the lower instincts. Narrowness of
226 thought, limited views, prejudiced convictions, and materialistic
227 opinions are signs of a lack of real development.

228 Breadth of thought, wide and tolerant views, wholesome
229 convictions, and expanding conceptions are signs of growth.

230 The small mind, however, need not remain small or
231 undeveloped. It can grow and expand and ultimately become
232 great. The path is clear and simple. Let such a one form his own
233 clear conceptions and strong convictions from the loftiest point of
234 view he can reach, and then proceed to think and act accordingly.

235 Advancement will follow as a natural sequence. The law is that
236 the mind is no greater than its conceptions. As you improve and
237 enlarge your ideas and mental pictures, you improve and enlarge
238 your mind. As you aspire to realize the larger truth, you must
239 inevitably grow in understanding. Again, the greater your power
240 of mind, the better you will be able to conduct the affairs of life to
241 use and advantage.

242 Next we may ask, if there is such a law of mind, what is the
243 Law's intention? Some may think that the Universal Mind has no
244 intention because It is impersonal. Yet Jesus tells us that the
245 Universal Mind has definite intentions. He says, "Fear not, little
246 flock, it is your Father's good pleasure to give you the kingdom."
247 Thus we see that the Universal Mind's intention is for the universal
248 good; therefore, our intention must take the same direction,
249 knowing that whatever works for the universal good will work for
250 the individual good, for the individual's health and happiness, on
251 this same principle. The principle, that which blesses the whole,
252 will bless all its parts.

253 When our intention becomes reconciled or cooperative with
254 the Universal intention, then we become an expression of that
255 good. This is working with the Law. When man's intention is as
256 God's intention, and not just a mere personal caprice, a force is
257 called into action which gives direction to the undirected mind
258 power. Working with the Law, when we understand it, may become
259 as simple as touching the light button, like the electrician, which,
260 when we do, floods our mentality with illumination and
261 understanding.

262 We hear much today about cooperation, united effort, merging
263 of forces, and pulling together as a single unit or team. We know
264 the advantage of team work in our games of sport and play. We
265 learn from our games that no grandstand play or individual "show-
266 off" is dependable. It is likewise true with the game of living life.
267 No man can play the game alone. He must conform with the Law,
268 and it is better to cooperate with it than to be used blindly by it.
269 Someone said: "Man with himself as a partner is a fool, but with

270 God (Law) is a majority.” Thus, when man is able to combine or
271 direct all his thoughts, ideas, and desires for good, he will be
272 able to bring forth a continued stream of good.

273 Again referring to the Master, and appreciating all the good
274 work and miracles He accomplished, we see that He never took
275 personal credit for the results. He knew the Law and, by working
276 with it, was able to perform miracles to the amazement of the
277 unenlightened public. He said: “It is not me, but the Father (Law)
278 in me that doeth the work.” Thus all things work together for them
279 that love good (live the Law), because the love of good unites
280 itself with a stream of good, and not because good steps out of
281 its way to show its gratitude.

282 All failures in life are due to taking sides with the finite around
283 us. All success in life is due to taking sides with the Law within us.
284 Thus working with the Law may be considered the same as taking
285 the Law into our mind and lives as a silent partner. We are then
286 conscious of the source and creator of all power, and realize and
287 receive the many benefits that surround us.

288 You who are searching and grasping any and every idea that
289 comes along, in the hope that it will be a short-cut method to solve
290 the problems of life, you who condemn and blame every
291 misunderstood person or thing for your failures and defeats, will
292 never find a satisfying life that way. You will find only an existence,
293 and at its best it will be variable and changing. Life with all its
294 attributes of good is a something that doesn't just happen to touch
295 a fortunate few. It is a something you must create. It is a something
296 you must plan, mentally picture, and think about. You, who are
297 seeking love, fortune, happiness and success, must understand
298 that it is not something you may find, you cannot buy it nor borrow
299 it from another. No one can give it to you; you must create it within
300 yourself. Your desires and ideas are like seeds you plant in the
301 soil, but these are planted in the soil of mind. After planting the
302 thought-seeds you cultivate them, nurture them, and guard them
303 well until the harvest time. Then you will reap all that you have
304 sown, and abundantly. Of course he who has the cleanest and

305 most fertile garden will enjoy the best returns.

306 We may realize from this lesson that we have the capacity, for
307 we can think, and in our thinking, create desires and ideas. We
308 have the equipment; it comprises the ideas and thought-seeds
309 that we plant in the soil of the mind. We have the power, for the
310 Universal power of mind is endowed within each and every one
311 of us. All that we may ever desire to have and to be is ours for the
312 asking as we correctly apply the Law of life, the Law of Mind.
313 When a circumstance arises we are not to come under it, to submit
314 to it in servitude, but we are to surmount it, to overcome and master
315 it, by exercising the creative law of thinking, and thus grow in
316 wisdom and power. For, as Dr. John Murray so often said, "We
317 are according to our system of ideas."

2

Law of Thinking

“As a man thinketh in his heart so is he.”

Prov. 23:7

1 **T**O the average person life is an enigma, a deep mystery,
2 a complex, an incomprehensible problem, or appears so,
3 but it is very simple if one holds the key. Mystery is only
4 another name for ignorance; all things are mysteries when they
5 are not understood, but when we understand life, it no longer
6 appears mysterious.

7 Man is a progressive being, a creature of constant growth,
8 before whom lies an illimitable ocean of progress to be navigated
9 and conquered only by development and culture of his inherent
10 powers. The progress of the individual is largely determined by
11 his ruling mental state, because the mind is the basic factor and
12 governing power in the entire life of man. Attention should be given
13 to the predominant mental state, for it will regulate the action and
14 direction of all one's forces, faculties and powers, the sum total
15 of which will inevitably determine many particular experiences and
16 the personal fate.

17 The ruling state of mind is made up of various mental attitudes
18 which the individual adopts toward things, events, and life in
19 general. If his attitudes are broad in mind, optimistic in tone, and
20 true to life, his predominant mental state will correspond and
21 exhibit a highly constructive and progressive tendency. As almost
22 all the forces of the personality function through the conscious
23 mind in one way or another, and as the daily mental and physical
24 acts are largely controlled by the conscious mind, it is obvious
25 that the leading mental state will determine the direction in which
26 the powers of the individual are to proceed.

27 If his ruling mental state is upward bound, that is, aspiring,

28 harmonious, and positive, all his forces will be directed into
29 constructive channels; but if his state of mind is downward in
30 tendency, that is, discordant and negative, then almost all his forces
31 will be misdirected.

32 It is evident, therefore, that of all the factors which regulate the
33 life and experience of man, none perhaps exercise a greater
34 influence than the ruling state of mind. Mental attitudes are the
35 result of ideas, and these have their origin in points of view;
36 therefore, by seeking true and natural points of view, one may
37 secure the best and most superior ideas, and these in turn will
38 determine the predominating state of mind.

39 We are prone to believe more than what we see. The
40 evidences of the senses are the only facts that some accept, but
41 now we shall realize more and more that it is what we believe that
42 determines what we shall see. In other words, believing is seeing.
43 More defeats and failures are due to mental blindness than to
44 moral deviations. If one lived only by physical sight; his world would
45 be very small. It is said of a bug that its world is only as large as
46 the size of the leaf on which it lives, and many times it does not
47 live long enough to consume the whole leaf. With man, if he lived
48 according to the senses, the largest sense he possessed would
49 be that of sight. Thus our whole world would extend only as far as
50 we could see.

51 If we believed in the testimony of our eyes we would accept
52 many conditions that are not true. For example, if you look down
53 a railroad track you will observe that at a certain distance the two
54 tracks converge at one point. This is not true.

55 Have you ever stood on the boardwalk and watched a ship
56 slowly sink into the sea as it sailed away? That ship wasn't sinking;
57 our eyes tell us falsely. When you are worried over some obstacle
58 or problem, just remind yourself that it may be purely an illusion of
59 the senses, that it may not be true at all, according to the Law.

60 Did you know that you don't even see with your eyes! Your
61 eyes are like a pair of windows; at the back of the window there
62 is a reflector and this reflector, in turn, forms an image of what

63 you see and sets up a wave current. This wave current follows
64 along thin wires called nerves. This relays the image back to the
65 brain. Here at the brain it is referred to the memory center. If the
66 picture is a common one our memory accepts it readily, but if we
67 are looking upon some new picture, some new scene, our memory
68 does not recognize it, and then we must repeat the picture over
69 and over many times until it makes a lasting impression. Therefore,
70 we do not see with our eyes; we see with our mind.

71 Thought is a subtle element; although it is invisible to the
72 physical sight, it is an actual force or substance, as real as
73 electricity, light, heat, water or even stone. We are surrounded by
74 a vast ocean of thought stuff through which our thoughts pass like
75 currents of electricity, or tiny streaks of light or musical waves.
76 You can flash your thoughts from pole to pole, completely around
77 the world many times in less than a single second. Scientists tell
78 us that thought is compared with the speed of light. They tell us
79 our thoughts travel at the rate of 186,000 miles per second. Our
80 thought travels 930,000 times faster than the sound of our voice.
81 No other force or power in the universe yet known is as great or
82 as quick. It is a proven fact, scientifically, that the mind is a battery
83 of force, the greatest of any known element.

84 It is an unlimited force; your power to think is inexhaustible,
85 yet there is not one in a thousand who may be fully aware of the
86 possibilities of his thought power. We are mere babes in handling
87 it. As we grow in understanding and in the right use of thought, we
88 will learn to banish our ills, to establish good in every form we
89 may desire.

90 It is our power to think that determines our state of living. As
91 one is able to think, he generates a power that travels far and
92 near, and this power sets up a radiation which becomes individual
93 as he determines it. Our thoughts affect our welfare, and often
94 affect others we think of. The kind of thoughts we register on our
95 memories or habitually think attracts the same kind of conditions.

96 If we take the thought of success and keep it in mind, the
97 thought elements will be attracted, for "like attracts like." We are

98 mentally drawn to the universal thought currents of success, and
99 these thought currents of success are existent all around us. We
100 will psychically contact mind(s) who think along the same lines,
101 and later such mind(s) will be brought into our lives. Therefore,
102 successful minded people help success to come to them. That is
103 how successful living is founded. The Law of mind is in perpetual
104 operation, and it works both ways. Persons who dwell on thoughts
105 of failure or poverty will gravitate toward like conditions; they, in
106 turn, will draw to them people who accept failure and poverty.

107 On the other hand, we can think on positive conditions, on
108 success and plenty, and in the same manner, enjoy full and plenty.
109 What the mind holds within takes its form in the outer world.

110 Some think that we must deal with two forces; that is, to attract
111 the good we must do away with the bad, but this is not true. For
112 example, if we are cold we do not work with cold and heat alike in
113 order to get warm. We build a fire, and as we gather around that
114 fire we enjoy the heat that is extended from it and become warm.
115 As we build up warmth, the cold disappears, for cold is the
116 absence of heat. To be warm, we give our whole thought to those
117 things which tend to create warmth. We ignore the cold in thinking
118 of heat and bring forth heat. Prosperity and poverty are not two
119 things; they are merely two sides of one and the same thing. They
120 are but one power, rightly or wrongly used. We cannot think of
121 plenty and then worry about the unfavorable conditions that may
122 seem apparent. We think about plenty, and as we think of it, lack,
123 its opposite, will become absorbed or disappear. All our thoughts
124 must be directed to that one thing which we desire in order that
125 our desire may be fulfilled. Our method is not manipulating two
126 powers, not dealing with good and evil, right and wrong, prosperity
127 and poverty, but as we follow the Law of Good and dwell upon
128 that which is good we shall bring to pass all good things.

129 The mind force is creating continually like fertile soil. Nature
130 does not differentiate between the seed of a weed and that of a
131 flower. She produces and causes both seeds to grow. The same
132 energy is used for both, and so it is with the mind. The mind

133 creates either good or bad. Your ideas determine which is to be
134 created.

135 A farmer who lived in Nebraska and had come from a small
136 farm in Pennsylvania years before, never could adjust himself to
137 using the binder, a machine that cut and bound grain. He had
138 been accustomed to the old hand cradle and tied his grain by
139 hand. Repeatedly he said to his friends:

140 "That binder will get me yet." He was afraid every time he
141 climbed upon its seat. One day while I was there his horses ran
142 away with him and he was thrown over the reel into the machinery.
143 Like Job, his fears came upon him. It took just a few years to
144 bring into reality the fears that he subconsciously had entertained
145 and accepted.

146 Our fears can do so much to us that we should be most careful
147 what we fear and worry about. Years ago, when the flu epidemic
148 was raging throughout this country and many were dying from the
149 plague, a newspaper published an item of interest. In bold letters
150 the heading read: Do Not Fear The Flu. It was the caption of an
151 article written by a local doctor who explained that fear was the
152 greatest enemy of mankind, and that it would have a tendency to
153 break down a person's mental resistance and make him more
154 susceptible to the disease. The world is realizing more and more
155 that we dare not entertain in our mind any fear lest it come upon
156 us.

157 Whatever we think in our mind must grow. Why do you suppose
158 the farmer goes out to weed his garden and works tediously to
159 eliminate every weed? Because he knows that if he does not clean
160 out the weeds they will grow stronger and tougher and choke out
161 his crop. If some condition handicaps us, perhaps a weed that
162 must be plucked out, it is important to know that the condition is
163 the *effect* that we see; it is not the true *cause* that we see. Dig
164 down deep into the mental storehouse and find out what is that
165 cause. If we cannot discern it, there are others who can. Then
166 weed out the cause by replacing it with the right kind of thought.
167 That is, if it is fear, replace it with courage. If it is a disease thought,

168 replace it with a healthy thought. If it is a limited thought, think
169 thoughts of plenty. Force some issue whereby we alter or change
170 the trend of the thought. Then as we replace the thoughts that are
171 as weeds, they will die of their natural selves, for such weeds die
172 from lack of cultivation.

173 As long as we allow things to seem real to us, we are putting
174 our energy into it. We are nurturing it; we are feeding it; we are
175 keeping it alive; we are putting our faith into that thing, whether
176 we like it or not, and it must naturally grow, for the law of growth is
177 ever working to produce whatever seed we plant.

178 In my college days I remember how a number of us were taken
179 on a hazing party. It was purely a fraternal affair, so we were to be
180 initiated and branded. When they came to my chum, they told him
181 to peel off his shirt. He was blindfolded and they were going to
182 brand him with the initials of the order. They branded him with hot
183 tallow from a burning candle. Now you know that tallow dropping
184 from a candle would not burn; at least, it never did burn me. But,
185 my chum was so excited and nervous he thought they were really
186 branding his back with a hot iron. After we returned to our rooms
187 in the dormitory, I saw on his back a perfect letter as though it had
188 been burned with a hot iron. Man can impress his thought on
189 formless substance and cause the thing he thinks about to be
190 created. My chum believed he was being burned, and thought it
191 so intently that a welt rose on his flesh which lasted for two days.

192 Man is constantly thinking. He can change his thought, but he
193 cannot stop thinking. This thinking power flows in and through
194 him like the very air we breathe. Man's problem, then, is to direct
195 his power of thinking into constructive channels of expression. It
196 is a scientific fact that no power can act without producing some
197 kind of an effect, and by merely thinking we are continually
198 producing effects. These effects register and record in daily life.

199 When our thoughts are aimless and imperfect, we create for
200 ourselves pain and confusion. This is misdirected energy. Now
201 electric energy, when it is misdirected and uncontrolled, develops
202 lightning, a most destructive agent. Yet that same power of

203 lightning can be harnessed to become a most obedient and useful
204 servant for good. The first question in our self-development is,
205 are we controlled by our thoughts, or are we controlling our
206 thoughts? Are we using our thoughts for gain? Are our thoughts
207 using us for a continued loss?

208 Jesus said: "Seek ye first the Kingdom of Heaven and all things
209 will be added." Heaven is a state of mind. Therefore, heaven is
210 an orderly, disciplined, constructive state of thinking. To gain all
211 things, we must first gain a disciplined, orderly, constructive state
212 of mind. Have you a disciplined mind? Have you any dominating
213 appetite? Are you emotional? Do you vent your feelings through
214 impatience, temper, malice, hate, pride, envy, conceit, lies,
215 dishonesty and the like? Any of the negations as named, if
216 controlling your thoughts, will delay good from coming to you.
217 Anything in life that dominates us, makes us a servant to its
218 dictates. All our weaknesses and our lacks are due to some
219 compelling influence that blinds us and keeps from us what we
220 naturally would receive, if we were free in mind to receive them.

221 Man, being a creature of Nature, is endowed with the power
222 to overcome all these mistakes, all these evil forces. That power
223 is unfailing in its operation. When used properly, one can master
224 any trial. Nature has no problems she cannot solve; she has no
225 troubles she cannot remove; all her movements are governed by
226 the Law of Order and Discipline. Man can say and do the same if
227 he will pattern after Nature.

228 But first note, Nature takes no chances. There are no "ifs,"
229 "ands" or "buts;" her forces operate under a law. If a stone is thrown
230 up into the air, it falls back to the ground again. The Law says so.
231 Thoughts in our mind are governed by a law with the same
232 exactness. Mind is the source and cause of conditions in our lives;
233 hence, it is here that we start to adjust and discipline our thoughts
234 in order to stabilize our affairs. The fact that every problem is
235 mental is another reason why we must learn to control our thoughts
236 to determine our lives.

237 But is our problem mental? Let us see. If we desire to gain

238 wealth, we find that it is not a place, nor an environment. If so, all
239 the people in one city would be rich, and the people in another
240 city would be poor. Wealth is not the result of saving or of thrift.
241 Many penurious people are poor; many free spenders are rich.
242 Wealth is not due to any certain business, for men in the same
243 business are poor and rich alike. It is something within the mind
244 of man that makes the wealth, and that something in the mind of
245 man is the quality and type of thoughts he entertains.

246 Look at Nature again. We see she has every movement well
247 organized. A cut flower soon wilts and dies because it has been
248 taken away from the source of its life. If a dog jumps off a barn
249 roof, he lands with a thud and suffers pain for his act. Instinct warns
250 a dog not to take advantage of Nature. Does the hungry lion in
251 the jungle roar and lash in an effort to find his prey? Instinct warns
252 the lion to be quiet, to steal carefully upon his prey, to stalk his
253 meal. Have you ever observed how Mrs. Cat will patiently wait for
254 hours for Mr. Mouse? These are samples of organized action that
255 is instinctive in any animal. This instinct must be adhered to by
256 man. This is the organized method, the constructive method. A
257 disorganized method would be destructive and negative.

258 Man must stalk success or any worthwhile enterprise similar
259 to the lion who stalks his meal. Man must work himself up to gain
260 success; he does not fall into it. Just to roar or to shout his
261 statements is not enough. Birds of dollars will not fall out of trees
262 through fright, they will more likely flyaway. When our ideas are
263 organized, they are under our control. That is, our thoughts are so
264 arranged that they work together as a single unit. Our mind must
265 be controlled in their expressions so that every process of thought
266 will be in an orderly fashion.

267 All action is the result of thought. It determines the conditions
268 of life, and to have better conditions in life we must first make
269 efforts to organize our thoughts. We wish to gain the best in life,
270 but we do not know how to think correctly.

271 The average person thinks at random; he has no clear design
272 in his mind to which he can frame his thoughts. If he has a design,

273 he does not direct his daily efforts toward it. Most of his thinking
274 is beyond control, chaotic, and unorganized. This is why
275 disappointment and failure are always near, for they thrive on
276 indecision.

277 We attract only what we think or create; this is the Law of
278 Thinking. To achieve success we must think it, we must work it,
279 we must become it. To advance, we must make some effort to
280 rise. To obtain happiness we must adapt our lives to the Law of
281 Harmony and Order. To rise above any limitation we must organize
282 our thinking along constructive lines. If man wishes to climb a hill,
283 he doesn't sit down at the base of it and pray to the good Lord to
284 lift him, hoping the Lord will pick him up bodily and carry him to
285 the top, or give him a pair of wings to fly. The natural thing he
286 does first is to organize his thought; he decides he is going to
287 climb the hill, and then he starts to climb. He climbs steadily,
288 keeping his eye ever on the top. He may find another picking out
289 a better trail; he may wind around; he may slip back a step or two;
290 he may even fall; he may have to stop to rest to regain his strength;
291 but as he keeps his thoughts collected and his desire intent upon
292 reaching the top, he will eventually get there.

293 A woman wanted to dispose of her home. She couldn't
294 understand what was delaying her answer, for she had been
295 praying, she said, for some time. I asked her, "What do you do
296 towards working with the Law? Tell me what you did yesterday."
297 Well, first she prepared breakfast for her family. Then she got the
298 children off to school. Then, she said, she always spent thirty
299 minutes with her silence and her reading. After that, Mrs. Jones
300 called her on the phone and they had a lengthy chat, but it was of
301 little importance.

302 Then it was time to prepare lunch. After lunch her neighbor
303 called her out to see the garden, and she stood and talked over
304 the fence for more than an hour. "But," I asked, "What did you do
305 in between these incidents?" "Oh," she replied, "whatever came
306 to my notice that had to be done. I was busy all the time, but
307 somehow," she added, "I have never liked housework." Where

308 did she fail?

309 First of all, she lacked discipline in her mind except where
310 others demanded it. Her husband demanded it, the school
311 demanded it, so she got the breakfast and the children off to school
312 on time. "You didn't make any effort towards selling your house," I
313 stated. "You thought thirty minutes' silence would do it. Instead of
314 organizing your time and work you did just whatever came along."
315 Her housework controlled her; she did not control her time or her
316 work. She saw the truth. She went back home, and each day
317 thereafter outlined her work mentally. If she talked with a friend or
318 neighbor, it was for just a definite time, not any length of time.
319 Each day her work was planned so that she would accomplish
320 something toward preparing to sell the house. Several weeks later
321 a letter came to me in which this woman stated that the house
322 had been sold at a good price, and she added, "Do you know, I
323 really love my work now. When the day is done I have
324 accomplished so much more, and I am not nearly as tired as
325 before. I am teaching my children to be orderly thinkers."

326 Do you do just whatever comes along? Do you plan your day
327 that something definite will be accomplished towards your aim,
328 your ambition?

329 One type of people we call "drifters," the latter type we call
330 "builders." A president of an automobile company whose output
331 of cars was 76,000 last year, put out more than a million and a
332 half. How did he do it? Each day he carefully planned the work so
333 that steadily his organization was becoming more disciplined and
334 cooperative until they worked as a single unit. He said, when
335 interviewed, he planned more than the job required so he was
336 always assured of reaching his goal. Whether he knew it or not,
337 he was in tune with the Law of Orderly Thinking.

338 If we have any problems, it is because we are not controlling
339 our ideas. Nature has no problems because she is orderly and
340 disciplined. Self-control consists of an organized thought
341 direction; that is, we start out with a well defined aim or objective,
342 think toward it continuously, not just for thirty minutes, plan our

343 time and work so that we are working steadily toward the goal.
344 We fill our day so full of constructive duties that there is no room
345 for idle chatter or waste of any kind to enter in. This development
346 will enable us to move steadily upward toward success. When all
347 things are in harmony and order, problems will cease to be
348 perplexities, and mysteries will cease to be mysterious.
349 Knowledge and understanding will supplant fear and ignorance,
350 and that which was invisible will become visible, that which was
351 unknown will become known. Life with its circumstances is no
352 longer an enigma, but a clear interpretation of the Law of Thinking.
353 We are what we are according to our state of thinking.
354 We attract only what we think or create.

Thoughts Are Things

I hold it true that thoughts are things;
They're endowed with bodies and breath and wings:
And that we send them forth to fill
The world with good results, or ill.
That which we call our secret thought
Speeds forth to earth's remotest spot,
Leaving its blessings or its woes
Like tracks behind it as it goes.

We build our future, thought by thought,
For good or ill, yet know it not.
Yet so the universe was wrought.
Thought is another name for fate;
Choose then thy destiny and wait,
For love brings love and hate brings hate.

Henry Van Dyke

3

Law of Supply

*“Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened unto you.”*
Matt. 7:7

1 **M**AN is never satisfied. This fact is deplored by many,
2 but God did not intend that man should be forever
3 satisfied.

4 The law of his being is perpetual increase, progress, and
5 growth; so, when one good is realized, another desire for a
6 greater good will develop; and when a higher state is reached,
7 another and more glorious state will unfold his vision and urge
8 him on and on. Hence, the advancing life is the true life, the life
9 that God intended man to live.

10 The law of good is universal; for, are we not all seeking
11 GOOD in some form or another? Science and logic alike declare
12 that the universe is filled with the essential substance of every
13 imaginable good that man can image, and that he is entitled to
14 a full and ever increasing supply of any and every good he may
15 need or desire. We believe, therefore, that it is right and good
16 for man to seek to gratify all pure desires and ambitions.

17 Here is the key to the law as Jesus gave it: “What things
18 soever ye desire, when ye pray, believe that ye receive them
19 and ye shall have them.” Every person, consciously or
20 unconsciously, is operating this law in one or more of its phases.
21 It works universally and on every plane of life's expression. We
22 are all daily drawing into our lives the things we most desire
23 and expect, and whether we attract good things or bad things,
24 the principle operated is the same. But as we want more of the
25 good things in life and less of the bad, it will be necessary to

26 understand the law more perfectly, and so be able to adapt our
27 thinking to it in a more direct fashion. Thus we secure the greater
28 benefits that accrue from a conscious, intelligent use of its
29 power.

30 We affirm repeatedly that God is our supply, and if we would
31 think a moment and trace our supply back to its source, we
32 would agree that the statement is true. The difficulty with some
33 is that they can more easily look to creature for the source of
34 their substance than to the Creator. We don't REALLY believe
35 that God is the source of our substance. We try to think it true,
36 and may theoretically accept it, yet there is an uncertainty. It is
37 hard for some to believe in something they do not see. It is so
38 much easier to believe in what we see. Now if we can see plenty
39 all about us, we are willing to believe it and enjoy it. But later,
40 as we are able to believe in the abundance of good, we shall
41 then see it and enjoy it. Thus at the outset the question is,
42 which comes first, seeing or believing? As we study the facts
43 we shall learn that the latter comes first, and the law is founded
44 on our belief, which in turn determines our sight.

45 People at one time believed in magic. Once they thought
46 material things could appear right out of the air from nothing
47 and from nowhere. They also believed that things could be made
48 to disappear into nothing. Science has long since refuted this
49 idea and proven such magic to be impossible, except when it is
50 done through some trick in chemistry, a sleight of hand, or an
51 optical illusion. NOTHING can ever become SOMETHING, nor
52 can SOMETHING ever become NOTHING. Substance can be
53 converted, transmuted, and changed in a million ways, but it
54 can never be destroyed. For example, if we plant an acorn in
55 the soil, it will sprout forth a tree. Each year the tree will bring
56 forth leaves in the spring and shed them in the fall. The leaves
57 drop to earth and become a part of the fertile soil. The tree
58 lives for a hundred years, dies, falls to the earth, and decays.

59 This decomposed timber slowly becomes part of the earth
60 and is hardened into peat and coal. The coal is mined and

61 brought into the home as fuel.

62 Here it is consumed with fire and burned into ashes, and
63 the heat units thrown off are used to warm the home. The ashes
64 are again cast upon the earth, supplying food to the soil, which
65 finally nurtures another seed and causes it to sprout forth and
66 become in time another great tree.

67 Following the cycle of the substance of a tree, we find it
68 changing form many times; we see it giving off gases, heat
69 units, chemicals of many kinds, and yet if it were possible to be
70 measured accurately, we would find that not one tiny part has
71 been lost. All the supply there ever was, still is, and ever shall
72 be, for nothing can ever be wasted or lost. There can never be
73 a shortage in supply.

74 Because some people do not see an abundance around
75 them and do not enjoy plenty is evidence that they do not
76 understand or do not apply the Law. In their blindness they say
77 that plenty does not exist, and so far as they can see, they may
78 be right. But when they learn to see with their mind's eye, they
79 will realize differently.

80 There is a phase of the Law known as DEMAND and
81 SUPPLY which is found in every department of life. Years ago
82 Thomas Edison resorted to its use when he invented the first
83 electric light. When his carbon lamp was brought to the people
84 as a new kind of lighting, far superior to any method then known,
85 did they readily accept it? Many thought it ridiculous and too
86 expensive. They were using candles, oil lamps, and a small
87 percentage of gas lamps. Such light was plenty good enough.
88 Hence, quite some time elapsed before the public was educated
89 to the advantages of electricity over the old ways of light, heat,
90 and power. Not until the people were convinced of the
91 advantages of this new power did they invest in its future, build
92 power houses, set up poles, and string wires all over the town
93 to factories and homes.

94 How was all this accomplished? When there was a demand
95 for the need of electric power, the supply was forthcoming.

96 Where did it all come from? Out of the earth, out of the air,
97 from water power, steam power, gas, oil, and a thousand and
98 one other sources. It comes directly from Nature, whose
99 foresight created these materials in the earth.

100 Once our forefathers were in style when they rode the stage,
101 a hack, or a carriage. It has not been so long since one was the
102 talk of the town if he owned a fast team of horses and a rubber-
103 tired victoria or gig. Where are they now? Gone and almost
104 forgotten. The automobile has supplanted them. How did it all
105 happen? When people demanded a means of traveling with
106 more speed, greater comfort and luxury, necessity gave man
107 an idea. He thought of building a horseless carriage. He worked
108 on the plan, slowly developed it, and slowly educated the public
109 to accept the modern mode of transportation. One outstanding
110 man dreamed of the world rolling on wheels and set out to build
111 a car that the poor man could afford. Today the automobile has
112 become such an important factor in man's life that we wonder
113 how he could have ever progressed without it. You see,
114 whenever man has needed a certain thing in life, an idea has
115 been first given him in mind. He was inspired to develop the
116 idea and then materialize it by converting a piece of mud or
117 metal into a usable form.

118 Why did people live so long content with the horse and
119 carriage and not enjoy the automobile? Because they could
120 not imagine it. Their minds were not trained to demand such a
121 thing. Was the supply available to build such a machine? There
122 was as much supply at hand then as now, in fact the supply
123 has always been there since the beginning. Thus, it was not
124 God's fault that the auto was so late in coming to man's need.
125 It was man's fault because he had been so long realizing the
126 need. Where there is no demand, there will be no evidence of
127 supply. Our parents who had a horse and buggy consciousness
128 could not attract the new mode of travel until they were able to
129 enlarge their minds to conceive the necessity of the automobile.

130 The secret of the Law lies in one's consciousness. A man's

131 life consists not in the abundance of the things he possesses,
132 but in the consciousness of that which he has. Man possesses
133 the whole world and all its wealth, yet is only able to enjoy what
134 his consciousness permits him to discern.

135 Somewhere I read a story of a man who lived outside of
136 Pittsburgh and operated a small farm and dairy. Day in and day
137 out he worked laboriously to earn a meager living for himself
138 and his family. One day several men who had been surveying
139 some adjacent land walked across his pasture land. When they
140 were crossing a stream of water that ran through the field, the
141 farmer noticed them stopping, stooping down, and studying the
142 slime and scum that had collected against the crude footbridge
143 he had laid there. One man had scooped up some water in his
144 hand and apparently drank it. Another collected some water in
145 a canteen he carried attached to a buckle on his belt. The farmer
146 was puzzled and wondered why anyone should be interested
147 in that stuff; even the cattle had no taste for it, for they pushed
148 the scum aside to drink the clear water.

149 Some weeks later a man called and offered him a fabulous
150 price for the farm. Why, the man must be crazy, he thought. He
151 could never get his investment back by farming that ground,
152 had he not tried it for years? He was joyful at the prospects of
153 getting such value, and readily sold the farm. He moved to
154 Canada to be near his brother and bought another farm. It wasn't
155 long, however, until some queer contraptions were set up on
156 the field, and word spread like wildfire that they had found oil.
157 In a few years that farm of less than one hundred acres
158 produced millions of dollars in oil for its owners. The farmer
159 remained poor and worked hard because he knew only how to
160 scratch the surface and till the soil. Nature had supplied an
161 abundance for the man, but he could realize only a scanty
162 portion. He could see the farm only as acres of stones and dirt.
163 The Law is not at fault because the man was poor and had to
164 work so hard to earn a living. Man will ever be poor as long as
165 he demands of life a meager living and sees in it a struggle,

166 toil, hardship and limitation.

167 The thing we dare not do is to fret and worry about supply or
168 about where our next dollar is coming from. Fretting and worry
169 tend to restrict and limit the supply at hand. They tend to close
170 off the outflow of substance, whether that flow is small or large.
171 Instead of lifting us out of limitation, instead of improving our
172 conditions or increasing our supply, they drag us deeper into
173 the throes of doubt and fear. Instead of expecting more to follow,
174 we grow tense and anxious, which increases our fear and brings
175 us less and less. Instead of tightening up in our thinking, we
176 must relax and be more expanding. We must educate our minds
177 to a larger state of thinking. When we can think and realize
178 more abundance, we shall receive more abundantly. This does
179 not mean that the engineer is destined to be rich while the farmer
180 remains poor. There are poor engineers and rich farmers. It is
181 not the vocation that determines riches, but the demands we
182 make of our vocations that determine riches. As we are able to
183 think and to realize more abundance out of what we already
184 have, we shall not only expand our thinking, but receive more
185 abundantly. This is the basic principle of the Law.

186 The magnet was not charged of itself, but had to be charged
187 with an electric energy by one who understood the operation. A
188 magnet in the hands of an untrained man would be little
189 changed, but in the care of a trained engineer it could become
190 a strong force of attraction and do a great good. Likewise the
191 mind magnet of a person can be stimulated to a strong force of
192 attraction, if it is possible to get help from one who already has
193 a full understanding of the Law and can give him a good start.
194 Of course the mind magnet can be charged with constructive
195 thoughts, but it will take some time for these to be effective,
196 and the student who lacks perseverance may too readily
197 become discouraged before the work is accomplished. I always
198 advocate that it is better to get a good start when possible by
199 getting help, rather than to come over the slower and more
200 arduous path of self-education. Then the student, knowing that

201 the Law does work, will be able to make rapid progress in his
202 development and practice.

203 All the poverty in the world arises from a poverty-
204 consciousness, whether it be collective or individual. Why do
205 millions suffer lack, and millions more die yearly in India from
206 starvation? I am told that many of them have never in a whole
207 life time enjoyed a full meal. Surely it is not because Nature
208 has underestimated the need for so great a people. Surely it is
209 not because there is not enough food to go around. It is because
210 the vision of the people has been limited to such poverty.

211 Ask the farmer about his crops. He will tell you his problem
212 is not scarcity, but oversupply. Ask the miner, no matter whether
213 he mines for gold, silver, diamonds, coal, or iron, he will tell you
214 that the supply is far greater than the demand. Ask the scientist,
215 and he will tell you there is food a plenty. There is more food in
216 the air yet undiscovered than we can use. There is more power
217 in a single drop of water or in a lump of sugar than man can
218 realize at this moment. The supply is greater than the demand,
219 and the demand is determined by man's own thinking.

220 The proposition with most of us is that our power of attraction
221 is too weak to meet the demands. Our mind is like a magnet
222 which draws unto itself its own like, type, and kind. A magnet
223 can draw to itself in proportion to its power of magnetism that is
224 generated or collected within itself. Our mental magnet is greatly
225 reduced in strength by our worries and fears, and our inflow of
226 good is slowly closed off. If our mental force becomes too
227 weakened, we may even repel what little good that is trying to
228 reach us. As we can charge a magnet with electric energy to
229 build up its power of magnetism, so can our mind be charged
230 with a mental energy that builds up a power of attraction.

231 Like Nature, we must follow a natural Law. Nature never
232 builds down hill, always up. To receive prosperity, we, like
233 Nature, cannot perform magic or miracles. We cannot make
234 health or happiness or dollars out of nothing. Nature shows us
235 how we can convert much or little of the available substance

236 into a usable material. The available substance is our thought,
237 and we charge our minds with CONSTRUCTIVE thoughts. Like
238 Nature, to accomplish good our thoughts must always be
239 building upward, must be constructive. If, for example, a drone
240 bee in a hive has decided to lay down on its brothers and only
241 do a half job, does Mother Nature agree and find a part time
242 work for the special bee? She does not. She impresses the
243 other bees, who are working hard to collect the honey and fill
244 the hive, to send their soldiers after the drone. It is politely
245 marched outside and stung to death. Nature destroys a lazy
246 bee.

247 If thoughts enter our minds that are not full strength, are not
248 wholly positive, like Nature, we must comply with the Law and
249 destroy them. We dare not entertain a half truth or a lazy thought
250 without weakening our power of attraction and reception. Right
251 here is an excellent place for us to begin with an inventory. We
252 should sieve our thoughts carefully to separate the strong
253 thoughts from the drone thoughts. The drones must be cast
254 out and destroyed by refusal to accept them any longer. Then
255 we must carefully guard every thought so that another weak
256 one cannot unconsciously or consciously slip through to play
257 destruction with others that are trying to do good.

258 A man came to me one day late in the fall and expressed
259 his fears pertaining to his job. He had been employed for many
260 years in a hotel that for the first time had felt the effects of a
261 dull season.

262 It was rumored, he said, that the management was going to
263 close down the house and let out the employees until spring.
264 He said, "I feel these folks know there will be a shut down, they
265 are in the office of the Manager. What do you think I can do
266 about it?" "There is only one thing you can do," I answered.
267 "Go back to your work and realize the Law. If the Law determines
268 your supply and position, then no one but the Law can change
269 it for you. If you will realize this and keep it constantly in mind,
270 I shall help you keep the Law at work. If the Law has another

271 position for you, there will be a door open before this one can
272 close. Go back to your work and ignore the rumors. Let the
273 others fear and fret, but don't let yourself come under their
274 thought. To prove your faith or confidence in the Law, prepare
275 to enter another year's business on your books. Get ready to
276 carry on, and expect your work to increase and improve."

277 He went back and did as he was told. When rumors grew to
278 realities, he held firmly to the thoughts of increased work and
279 business; thus, he was retained during the slack times. He was
280 kept in the office to handle the business, and because of the
281 increased work and responsibility placed upon him, he was given
282 an increase in salary. If he had been allowed to entertain the
283 fears and thoughts of loss and lack, he would have suffered
284 with the rest who were laid off. This is according to the Law,
285 and the Law is no respecter of persons. If he had allowed his
286 thoughts for good to become adulterated with thoughts of lack,
287 he would have weakened his mental magnet. He could not have
288 attracted any more than his mind was able to receive. It matters
289 not how much we pray or how loud we pray, our prayers can
290 only be answered as we work the Law. The Law will serve us in
291 proportion to how well we serve it.

292 Robert Collier, in one of his books, tells of an incident that
293 happened in Chicago. A young man while in the elevator of a
294 large business house was asked the question, "What is your
295 religion?" He promptly answered, to the surprise of others, that
296 his religion was "Sears, Roebuck & Company." That young man
297 is one of the executives of the same company today. Why? He
298 touched the Law of Supply in that he thought solely in terms of
299 his interests. His firm's success was his success. His concerted
300 interest enabled him to become a part of the firm. Today he has
301 a tufted seat, a handsome office, and a fine salary. If your need
302 is supply, then your religion is the same. Like the young man,
303 your single thought must be abundance. As abundance and
304 supply are one, then to use the Law you must think supply, talk
305 supply, and live supply with every thought. Keep your thoughts

306 so occupied with ideas of plenty that any and all the drone
307 thoughts of lack or loss will be destroyed.

308 Remember not to confuse money with supply. Money is but
309 one of the numerous means of supply. Money is not the root of
310 evil, but the love of money is. If you concentrate upon money
311 alone and use every means to gather it and hoard it, you are
312 forcing the Law to close out other good. If you concentrate on a
313 part and not the whole, you get only a small part. If you
314 concentrate on the whole, you enjoy all its parts. If you love
315 money, use the Law solely to amass riches, you may gain riches,
316 but you will also lose so much more that is good that your life
317 will be quite empty and lonely. I knew a man who determined
318 early in his life to concentrate on accumulating money. He
319 attained his ambition and became an influential power in his
320 town. He confided in a friend before he died, saying, "I did
321 everything I knew to become rich; I gained riches, but I lost the
322 love and companionship of my wife and the joy of being a father
323 to our children. I lost my health and am spending my wealth to
324 regain my health, but somehow it doesn't respond. Yes, I learned
325 how to get rich, but I never learned how to live."

326 If we love the Law, use the Law to gain supply and use it
327 wisely, we will satisfy every desire. We will learn how to live
328 wholesomely, freely, and wisely, and there will be no losses.
329 Our lives will be as complete as God, the Law, designed them
330 to be.

331 There may be many of you who are trying to follow the Truth
332 ideas and who have earnestly affirmed and thought statements
333 for supply, but somehow it has only come in small amounts or
334 not at all. This may be largely due to the fact that your senses
335 are yet too strong for your mind to control. You must see first
336 before you can believe. That is, you are so used to seeing just
337 so much supply or money that in spite of your statements, you
338 believe more in what you see than in what you are trying to
339 think. To you it is necessary first to train your senses to come
340 under the control of the thoughts which you know you must

341 think to conform with the Law.

342 Florence Shinn gives a clear example of this in her book,
343 "The Game of Life." She tells of a man who was seeking a new
344 position, and having a limited amount of money, was debating
345 in his mind whether to buy a new coat or to hold tight to the
346 money in case he was long in getting employment. He was
347 advised to buy the coat, and it was an expensive fur coat. This
348 reduced his bank account considerably, but it increased his
349 confidence and stimulated his faith to such a degree that his
350 prospective employer caught the spirit of it and gave him a
351 splendid job.

352 The coat served to enable him to feel prosperous, and the
353 venture strengthened his courage and confidence, so the Law
354 proceeded to satisfy the demand. If such a condition arises,
355 wherein one feels better for seeing some evidence of prosperity,
356 then it is wise to do that which makes it easier for the person to
357 draw prosperity to him. Certainly it is not helpful to work for
358 prosperity and see a stack of bills before you or a condition of
359 limitation and squalor around you. It is better to come away
360 from such a sight and go where the view is more in keeping
361 with' the desire of the mind. When I desire to work for prosperity
362 for myself or others, I try to stay in an environment where there
363 is plenty and beauty and where the people around me are not
364 in limited straits.

365 It follows, therefore, that you can steadily draw into your life
366 any and every form of good you may truly desire, as it is the
367 "will" of God that you should enjoy every good that win promote
368 happiness and progress. All desire is an expression of the will,
369 while to expect good is to demand good, so that both are
370 necessary to attract supply. Therefore, seek to adjust your desire
371 with God's plan, the Law, and expect that every good and only
372 good can reach you; then nothing but good can come.

373 An abundance of all needed good is the natural heritage of
374 every man, woman and child. That is a vital truth. It is wrong for
375 one to dwell in poverty when there is plenty for all. It is wrong

376 for one member of the human family to accumulate vast wealth
377 at the expense of his fellow man; wrong for one to dwell in
378 conditions of war and chaos when peace may prevail; wrong
379 for the strong to take advantage of the weak; wrong to lack in
380 good of any kind that may be essential to promote the welfare
381 and happiness of the individual.

382 So, whatever falls short of giving satisfaction, harmony,
383 growth, and increase is abnormal. Nature originally intended
384 that the real needs of man should be adequately supplied; not
385 his surface wants, which are often impulses, but the normal
386 specific needs of the individual, which would be abundantly
387 satisfied were man to live in closer harmony with the
388 fundamental law of supply.

389 Nature is a prolific producer of blessings which she gives
390 freely to mankind, ever producing all things for a good and useful
391 purpose. Every individual, therefore, has a natural right to a full
392 supply of every good that he can use or enjoy. Owing, however,
393 to the artificial means man has been taught to use and to depend
394 upon for his supply, he has lost sight of the basic truth upon
395 which this lesson is based. At the outset, let us realize that the
396 material world in which we live is a sphere of effects, and that
397 behind these effects is a world of causes. Then recognize that
398 when you desire any particular effect, it is because that specific
399 "good" is already in existence in the sphere of causes. Then
400 recognize that when you desire any particular effect, this desire
401 is an appearance of an underlying cause.

402 This is the Principle upon which our definition of the Law of
403 Supply is based; and, when you learn how to operate it in the
404 proper manner, you will be able to draw into your life more and
405 more of the good in whatever form you may need or desire.
406 Everywhere in the world is an omnipotent Principle of Good.
407 We touch it in countless ways. Each thought of good is a seed,
408 for the production of good. You are entitled to all the good you
409 can appropriate and use, and the more good you realize and
410 enjoy, the more you live in true accord with the purpose of this

411 ever present Spirit of Goodness. Learn to understand how to
412 tap the Source of all Supply for there is no limit to the good that
413 may be developed and enjoyed in your life.

414 In truth, man embodies every law of Nature relating to his
415 highest welfare and orderly growth. He is not, therefore,
416 separated from any good thing he may need to enhance his
417 happiness or further his progress. But whether he shall lack or
418 possess that which he needs or requires will be largely
419 determined by the use he makes of his present endowment of
420 intelligence and power. The more man grows in true knowledge
421 and the more he uses his powers in constructive ways, the more
422 good he will create in the circle of his expression, in his own
423 little world.

The Promised Land

No more shall I look to the far skies
for my Father's loving aid;
Since here upon earth His treasure lies,
and here is His kingdom laid.

No more through the mist of things unknown
I'll search for the Promised Land;
For time is the footstool of His throne,
and I am within His hand.

The wealth that is more than finest gold is here,
if I shall but ask;
And wisdom unguessed and power untold
are here for every task.

The gates of heaven are before my eyes;
Their key is within my hand;
No more shall I look to the far skies;
For here is the Promised Land.

Alva Romanes

4

Law of Attraction

*"To desire is to expect,
to expect is to achieve."*

1 **T**HE underlying law that regulates supply in the world of
2 effects has two important phases, one is "desire" and the
3 other "expectation." These mental attitudes represent lines
4 of attractive force, the former being the positive phase of the law
5 and the latter the negative phase, while phases must be complied
6 with to obtain the best and greatest results.

7 The first phase of "desire" embraces a positive process of
8 attraction; that is, when an individual earnestly desires a thing he
9 sets up a line of force that connects him with the invisible side of
10 the good desired. Should he weaken or change in his desire, that
11 particular line of force is disconnected or misses its goal; but if
12 he remains constant in his desire or ambition the good demanded
13 is sooner or later realized in part or in entirety. The principle
14 involved is that you cannot long or yearn for anything unless it
15 already exists, if not in form, then in substance; and "desire" is
16 the motive power for calling it forth into visible appearance or
17 physical effect.

18 It is no use to desire a thing unless you expect to get it, either
19 in part or in full. Desire without expectation is idle wishing or
20 dreaming. You simply waste much valuable mental energy in doing
21 this. Desire will put you in touch with the inner world of causes
22 and connect you by invisible means with the substance of the thing
23 desired; then, continuous expectation is necessary to bring it into
24 a reality in your life. Much like the pull of gravitation in the physical
25 realm, "expectation" is a drawing force of the mind which acts in
26 the invisible realm.

27 We all know that many persons desire good things which they

28 never expect nor make any real effort to grasp. They start out well
29 and may get halfway, but not any further. When they learn to comply
30 with the other half of the process involved and learn to expect
31 what they desire, most of their dreams or wishes will steadily
32 materialize. Again, we meet people who expect things they do
33 not want, but which often come. This proves that expectation is a
34 powerful attractive force. Never expect a thing you do not want,
35 and never desire a thing you do not expect. When you expect
36 something you do not want, you attract the undesirable, and when
37 you desire a thing that is not expected, you simply dissipate
38 valuable mental force. On the other hand, when you constantly
39 expect that which you persistently desire, your ability to attract
40 becomes irresistible. Desire connects you with the thing desired
41 and expectation draws it into your life. This is the Law.

42 Should you be oppressed by poverty, hardship, limitation, or
43 lack of any kind, begin now to operate this Law of mind and
44 gradually command more and more of the Good in the form of
45 better things and improved conditions. It is your right to be happy
46 and free. We should seek, therefore, to learn more of the unseen
47 laws of mental creation and the marvellous possibilities dormant
48 within our being. Nature does not deprive us of any good and
49 desirable thing, but has provided us with the mental equipment
50 and inner power to acquire and enjoy all the essential good to
51 ensure a happy and worthwhile existence.

52 Application is the test of adequacy, as knowledge is of little or
53 no value unless it can be used to practical ends. Here is a simple
54 method in the beginning for using the power of mind to increase
55 the amount of good in our lives in conformity with the Law. Form a
56 clear and well-defined mental picture of what you want. Do not
57 specify its particular form or how it shall come, but simply desire
58 firmly and gently the greatest amount of good in that direction.
59 Avoid a tensed state of mind or any condition of strain or anxiety.
60 It is better to do your mind-picturing in odd moments when in quiet
61 and restful conditions. Let the idea or plan of good unfold into a
62 vivid mental picture, much the same as though it were a moving

63 picture upon a screen. Do not force the thought, as pressure
64 causes congestion and confusion. The calmer and more peaceful
65 you are, the better the results. The main thing is to hold the thought.
66 Then proceed to nourish your desire or want with a calm, confident
67 conviction that what you seek will come. As you persist in this
68 state of mind, the good desired will tend to gravitate towards you.
69 It may come almost at once as in respect to little things of less
70 consequence, like an invitation, a book, or meeting a friend on
71 the street, or it may come by degrees over a period of time,
72 according to the clearness and strength of your demand and the
73 particular form of good desired. In the meantime, be reasonable
74 and practical and do what you can to promote its coming. I have
75 little confidence in the Lord answering the one who rocks in an
76 easy chair and waits for the desired thing to be placed on his lap.
77 Somewhere it says the Lord helps them that help themselves.
78 Yes, action spells results. This supplements your mental creative
79 process and provides the channel for its expression. Then leave
80 the results to the Law. As you do your part, the Law will do the
81 rest. How well or how accurately you cooperate with the Law
82 determines the duration of time apparently required to bring forth
83 your supply. Time is a period created by man; Nature knows no
84 time and always responds in the present, in the now.

85 In some instances, results that seem almost magical will
86 appear. Often where there has been a deep, longing desire for a
87 particular good with no expectation of its realization, the addition
88 of "action" will finish the process with the happiest results. In fact,
89 you are always on the right side of the Law when you combine the
90 two essentials of "desire" and "expectation." You operate a hidden
91 intelligence that puts you in touch with the actual ways and means
92 of materializing your desires. The principle underlying this process
93 of attraction is as sound and as demonstrable as any principle in
94 the science of mathematics. We all employ it every day, more or
95 less, but usually unconsciously, and therefore imperfectly.

96 Finally, do not desire or demand what rightfully belongs to
97 another, in the sense that such a one would suffer by deprivation.

98 Only desire that which will round out your life to make it fuller and
99 happier, and also that which will enable you to help others into
100 better and happier conditions. Aim to be normal in your demands,
101 and use the intelligence with which God has endowed you in
102 discriminating between rational and irrational demands. The
103 innate desire of your being is for Harmony, Satisfaction, and
104 Plenty. These conditions will be obtained more and more in your
105 life as you live in accordance with the Law, and constantly expect
106 a continuous increase of Good as an evidence of your growing
107 faith in the wisdom and all-sufficiency of the great Source of All
108 Good.

109 The mind is a magnet and attracts whatever corresponds to
110 its ruling state. Whatever we image in mind, whatever we expect
111 and think about, will tend to bring into our lives the things and
112 conditions that are in harmony therewith. Science has convincingly
113 proven the existence and constant operation of the Law of mental
114 attraction. For this reason everyone should be doubly careful about
115 how and what he thinks. Our predominant mental attitude is the
116 primary cause of most everything that comes into our lives, and
117 the sooner we realize this truth, the sooner we shall begin to
118 improve our lives and progress.

119 We must seek to become imbued with the desire to advance,
120 and give the Law a chance to help us. Everything will then work
121 toward our aid. Obstacles will strengthen our resolve to win.
122 Discouragement from others will only serve to strengthen and to
123 arouse us to a stronger activity. We will see more clearly and
124 understand more fully that every difficulty is an opportunity to
125 advance, every stumbling block is a stepping stone to success.
126 Our so-called burdens will lose their heaviness because the Spirit
127 within us is unconquerable, and when invoked by desire and
128 aspiration will unfailingly come forth in greater power and richer
129 intelligence. This will guide our thoughts and actions into those
130 pathways that lead to the heights of conquest.

131 The Law of mental attraction acts along the same lines as the
132 law of gravity; it is as definite and as accurate. You have heard

133 the Law expressed in such statements as “Birds of a feather flock
134 together” or “Like attracts like” or, “Things equal to the same thing
135 are equal to each other.” The thoughts and the actions of people
136 draw to them people of their own type and kind. It is difficult to tell
137 one just where he may fail to attract his needs, as no two people
138 think alike and therefore no two people make the same mistakes.
139 However, I shall name and explain the three steps one can use to
140 build up realities. By following closely these suggestions, he can
141 note where he may have failed:

142 INTEREST—The first step to take is called INTEREST. Interest
143 is paying special attention to some object or thing. It is being
144 definitely concerned about someone or something. Interest is
145 tending to see in the outer world what is already existent in one’s
146 mind. Things you think of that give you joy, pleasure, wisdom and
147 satisfaction are interests. I recall one woman telling me that she
148 invariably could see cripples in a crowd quicker than anyone else.
149 They seemed to draw her attention to them and excite her
150 sympathy. It was because she had once been injured and was
151 wheeled about for several months packed in a cast, and the
152 memory of the experience was fresh in her mind and created the
153 interest.

154 Our interests are largely individual because we do not think
155 alike; one person may find interest in some things that another
156 would fail to see. Recently my wife and I went out exploring along
157 a dried up river bed on the desert. She was especially interested
158 in collecting bright stones containing gold, silver, copper, and iron
159 that are commonly found in this country. I, in turn, was looking for
160 gourds that I knew would grow wild where there had been moisture.
161 I was interested in gathering the kind that the native Indians used
162 in their hogans, and particularly the kind they selected for their
163 ceremonial dances. There we were together, she walking about
164 picking up these rare stones, and I looking around for the vines
165 that held the gourds. I didn’t even see the stones, and I am sure
166 she didn’t see many of the gourds. Both walking together, yet we
167 were seeing differently because we were looking for different

168 things. We see in life that which interests us the most and pass
169 blindly by that which is of little or no interest. It is here in this simple
170 practice that many of us may be making our mistakes. We may
171 be so interested in things that are not prosperous, joyful, and
172 healthy that we pass by the very things we desire most and
173 overlook the means of our health and prosperity. With our interest
174 so engrossed in seeing the lesser, either through habit or
175 ignorance, we fail to attract the greater things that are all around
176 us.

177 A young man came to me one day asking what he could do to
178 increase his income—he was dissatisfied with a meager earning.
179 I learned that he was an electrician. His work occupied several
180 hours a day. He liked his home, enjoyed his garden, his
181 newspapers, and occasionally stepped out socially. I thought he
182 was getting well paid for his efforts and told him so. I added that if
183 he wanted more earnings he would need to stimulate his interests
184 and be deserving of it. God feeds the birds and supplies an
185 abundance of food, but He does not put the worms into the bird's
186 mouth. The bird must at least go out and search for the food. So it
187 is with all of us, we must do something about it more than wishing
188 or praying.

189 He decided then that he would increase his capacity as an
190 electrician, so he went to a class at night school and laid aside
191 his newspapers for books and other material. He became
192 interested in radio and was enthusiastic about its possibilities.
193 This interest drew him into new circles and landed him a position
194 with a growing radio company. In a very short time he had found a
195 new pleasure and tripled his meager earnings. No one is to be
196 blamed for the dissatisfied life but the man himself, because he
197 failed to expand his interests with his desires.

198 It is so easy for people to allow themselves to get into a rut,
199 and it is always a mental rut before it becomes a material one.
200 People drift along unknowingly, unconsciously, and aimlessly into
201 unhappiness and blindness. A very lovely person came to me with
202 a problem, the like of which has caused many a woman to give

203 up and lose the very thing she wants most. This woman had a
 204 nice home, a well-providing husband, many servants, and two fine
 205 sons to be proud of. But, with all that, she was most unhappy.
 206 When her boys were growing up she devoted all her time to their
 207 training and care. Now they had married and were making their
 208 own homes. While she was so tied at home her husband was
 209 becoming a successful man, and this took him out to his clubs
 210 and made new friends of other women as well as men. He was
 211 quite occupied with his interests; he came home at nights, but
 212 most of his weekends were spent elsewhere. Here she was with
 213 a big house and servants, plenty of money, but no love or
 214 happiness. She realized the breach was widening, and knowing
 215 that soon her husband would want a divorce, she was forced to
 216 seek a way out.

217 After a lengthy analysis, I learned that she had a spark of
 218 interest left in art and literature, so recommended that she take a
 219 trip abroad for the summer to see new sights and to plan a busy
 220 winter with new studies. She returned feeling refreshed and
 221 anxious to begin the work. She joined a literary club and liked it.
 222 Gradually she worked into some small dramatic parts until one
 223 day her interest burst out into a flaming desire to go further with
 224 the work. Home, servants, loneliness, all receded with the new
 225 ambition. In short, she advanced into radio work and has been
 226 very successful. Her sons are proud of her achievement, her
 227 husband has become almost jealous with his attentions, and her
 228 happiness is supreme.

229 You see, one must keep up some interest. One must keep his
 230 mind active and keen in order to avoid losing one's attractiveness
 231 and satisfaction. Our highest interests should govern our thoughts
 232 and not the material things. The material things are only the means
 233 through which we express our interests. A strong magnetic power
 234 is founded upon a strong idea or principle. This idea or principle
 235 directs our interests, and this in turn develops an inner power of
 236 attractiveness.

237 A young woman, whom I know very well and shall always prize

238 as a friend, is not a beautiful girl as far as beauty goes, but she is
239 most attractive. She has a wide circle of friends and verily charms
240 them wherever she goes. When asked one time what it was she
241 possessed that seemed to cast a spell over her admirers, she
242 said, "I can't accredit it to my physique, nor to my brand of
243 cosmetics, but I believe it is because I love frankness, truth and a
244 pure mind." Innumerable examples can be told of men and women
245 who have attained success and fame because they have loved
246 and lived some principle of good. To live such a principle and to
247 follow it with interest will, according to the LAW, always attract
248 good.

249 ATTENTION—To have a high interest is not enough. We must
250 inject this interest into our daily labors. Our attention must portray
251 our interest, and the keener our interest, the more intense will be
252 our attention. It is our interested attention that draws from the
253 outside world such facts as are formed in the mind. As we direct
254 our attention to our interest, this magnetizes our power of attraction
255 which draws to us much of the same type as our thought. When
256 much of our interest is taken up with our full attention we shall find
257 that most of our petty and selfish leanings will be absorbed by our
258 higher interests and we will steadily progress.

259 I recall years ago when I was yet a student at the University
260 that I would often pass through the terminal of Williamsport where
261 a certain man had his offices and was then a junior supervisor for
262 the Pennsylvania Railroad. Often it would be after working hours
263 when I passed the building, and frequently it would be late in the
264 evening, yet I would see his office lighted and find that he was
265 busily engaged in finishing up some important work. It seemed
266 that he lost himself in his interest for his work, and all his attention
267 was drawn to benefit his employer. Years passed and the day
268 came when I met that man and knew then why he had been steadily
269 promoted from one position to a better one. Today he is next to
270 vice-president of the largest railroad in the world. Whatever he
271 did, he did it with all his might and main and his attention never
272 waned from a job until he thought it well done. I learned from him

273 that he did not wonder when he would get his next raise in pay or
274 change in position. He just worked, he said, and the advancement
275 came without worrying about it. I believe another young man
276 expressed this Law in action years ago when they thought it was
277 impractical idealism. He said: "For whosoever will save his life
278 will lose it. Whosoever shall compel thee to go a mile, go with him
279 twain." Whosoever will find himself great must render great
280 service. Whosoever will find himself at the top must lose himself
281 at the bottom. The big salaries are paid to those who travel the
282 undemanded extra mile. The man whose attention becomes lost
283 in his interests will grow to worthwhile accomplishments. Emerson
284 said: "See how the mass of men worry themselves into nameless
285 graves, while here and there a great unselfish soul forgets himself
286 into immortality."

287 Yes, you say, I know of men who have had such advantages
288 and opportunities to forge ahead, but they didn't succeed as your
289 friend. They had influence and money and brains, but somehow
290 they did not reach the top. Granted that they had all the material
291 and physical advantages that any average man might need to
292 skyrocket to the pinnacle of success, yet they lacked something
293 within themselves. The source and cause of all successes lies
294 hidden deep within the mind, and one must give one's attention
295 and interest first to principle and then to fact. What do I mean?

296 If you believe in honesty, then you support the principle of
297 honesty with all your attention. You direct this attention to do and
298 think all things in an honest manner. If you should have an
299 opportunity to cheat or steal from another you adhere to your
300 principle and refuse to take advantage of what may seem a trivial
301 thing. They always seem trivial in the beginning, but that is only
302 the beginning. Such trivials grow with a cancerous rapidity. You
303 rarely see the surface record for remaining loyal to your standard,
304 but in time you will not only see but feel its satisfaction. As you
305 watch closely your dealings and force every issue to comply with
306 your principle, you are charging your mind with honesty and it
307 becomes magnetic to attract honest endeavor and permanent

308 success.

309 Next, take truth and follow it along until you have worked it the
310 same way. There are so many ways that truth may be challenged
311 that you need not expect to accomplish your work in a week or
312 two. It becomes a growth. After a time you will find your interest
313 and attention so taken up with truth in all its forms that you will no
314 longer attract deceit or dishonesty to you or in your affairs. I
315 remember a statement I heard when I was young in this work. The
316 owner of a store spoke of a little lady who often came in to buy
317 cards and gifts for her family. It had been suggested that she pass
318 off some inferior articles on the little lady, but the woman replied,
319 "Oh, no, she is too honest to be cheated." I wondered then why
320 she had made the remark, but I understand it now. Such can be
321 said of all of us when we earn what that little lady had earned.

322 A President of an eastern college came into our Chapel one
323 day while Mrs. Holliwell was at the book cases. He said he had
324 read a few of the books that were on display in the window and
325 was especially impressed by one book called "The Game of Life
326 and How to Play It," by Florence Shinn. He thought the title very
327 attractive and of interest to anyone. "Do you know," he said, "I
328 learned to look upon life as a game, and I started out as a poor
329 boy with few advantages, but I played the game. I did not have the
330 help that so many of these books may offer. I succeeded, and
331 now I am telling thousands of boys and girls how I played the game.
332 I built my success on three common principles-Truth, Honesty and
333 Sobriety. I measured my living with these standards, and I have
334 won a happy life."

335 Set up a standard or a measurement for yourself if you have
336 not already done so. Take one thing or one thought at a time and
337 build upon it. As you strive to give your attention to some
338 constructive interest, you will cease giving so much attention to a
339 lesser one. You do not have to work over the things as some folks
340 may do. They go about treating against dishonesty and the like
341 when they should adjust their minds to be free from thinking and
342 fearing dishonesty. The Law requires us to make the correction

343 within ourselves, and if we do our work there, it will proceed to
344 work for us outwardly. It is our thought which stimulates interest
345 and directs our attention; therefore, let us not wander away from
346 the source and cause of attracting the things we do not want.

347 EXPECTATION—The last step we take is expectation. This
348 is an active form of attention; it is attention with intensity. It may
349 be likened to the actions of a cat that waits patiently at the mouse
350 hole. The cat expects to catch its prize at any moment; he expects
351 to get the mouse because he believes he will get it eventually. If
352 the cat did not believe and expect to catch the mouse, his interest
353 and attention would lack that intensity which is now present. His
354 energies would not be so actively called forth. When you believe
355 in the probability of success in your undertaking, you experience
356 the keenest interest in your work. This interest is intensified with
357 expectation and anticipation. Through this you will draw to you
358 the success you are working for. Your expectation must be built
359 up with your interest and attention.

360 When the widow came to Elisha and asked his help to meet a
361 problem of finance that meant the freedom or slavery of her two
362 sons who were to be held for her husband's debt, Elisha promptly
363 asked her what she had that could be converted into money. She
364 had nothing more than a pot of oil, but that was something, so
365 Elisha told the widow to collect other vessels from her friends
366 and go into her home and there pour out what oil she had. She
367 poured the oil until all the borrowed vessels were filled, and when
368 she had filled the last one, the oil stayed. There was not a drop
369 left over. They followed the routine of our lesson, and as she
370 reached the last vessel and the end of her expectation, she found,
371 the supply shut off. She was able to receive only as much oil as
372 she had expected, and her expectation was measured by the
373 number of vessels she had collected. Elisha had set the Law to
374 work, but she had determined how far it would go by her thought
375 of expectancy. She might have hoped for much more, but she got
376 only what was expected. If you are working for success, health, or
377 happiness, you may wish for a lot, but you will only enjoy as much

378 as you are able to expect. If in your heart you doubt or fear that
379 your need will be met only in part or not at all, you can know that
380 you will receive that much and no more. When you pray for one
381 thing and then fear and doubt that you will receive it, you diffuse
382 your mental forces and can attract only what the lesser thoughts
383 believe and expect.

384 A prominent doctor was asked why it was that he was able at
385 times to reach cases that others had failed to reach. He said: "I
386 never expect a patient to be too far gone not to survive. I fish
387 around in my mind for some idea of what to treat, and sometimes
388 those ideas are very simple or strange, but the moment something
389 inside me clicks, I accept it and use it." He said he had never
390 failed to help a patient when he firmly expected his recovery.

391 When we charge our thoughts so firmly with the idea that there
392 are no failures, then we expect success. Our mind becomes
393 strengthened with our conviction and, like a magnet, draws to us
394 through the principle upheld whatever desire is uppermost at the
395 time. To desire is to expect, and to expect is to achieve.

5

Law of Receiving

*"Give and it shall be given unto you,
good measure running over."*

Luke 6:38

1 UNDERSTANDING reduces the greatest to simplicity,
2 and lack of it causes the least to take on the magnitude
3 of complexity. In order to make Christianity practical,
4 we must understand Christianity and obey the law on which it
5 is founded. The teaching of Christ shows the way back from
6 wrong results of selfish living to the love, intelligence and power
7 of God. By a man's words, deeds and actions, he reveals
8 whether he has as yet found the way. God exists in man as
9 man's highest concept of perfection, and comes forth through
10 man's faith and works as a redeeming love, intelligence, and
11 power.

12 He who seeks the Father, with "getting" as his objective,
13 does not seek Him in trueness of spirit. To the extent and so
14 long as any material object remains between the mind of the
15 seeker and the Law of God the two are held apart and do not
16 become one. In the same degree that a man holds to personal
17 opinion and desire, he is limited in knowing the mind of God in
18 its entirety.

19 In a state of limited understanding, we reason that we must
20 get before we can give, and then we turn and walk in the same
21 mental rut as before by reasoning that we must give before we
22 can get; but in our lack of understanding, we continue to leave
23 the "getting" idea foremost in our thought and we shut out the
24 spirit of giving.

25 Giving, which is the first or fundamental law of life, is the
26 first law of all creation. The attitude of getting is the law of life

27 in a congested state, or in repressed action. As long as “getting”
28 dominates a mind, that mind is in a paralyzed condition, being
29 limited in its action in accord with the fundamental law of
30 creation.

31 The radio has aided greatly in explaining the process of the
32 law of giving and receiving, or prayer and blessing. The
33 principles involved are very similar. In fact, they are the same,
34 except that one is mechanical and the other mental. When the
35 operator projects a program, he stirs up a vibration in the air
36 that goes forth to accomplish what it will. He has nothing more
37 to do with it after it has been projected. The ether, or the air,
38 carries the vibrations to any station that is capable of receiving
39 and reproducing it.

40 When we pray, we in turn stir up a vibration with our desires.
41 This, also, is received by a force determined according to the
42 power, the purpose, and the sincerity of our prayer. Often when
43 we pray we think that all that is necessary is to keep on praying,
44 with the result that we never adjust ourselves to become
45 receptive to receive our answers, and so complain when we do
46 not get them promptly.

47 A dreamer or a wisher is one who is continually praying,
48 sending out his ideas, his desires, and is so busy dreaming
49 that he gets all his enjoyment out of his dreams. He doesn’t
50 know or realize that to release his dream and allow it to go forth
51 to accomplish what it will, will in time return to him for good.
52 After you form a definite clear outline of your desire, then release
53 your thought God-ward—let it go—like throwing a ball out with
54 no string or rubber attached to bring it back to you.

55 “Man’s extremity is God’s opportunity” is true, for when man
56 reaches his limit, he hopelessly stops his efforts. When he
57 relaxes from his strain, the Law has a chance to reply to his
58 desires, and things begin to change for him. Have you not seen
59 this work in trivial things, such as books or clothing or invitations
60 or a desire to see a certain friend? Possibly at some time you
61 sent out a thought or a desire and then forgot completely about

62 it. The next thing you knew, you had that book presented to
63 you; you received the invitation; or you were walking down the
64 street and bumped right into the friend you so desired to meet.
65 Yet, somehow when it comes to more important things, to larger
66 things, we fail to release our desires and prayers as readily,
67 and anxiety and tension holds everything fast. Nothing
68 worthwhile is accomplished. The mind is like a sponge. We
69 squeeze it hard with our anxious thoughts, but not until we can
70 release the pressure and allow the sponge to take its normal
71 shape can it become absorbent and receptive again.

72 Once we have expressed our needs through prayer or
73 otherwise, some believe that is all we must do. On the contrary,
74 we are working with a law that is definite and active, and this is
75 only the beginning of our work. The principle of life upon which
76 this Law is based is clearly written. It reads, "Give and it shall
77 be given unto you, good measure, pressed down, shaken
78 together, running over." Giving always precedes and
79 predetermines the reception, whether you are giving your
80 thought, your word, your service, or your deed.

81 Some folks may consider this Law as a two-way law; that is,
82 half the time you should be busy giving and the other half of
83 your time you should be receiving. It is like the proposition of
84 heat and cold; they are two sides to the same law. That is, if we
85 concentrate upon cold and hope and pray to get heat, we are
86 likely to freeze to death. What we must do is to give all our
87 thought and effort toward building a fire or seeking that which
88 will create heat to warm us. If we concentrate upon receiving,
89 not giving any thought or idea or desire to build upon, we, in
90 like manner, may perish. The Law says, "It is more blessed to
91 give than to receive" and "as you freely give, you freely receive."
92 Unless we are free to extend or give out our desire, our good, the
93 Law will not have any pattern to work with. It cannot proceed to
94 supply any need without a pattern. Many try to work the Law
95 backwards, and for that reason get little or no results. They say
96 to themselves, "Well, after I get, then I will give." If you wish

97 any good thing, you must first give some good to build upon.

98 A young man gives his girlfriend a gift, a paste diamond.

99 Later when he got into financial difficulties, his friend, most
100 anxious to help him to tide over, wrote a kindly note and wished
101 him every success in meeting his obligations. She enclosed
102 the gift he had given her and suggested that he sell it to satisfy
103 his need. The young man was sorry then that he had not given
104 his friend a diamond of real worth. He got back at a time when
105 he needed help most, that which he had given out, an imitation
106 instead of the genuine.

107 When we speak of giving, most people have a tendency to
108 think first of giving their money. Money, an object of human
109 affections so passionate that men will slay and steal to gain its
110 possession, is by nature so obedient to our will that we can hold it
111 gently in our hand or fold it fondly in our purse without feeling any
112 resistance from its nature. With all the selfish getting ideas which
113 man attaches to it, man has not changed its nature or its purpose.
114 What does money get out of constantly giving itself into hands
115 that so eagerly grasp it? Nothing. Nothing beyond the joy of giving
116 itself in the fulfillment of its mission. Man may do some terrible
117 deed to obtain it; he may pay it for something detrimental to his
118 progress; but in all these exchanges man, not money, loses value.
119 Just as the sun shines on the just and the unjust alike, so money
120 passes through the deserving and undeserving hand to
121 accomplish its work. Its purpose is exchange without
122 discrimination. Leaving the latter to the mind that is using it, money
123 goes merrily on its way, losing nothing in self-value, in giving itself.

124 Money came into form to fill the need for exchange and on
125 that purpose it is "all intent." Let our attitude toward it be what it
126 may, money will remain true to its nature as long as it is needed
127 by its master, Man. If we fail to pay full value in an exchange,
128 we fail to understand the prospering Law back of the idea.
129 Money represents the law of services; its value is the estimation
130 of worth placed upon it by the mind of man, while its form is
131 designed to insure the easiest exchange. When we give our

132 best in some useful service, forgetful of self, concentrating on
133 the joy of giving instead of concentrating on the returns, we
134 find that our purpose and the purpose of money have blended
135 and we come together in righteousness and eternal good.

136 So often I hear people say, "Well, I do give, and sometimes
137 until it hurts, but I seldom see any sign of a return." There is a
138 right way and a wrong way to give. There is a careless, impulsive
139 giving and there is a careful, scientific giving. When we give to
140 a person or group of persons where we are retarding progress,
141 we are wasting our substance. Where we give to one who
142 doesn't put forth the effort to help himself, we need not expect
143 a good return.

144 Nature does not support a parasite or a loafer, but she gives
145 her energy to the ones who are struggling forward. She lets the
146 parasite and the loafer see that she will help if they put forth
147 the effort to help themselves. But with us, if we support a loafer
148 in what he is in, how can we expect any good returns? Rather
149 the loafer becomes arrogant and demanding for more and more
150 relief, until we wonder where and when it will end.

151 A woman once gave her daughter, when she married, a home
152 fully furnished, and set the son-in-law in a good business. The
153 business from year to year was always needing more funds to
154 carry it over, and she continued giving her money to him until it
155 was almost exhausted. When she had gotten down to a small
156 income and living in one room, she wanted to know why she
157 was not blessed for her generosity. She gave as she thought
158 best, but it paid in losses and bitter words. The son-in-law
159 demanded more help until she had no more to give, then she
160 was unwelcome in their home and invited to leave. Her mistake
161 was in her judgment. She was as much at fault as the dependent
162 son, for she was part of the cause of his failure. I directed her
163 to stay away from the young couple and let them sink or swim
164 by themselves. I was sure they would find themselves. She
165 followed my advice, and within a year the young man had put
166 his business on a paying basis. For the first time it was operating

167 at a profit. The home life was restored to a normal state, and all
168 were happier because their efforts were being directed into right
169 channels. The young man was proud of his efforts that enabled
170 him to make good on his own merit. A practical interpretation of
171 the Law is, when you see someone making an effort to help
172 himself, that is the time to assist him, but do not give of your
173 substance to the one who will not help himself, or at least try.
174 The latter type will not only misuse your gift, but will abuse you
175 if and when you cease giving.

176 Jesus gave his substance always where it would do the most
177 good. He fed the multitude because they were seeking good,
178 not because they were begging food. Nowhere do we find Him
179 giving as much as a thought to anyone except those who desired
180 to improve and grow. He cautioned others about unwise giving,
181 "Do not throw your pearls before swine lest they trample them
182 under their feet and turn and rend you." He meant simply, do
183 not give your substance to anyone who cannot appreciate it or
184 improve with it. It is as foolish as giving a child a loaded gun
185 and expecting him to realize the danger as you do. Sooner or
186 later the child through lack of appreciation will either hurt some
187 one or get hurt, to the sorrow of all concerned. You cannot build
188 something on nothing and expect something in return. If, in
189 your giving, there is no principle of good in some measure, no
190 matter how small, to add to, then you are casting your pearls
191 away. You are wasting your substance.

192 Many have found tithing a successful form of giving, but the
193 questioning mind wonders. Why would tithing be more potent
194 than any other form of giving? It is more potent because you
195 touch the Law of Giving and Receiving in a definite, orderly, or
196 systematic way of giving. You establish a methodical plan of
197 giving which creates a steady flow of reciprocal good to be
198 received. When one's method of giving is sporadic or
199 occasional, one's reception of good is irregular and uncertain.
200 Scientists analyze it; they say that tithing gives man a self-
201 reliance, a confidence which enables him to build up a positive

202 mental attitude which attracts success. Others say that a tither
203 already has considerable confidence to take the chance to
204 spend his money that way. This makes him a positive type and
205 attracts only positive and goodly conditions. Then there are
206 others who take a spiritual view toward tithing and assume that
207 God is their partner and they are paying only one-tenth of their
208 receipts as His share. Then, too, some make the mistake in
209 tithing when they give for selfish gain or when they make a
210 bargain of it. Remember, it is not the money you give; it is the
211 idea back of the giving that is so vital. If you give money and
212 the idea is wholly one of bargaining, your mind is not free;
213 therefore, your results cannot be free and full flowing. Tithing,
214 no matter what one may think about it, if one thinks at all, has a
215 tendency to bring man into line with the Law of Giving and his
216 results will be in proportion to the honesty, sincerity, and spirit
217 of his gift.

218 Jesus praised and blessed the widow who gave her all, her
219 mite, into the church coffer, but criticized the rich man offering
220 his bags of gold. Why do you suppose He took exception in
221 this case to praise the lowly gift of the widow? He knew the
222 Law of Giving was in action; it was the spirit of her gift that
223 prompted His blessing. When John D. Rockefeller was a poor
224 boy he was able to apply the Law early in his life. When he
225 earned his first money, he kept a record of his givings and his
226 receivings, and he kept a ledger all through life. It is known that
227 he gave away more than one-half billion dollars. Possibly we
228 can judge why he received so much to give.

229 But after we give, that is not all we must do. Our next step is
230 to prepare to receive the response or results of our giving and
231 to receive, as the Law states, good measure, pressed down,
232 shaken together, and running over. This is the most interesting
233 part, because our preparation shows our active faith. Instead
234 of rocking and waiting, we are preparing and working. This, in
235 turn, enlarges our view. It stimulates our interest, it disperses
236 our doubt and fear, and energizes our power of reception. This

237 was clearly illustrated by Elijah, the Prophet, when the three
238 kings came to him and asked him to pray for them that they
239 would be victorious in battle, and that they might have rain to
240 supply their soldiers and animals. Elijah told the kings to go
241 back to their camps and prepare for the morrow; prepare to
242 receive the water they asked for by digging ditches. Now, if you
243 have ever been in the desert, you will know that it was a most
244 foolish idea to dig ditches in the sand and expect rain to fall,
245 but the kings did as they were told. They prepared for the rain
246 by digging the ditches, and clouds gathered, and rain fell, and
247 the ditches were filled. The men and their beasts were satisfied;
248 their thirst was quenched; and going into battle strengthened,
249 they were victorious. Elijah, knowing the Law, instructed them
250 to prepare and made the way easy for them to receive.

251 The key to the Law then is: *we are continually drawing into*
252 *life what we give and expect.* Whether we attract good or bad,
253 it is governed by this same principle. You have probably made
254 the remark, "Oh, yes, it is just as I expected," and especially
255 when some unpleasant condition or circumstance arose. You
256 invited the condition just because you gave out the thought of
257 expecting it. You can also expect good to appear on the same
258 principle and you can help it to come to pass by the method of
259 your preparation. Many failures in demonstrations are because
260 we do not force our expectations to keep apace with our desires.
261 Very often we desire one thing and expect in our hearts another,
262 which creates confusion. The Master said, "A house divided
263 against itself cannot stand." When a mind is confused, there is
264 no cooperation, nor is there united force to attract the strength
265 it requires. Positive mental radiations will drive away all clouds
266 of doubt and fear with confident expectation that all things will
267 work all right. You operate a law that can and will put matters
268 right. There is a power within, greater by far than any difficulty
269 that you can ever meet; that power will never fail to see you
270 through.

271 You may ask. "Can I desire things not ready for me to have?"

272 Can I ask too much of the Law? Does the Law withhold things
273 from me which are not for my good? True desire represents the
274 urge of life, seeking a fuller expression, and is kept alive by
275 continuous expectation of its fulfillment. It brings to us ways
276 and means for its manifestations. The principle explains, "No
277 desire is felt until the supply is ready to appear." No mind can
278 be conscious of a need or of a desire unless the possibility of
279 its fulfillment exists. Your prayer, your desire, and your inner
280 urge are like a magnet and the stronger they are, the stronger
281 the power of your magnet and the greater its attraction. You
282 cannot ask too much of the Law, for it is unlimited and the supply
283 is inexhaustible. You can get only what you can conceive, what
284 you can understand. You can get only the equivalent to what
285 you give. The Law does not withhold any more than mathematics
286 withholds its numbers. You may receive some things that appear
287 not good, but yet good may come through them like mistakes
288 in mathematics. Whereas, you make many mistakes, the
289 mistakes enable you by their correction, to better know the Law.
290 After you have made one or several corrections, you will never
291 again repeat the same mistake, so in that way the Law has
292 served you well and has supplied you with a greater knowledge.

293 "The Lord loveth a cheerful giver;" the Law serveth a free
294 and willing giver. Whatever you give, give it with a free and
295 willing spirit. Give it out with no obligations or dictations attached,
296 then it will come back to you unburdened with obligations or
297 restrictions of any form.

298 He who gives much receives much. To give your best is to
299 receive the best in ratio to the degree of your giving. The reason
300 why so many people receive little is because they give out so
301 little. They are poverty-stricken because they refuse to give.
302 Whatever the nature of your possessions, give and give
303 abundantly. You are to give of your life, interest, energy, thought,
304 ability, love, appreciation, and helpfulness. In giving of your life,
305 thought and love, in doing gladly and well whatever you may
306 be called upon to do, you express your best, and the more you

307 give the more you receive. This does not mean that you are to
308 give to the selfish and thoughtless, but to so order your life as
309 to make a full and proper use of your energies, faculties, and
310 talents in useful living. If today your abilities are small and your
311 powers insignificant, begin now to make a more thorough use
312 of them and they will grow.

313 Recall the story of the Master and his servants to whom he
314 gave each a talent, some two, some three and others more,
315 and from whom he expected a harvest according to their
316 respective endowments. There was greater joy in Heaven over
317 him who had but one talent and used it well than over him who
318 had many talents but failed to employ them in useful service.
319 Hence the servant with one talent took the higher place. In other
320 words, the individual who makes full use of what he has shall
321 be blessed with more and more, for "In what measure ye mete,
322 it shall be measured unto thee again." That is the path of
323 increase. That is the secret of the Law of Receiving.

324 If the business world accepts the giving of service as the
325 basis of success and progress, can we not accept the same
326 truth in our business of living life? This is not a religious plea;
327 this is good logic, or plain common sense, for if the Law works
328 in one department it surely will work in every department
329 wherever we choose to apply it.

330 Whatever you desire in the way of health, success,
331 happiness, riches, or power, start toward it, start it on its way
332 by this procedure. The Law works. The results are sure because
333 a natural principle is involved; you may proceed without doubt
334 or fear to *desire* and to *expect* all the good you can realize,
335 use, and enjoy. When the mind of man becomes unselfish to
336 the point of yielding to the Law, man has been born anew; for
337 his attitude toward the Law, himself, and his fellowmen has
338 changed, and his affairs take on the character of his newness
339 of thought.

Giving

To get he had tried,
yet his store was still meager.
To a wise man he cried,
in a voice keen and eager;
“Pray tell me how I may successfully live?”
And the wise man replied,
“To get you must give.”

As to giving he said,
“What have I to give?”
I’ve scarce enough bread,
and of course one must live;
But I would partake of Life’s bountiful store.
Came the wise man’s response;
“Then you must give more.”

The lesson he learned: to get was forgotten,
Toward mankind he turned
with a love newbegotten.
As he gave of himself in unselfish living,
Then joy crowned his days,
for he grew rich in giving.

Arthur William Beer

Notes

6

Law of Increase

*"Let everything that hath breath
praise the (LAW) Lord.*

Praise ye the Lord."

Psalm 150

1 **W**ITHOUT exception I believe everyone has read or
2 heard the delightful story of Aladdin and his magic
3 lamp; how a poor boy had stumbled upon the little
4 genie who led him to find a dusty old lamp. It was a magic
5 lamp, and when he rubbed it briskly, a little man appeared out
6 of a cloud before him and asked to fill his wishes. We, as
7 children, have always dreamed of fairies and of the beautiful
8 things in life that we wished we might have, yet many of our
9 dreams remained as such because we could do nothing about
10 them.

11 In Truth we may not believe in fairies but we know there is a
12 principle equivalent to the magic lamp. No, it is not something
13 material that we can carry about and rub at will to find a little
14 genie to do our bidding; it is an understanding which enables
15 us to use the Law more clearly, and in using it we stimulate our
16 good and bring about much for our pleasure and happiness
17 that seems like magic or miracles. This understanding is the
18 act of praising God, the Law, for that which we desire, and
19 invariably the fulfillment of that desire is speeded up to almost
20 magic proportion.

21 This method is, of course, not new. It has been used
22 throughout the Bible from beginning to end. Praise has ever
23 been a common method used to employ the attention, favor,
24 and blessing of God, however one believed in it. In early history
25 we learn that the people would bring their sacrifices and place

26 them on the altar to gain the favor of Jehovah. Following this
27 act they would render their praise in song and ceremony,
28 believing that by so doing they would be favored, their prayers
29 would be granted. Read the song of Moses and note its
30 structure. Read of the fall of Jericho and note the process used
31 by the people, who marched about the city walls until they
32 crumbled and fell, and who became conquerors. Read the last
33 Psalm of David, and in doing so remember that it has been
34 used by the Hebrews for ages and has proven most effective
35 throughout the centuries. The singing of songs or the blowing
36 of trumpets does not bring the results you pray for; nor do you
37 suddenly gain favor with God because of it. The effect of your
38 efforts does not influence God in any sense, but it does influence
39 you. It enables you to be lifted up and unconsciously touch the
40 Law and gain its blessing. What has been an unconscious act
41 or an accidental method can become a known fact and a regular
42 means of stimulating your good. If one learns the simple method
43 of praise, that alone will stimulate and increase his good. Jesus
44 once said, "If one has faith as a grain of mustard seed, he can
45 move mountains." If one can realize the power of praise he can
46 do the same. Praise is complementary to faith. Whereas faith
47 is wisdom and understanding, praise is the application of that
48 understanding. Faith is the boiler that holds a substance of
49 power, whereas praise is the fuel that generates that power
50 into an active force. If you must constantly watch your boiler
51 and care especially for the fuel that charges it, in order to get
52 the most out of it, then the fuel is a very important part of the
53 machinery. In like manner, faith without praise is but a cold
54 boiler, an inert mass of machinery. It may be nice to look at or
55 to talk about, but of no value more than that until it is put in
56 motion and produces. Praise is a stimulant of the mind. It
57 quickens prayer. It magnetizes all the good around you. It
58 transforms that good into usable, visible substance.

59 A woman was crying bitterly and praying tearfully to God for
60 her release. The Master hearing her, silenced her and asked,

61 “Is your God a God of tears, of grief and anguish and pain?”
62 Ah, no; God is a giver of joy and peace and happiness and
63 love. You want peace and joy, yet you pray to your Father with
64 tears. If you want black, do you ask for white? If you ask for a
65 fish do you expect a serpent? If you ask for bread, do you expect
66 a stone? You can only get what you expect, for the unchanging
67 Law is ever working to supply you. Prayer should not be one of
68 supplication, pleading, begging, entreating, a sad state. It should
69 be one of claiming, declaring, decreeing, praising and a joyful
70 thanksgiving.

71 Praise is an avenue of prayer through which the Spirit Law
72 expresses itself. Praise is a broad highway, while all other forms
73 are only feeding arteries. Through this inherent Law, when man
74 praises, he opens himself upward to God. He lifts his
75 consciousness to a higher realm and becomes a greater channel
76 to receive the good that is ever waiting to come to him. Praise
77 opens a little door in his mind that enables him to draw closer
78 to God and to be attuned to the Divine forces within and about
79 him. Praise is the shortest route to complete any demonstration
80 and the quickest way to enjoy effectual prayer. Praise expands
81 and opens the mind upward, while its opposite, condemnation,
82 contracts and restricts.

83 The whole creation responds to praise and is glad. You may
84 have noted how a trainer, after each performance of his charges,
85 would give them a satisfied pat or some morsel of food they
86 especially liked. That man was wise in using the Law in bringing
87 out the best work from his charges and thereby giving the best
88 performance. You have noticed perhaps how children will glow
89 with gladness and joy when they receive commendation and
90 praise. Those who have trouble with their servants or helpers
91 can learn much by using this method and will find a great
92 difference in the quality and quantity of work produced.

93 You have experienced at some time, I am sure, this Law in
94 your affairs. Have you ever had someone to condemn or criticize
95 your efforts when you were trying to please? Did you not feel

96 like folding up within yourself? Perhaps you even felt like quitting
97 the job and letting someone else worry about it. Least of all,
98 such an experience suppressed your interest and zeal, and you
99 did not desire to do better. That is how one reacts when the
100 Law is reversed. Whereas when someone praises you for your
101 efforts, you feel like expanding and doing better, trying harder
102 to be more perfect. Your interest becomes greater because of
103 that pleasure, and with your happiness you bring happiness
104 into your work and all around you. It is a well known fact that
105 even plant life is responsive to praise, for I have seen flowers
106 praised to longer life and beauty.

107 When we are praised or praise ourselves there is a physical
108 response within our bodies. Doctors tell us that the cells of our
109 body respond to the Law. They seem to know and to expand in
110 strength, in capacity, and even in intelligence. Of course, we
111 know that it is the mind working through every cell that causes
112 the expansion.

113 There is an invisible ether upon which all thoughts act. As
114 water expands into power when it is heated and retards into a
115 solid mass of ice when it is chilled, the Law of Spirit is reflected
116 in the law of physics. Though we may not sense it or fully
117 understand it, our thoughts are moving continually in this
118 invisible ether, and they are either increasing or diminishing in
119 power and intelligence. When we praise the richness and
120 opulence of God, the Law, our thoughts are greatly increased
121 in the mental atmosphere. This increase affects our being in
122 that it reflects in everything our mind and hands may touch. If
123 we are contracting our thoughts through fear, criticism, and
124 complaint, we reflect that contraction and our results are delayed
125 or frozen.

126 It has been proven that a failing business can be praised
127 into success. Supposed lost friends have returned their
128 affections when the Law of Praise was used. One man told me
129 that while out driving he heard a clicking noise develop in the
130 rear of his car. He talked to his machine and praised it to get

131 him home safely and without delay. He drove some thirty miles
132 and rolled into the driveway safely. When he tried to move the
133 car further he discovered a broken axle. A woman wrote me
134 stating that she was weary looking at an old carpet that had
135 seen better days and had given good service. She tried the
136 praise method and began to speak kindly to the old rug. Within
137 a few days she had word that a brand new carpet was on its
138 way from Colorado, and that same week she received three
139 smaller rugs equally as new. Her husband, upon seeing the
140 contrast with the new floor covering, decided hurriedly that they
141 must have a new suite of furniture. So, all in all, the Law worked,
142 and by praising the old rug she has a newly furnished living
143 room. Whether the changes are in inanimate things or in
144 individuals, it matters not so long as the desired results are
145 obtained. The Law works without discrimination.

146 But better still, though praise is good for other persons and
147 things, it is our salvation too. Praise changes our observation,
148 our whole outlook of life. In the past we were in the habit of
149 seeking our weaknesses and failings, as well as the
150 shortcomings of others, but now we see differently. We look for
151 the accomplishments, the good, and the beauty that is worthy
152 of our praise. This, in turn, has a dual effect. It enriches our
153 human self and we are able to radiate praise, joy, courage, and
154 happiness to all who are affected by our influence. It affects
155 our inner self in such a way that our memory begins to retain all
156 praiseworthy thoughts sent to it. This sets up a new system of
157 thinking and gradually the old thoughts that were destroying
158 become absorbed in the new ones. Thus it becomes habitual
159 to think praises, and our life takes on the likeness of all good
160 that is worth praising.

161 Praise with the heart is far more vital and effectual than
162 praise with the head or praise from the lips. Praise does not
163 flatter nor influence God as it does some humans who are turned
164 by superficial praise and applause. Praise is not intended for
165 God. It is intended only for man and is an aid to enable man to

166 lift himself upwards to become attuned with the Law or God. It
167 raises his state of consciousness that he may become more
168 receptive to the good about him and lifts him above the lack of
169 it. Praise raises man's vibration, speeds up his activity,
170 stimulates his faith and contacts a higher realm of thought.

171 We copy from the Israelites a practice that falls annually.
172 Each year we have a Thanksgiving service, and many think it is
173 for us to express our gratitude for the year past. If you think a
174 moment you can readily see that this is a reversal of the Law of
175 Praise. Such a service should not be a REVIEW, it should be a
176 PREVIEW. That is, a true Thanksgiving service should be an
177 expression of our faith, not in the past, but in the present and in
178 the future to come. Many of us have gotten into a rut. We want
179 our pay in advance. We offer praise after our barns are well
180 filled. If all is going well we are willing to pause to give thanks
181 for our good fortune. Anyone can be grateful with the gift already
182 in hand. If conditions are bad, our harvest lean, or trouble besets
183 us, we are apt to forget to praise, and we storm at our failures
184 and often blame God for His neglect.

185 When one can sing praises in the face of adversity, the
186 adversity will soon disappear. That is not a promise; that is a
187 Law. Learn to render praise, to be thankful for the good at hand,
188 and you will have found the magic lamp of Spirit. This attitude
189 of mind not only brings forth our desires but it also generates
190 our confidence, strengthens our faith, builds up an assurance
191 for the things to come. Thus to be able to praise when things
192 appear the darkest will invariably force the sunshine through.
193 Our degree of faith in the Law and God is measured before we
194 receive, not afterwards. It is that degree of faith that determines
195 what we shall be capable of receiving.

196 This is what Jesus knew when He said, "What things soever
197 ye desire, when ye pray, BELIEVE that ye receive them and ye
198 shall have them." Praise is this belief in action, and that action
199 is in the present tense. It is in the Now. Samples of His work
200 show us how He approached His problems. In one case He

201 turned to the patient and asked, "Do you believe?" To another
202 He questioned, "Do you perceive?" In one of His most trying
203 tests, that of going to the tomb where His beloved friend Lazarus
204 lay dead, we see His approach no different. He stood apart
205 from the mourners and His first words of prayer were, "Father,
206 I thank Thee that Thou hast heard me." What could one be
207 thankful for at a time like that? But the Master knew He was
208 grateful for the answer to His prayer that Lazarus would be
209 restored to life again. Directly He called out in a loud voice,
210 "Lazarus, come forth," and the Book reads that Lazarus stirred
211 in his grave clothes and returned to his body again.

212 At another time ten lepers called to the Master asking to be
213 healed. He directed them to go show themselves to the priests.
214 Later one of the men came back and expressed his gratitude
215 to Jesus for having been cleansed. Jesus turned to him and
216 asked, "Were there not ten cleansed, but where are the nine?"
217 To the one who touched the Law he said, "Arise, go thy way;
218 thy faith hath made thee whole." One out of ten showed his
219 willingness to return with a grateful heart. He received a
220 permanent healing. Many students fail to repeat their
221 demonstrations because they take too much for granted or they
222 become careless with the Law after they have enjoyed some
223 blessing. One of the first requisites of the Law is that we keep
224 ever an attitude of praise and thanksgiving. If we hope to receive
225 of God's outpouring good we must keep ourselves receptive,
226 and praise is one of the simplest means known to accomplish
227 this. Be ever grateful for the very least of things and the very
228 most will come to you. We must keep our thoughts uplifted
229 always, and praise is the means that will do this. If there is any
230 ingratitude lurking in your mind and heart, begin at once to learn
231 the Psalm of David, Praise ye the (Law) Lord.

232 As we attune our thoughts to the Law of God, that Law serves
233 us in proportion. This the late Russell Conwell, of the
234 Philadelphia Baptist Temple, must have clearly understood when
235 he called his people to attend a special service of Praise in

236 song and prayer. Anyone in his church who wished prayers for
237 his problems was urged to come, and bring his offerings, leave
238 his name, and state his need. One man of meager means came
239 and asked that his daughter's name be given out. She was a
240 patient in a mental hospital and had to be put away for this
241 reason. The week following the Praise service he called to see
242 his daughter in the hospital and was amazed to have her brought
243 down to him and pronounced healed. A woman brought her
244 jewels and placed them on the altar as her offering. She was
245 afflicted with a physical condition and suffered painfully. She
246 was unable to walk without the aid of her crutches. When leaving
247 the church after the service, she tripped and fell on the steps.
248 As she was lifted to her feet she realized she had been healed.
249 Another woman, a widow, came with her mite and asked that
250 she might keep her home, as it was mortgaged and the
251 payments long past due. She went home, but shortly after that
252 it seemed that things were surely going against her. A leak broke
253 out in a water pipe and she was forced to call in a plumber to
254 repair it. How she was ever going to pay him only the Lord
255 would know. When the plumber tore up some floor boards to
256 repair the leak, he uncovered a can of money that her husband
257 had hidden away, and the amount was more than enough to
258 pay the mortgage and the plumber.

259 These happenings are all true and can be repeated by
260 anyone who will fulfil the Law as this believing minister has
261 done. The Law cannot fail us when we do not fail it. Learn to
262 turn the Law of Praise upon anything you are praying for and
263 you will see action. Praise is faith in action. A faithful law faithfully
264 observed will ever reward generously the observer. The Law of
265 Praise will lift you from sickness to health; it will raise you from
266 ignorance to intelligence, from poverty to affluence, from
267 weakness to strength, from fear to courage. In fact the Law of
268 Praise will promote you in all things and in all ways. Begin using
269 the Law now.

270 You haven't much to begin with, you say? Well, neither did

271 Jesus when he had some five thousand hungry souls to feed.
272 He had only five loaves and a few fish, yet he did something
273 with them. He started action by praising the little at hand and
274 then passed it about. You know the story, and the Master said
275 that what he did we could do, there are no exceptions with the
276 Law. How can it be done? When you learn to take what you
277 have and build upon it, NOT with scorn and condemnation, but
278 with praise and gratitude, you are working the Law and the Law
279 will give the Increase.
280 Praise God that good is everywhere.

Notes

7

Law of Compensation

*"Whatsoever a man soweth,
that shall he also reap."*

Gal. 6:7

1 **T**HE world owes me a living," you hear people
2 say, often with a reckless attitude of determination that
3 they will collect that living in the easiest way they know
4 how. It is current talk at the fireside, across the table, over the
5 radio, and even a political issue that so-and-so should receive a
6 pension in order that he might live on a sum of \$200.00 per month,
7 more or less. Therefore, the statement is familiar to most of us
8 when we hear it. "I don't deserve this," or "How unjustly life has
9 dealt with me," are common expressions of defeat and failure.
10 Why should that person have more than I? I am just as good as he
11 is. We hear these remarks again and again.

12 The early religious teachings were that justice might be
13 expected in another life. The rich and the powerful, assumed
14 to be the wicked and the overbearing, were bound to receive
15 their punishment in the end. While the poor unfortunate ones,
16 the wretched ones, were to be devoted to their religion and
17 their church; then they were sure to be bountifully rewarded in
18 the next life. The promise of heaven and all that glitters has
19 ever been held over them as a hope of future attainment to
20 make up for their shortcomings on this plane of life, but no
21 such attitude is ever accepted from the viewpoint of Truth when
22 you know the Law.

23 Sooner or later we must come face to face with this Law of
24 Compensation, and inevitably our own comes to us, and only
25 what is our own. As we apply it to life and watch its certain
26 results, do we find a balance for the effort of living? Are we
satisfied with the good we are receiving? Are we getting fair returns

27 for our efforts? Do we feel that our own has really come to us?
28 Most people are dissatisfied. There are some who even go so
29 far as to say that life is not worth living. The great majority declare
30 that injustice is riotous in the world and more especially in our
31 own lives, that unhappiness, sickness and poverty exist through
32 our living.

33 In the study of the laws of Truth we learn to apply them so
34 that they will dissolve all our adverse thoughts and conditions.
35 The mistakes of a school boy do not come through the wise
36 operation of the Law; they come through miscalculation. These
37 mistakes will continue so long as he continues using the Law
38 without correction. These mistakes will continue until he changes
39 his way of using the Law. He cannot change the Law to suit his
40 mistakes, but he must change his use of the Law to its correct
41 application. The laws of successful living are the same as the
42 laws of science; the supply and the possibility is ever the same
43 and at hand, but it is our problem to change the use or
44 application of the Law in order to bring about conditions better
45 than those we have had.

46 The purpose of this lesson is to show you that you can use
47 the Law to lift yourself out of the place where you are to the
48 place where you rightfully belong. Your right place is where you
49 can enjoy success and plenty; this is natural, as the Law
50 intended; your failure to realize these things is a miscalculation,
51 a mistake. The Law does not need to change. Success or
52 prosperity does not need to be made, it always is. But you, in
53 turn, must change; then your affairs will follow the change.
54 Where do you change? Well, the seat of all movement, the
55 controller of all activity is your thought. "The key to every man
56 is his thought," says Emerson. Why do prisoners strive to get
57 the warden's keys? That they may gain their freedom in the
58 outer world, because there is no other way out. Neither can
59 you be free of your bonds except through the key, through the
60 right use of your thought. The key to successful living is the
61 right adjustment of your thoughts. If your thoughts are

62 constructive and proper, you cannot remain imprisoned. If you
63 are dissatisfied and unhappy, you will be inspired for something
64 better.

65 If you want prosperity and success but do not strive to
66 change in any way, how can you expect things to be any
67 different? A drunkard never becomes reformed until he decides
68 to stop drinking. If some habit possesses or obsesses you, you
69 are not the master of your life until you decide to change the
70 habit. If you have been brought into the world amidst lack and
71 limitation, you can never get above it until you change your
72 ideas about it. There are many, many people who live and die
73 and never know anything different from what has been handed
74 down to them. Once you have changed your vision, you will
75 change conditions. Only when we cease to recognize a condition
76 do we cease to attract it. The only way we can cease to
77 recognize things is to change our minds about them.

78 Have you visited several homes and found them all different
79 in some respect? They were neat, tidy, clean, orderly, bright,
80 cheery, or dull, gloomy, disorderly, dusty, uninviting. The home
81 is a reflection of the ruling mind. Its appearance speaks its
82 keeper's mind. If you are working for success, look at the home;
83 if order is the first law, then it must also be your first application.
84 No, lack of money is no excuse for a disorderly home; it can be
85 neat and clean even if you are using store boxes for furniture.
86 If you wish a better home, a finer environment, nicer furnishings,
87 you must alter your mind right where you are to receive better
88 things. It is the little things that count, and many little things
89 make a big thing. It is useless to pray for a new home if you
90 cannot take care of your present one.

91 A couple operated a fish store in our neighborhood. They
92 neglected to keep the store tidy, were not always courteous in
93 their dealings nor prompt with deliveries. Becoming discouraged
94 from repeated losses they closed out, selling what equity
95 remained. The couple who bought the failing business and the
96 fixtures moved in, rolled up their sleeves, scrubbed the room

97 clean and dressed it up with tile boards, making it appear attractive
98 and prosperous. They attracted business at once, established a
99 name for quality food, cleanliness, and courtesy. Their business,
100 in spite of former conditions, steadily grew until it was necessary
101 to lease an adjacent room and increase the size of the store.
102 Some years have passed and these two people have enjoyed an
103 enviable success in the same business and location where others
104 had failed. The Law helps those who help themselves. The law of
105 Compensation always works that way.

106 When you perform your tasks to the very best of your ability,
107 or when you are thorough in your work and do it well, you
108 infallibly bring out the best there is in you. Otherwise expressed,
109 you grow more capable and efficient. You become better, and
110 thereby show your growing superiority. And the Law is that he
111 who becomes better will attract the better and be given the
112 greater things to do.

113 The principle involved is that when you become too large
114 for your present place you will begin to draw yourself to
115 something larger; you cannot attract the better until you first
116 become larger. You must earn what you receive or you cannot
117 keep it. If an individual appears to do so, it will not continue;
118 for, in accordance with the Law of Compensation, that person
119 will find his true place. Or, as popularly expressed, "Like water,
120 he will find his true level," or "You can't keep a good man down."
121 In truth, the only bar to your advancement is your own unfitness.
122 In other words, he who more than fills his present place will,
123 sooner or later, be advanced. Were it not for this principle, there
124 could be no progress, no growth, no development, no evolution.

125 If the office is all cluttered up with papers, magazines, and
126 bundles, if the boss's desk is stacked with mail, and some a
127 week old, the office force is careless. The business reflects the
128 mind of the organization. The organization reflects the mind of
129 its chief. Where do we go to find the cause of any leaks? We
130 go to the head; we change his ideas, and the whole organization
131 is converted directly. Change the mind of the general and you

132 have changed the route and purpose of the whole army.

133 To blame your difficulty on outer conditions or on other
134 people is not correct. It is not the Law, it is You who are wrong.
135 You have a snag in your mentality somewhere. Check back
136 and readjust your ideas; they are creating and bringing forth
137 your conditions. "Do men gather grapes of thorns, or figs of
138 thistles?" Jesus included this Law as a supreme factor in His
139 doctrine. "Give and it shall be given unto you: Judge not that ye
140 be not judged. With what measure ye mete, it shall be measured
141 unto you." And Paul said, "Whatsoever a man soweth, that shall
142 he also reap."

143 The Law that we reap what we sow is mathematically
144 accurate. Each experience through which we pass operates
145 ultimately for our good. If we attract the unpleasant, it is often
146 because some dormant or neglected phase of our nature needs
147 to be awakened and developed; also, we learn from the
148 experience to create something better. Hence the degree of
149 contentment and satisfaction attained in whatever sphere of
150 life we may dwell is largely dependent upon our ability to use
151 constructively the experiences of life; for, in every case, the
152 Law of Attraction will only bring what may serve us in our upward
153 development. To interpret this Law in a simple form, it should
154 be stated that whatever we attract we require, and whatever
155 we need is always good. This is a correct attitude to adopt,
156 because all experience is for our good and we must be able to
157 see it in that light.

158 While pursuing this practice you may not always secure the
159 precise form of results desired, but you will steadily build up
160 your mind and character in harmony, beauty, and strength;
161 because all such effort to realize the ideal is highly constructive
162 and develops in you the very qualities and conditions repeatedly
163 pictured in mind. Clear, strong, positive thought along ideal lines
164 is a wonderful preventive of morbid mental states and negative
165 thinking, which leads to misdirected actions and conditions of
166 weakness, misfortune, discord, and trouble. By constantly trying

167 to meet and to deal with everything on its better side and to use
168 the good it may contain to promote improvements, you are giving
169 the whole attention to the Ideal and cooperating with the Law's
170 fundamental purpose.

171 Crowd out all inferior thoughts by superior thoughts, evil
172 thoughts by good thoughts, ugly thoughts by beautiful thoughts,
173 distressing thoughts by pleasant thoughts, and you will begin
174 to overcome the growth of all negative and confused states of
175 wrong and discord. In other words, learn to think constructively
176 of all persons, all things, all events, and all circumstances.
177 Appraise them from the ideal point of view. As you do this you
178 will gradually transform your whole existence for the better.
179 These are the means whereby you may steadily promote your
180 welfare and advancement. As you train yourself to mentally look
181 for the good, you will move towards the good; and, as you form
182 higher and larger conceptions of the good, these elements will
183 begin to find expression in your words, acts, character, person,
184 talents, powers, attainments, and achievements; that is, all
185 things in your life will commence to improve as the direct result
186 of your improved thinking. This process does not imply, however,
187 that you are to ignore the wrongs of life, the empty places, and
188 the undeveloped states of being; but that you are to think right
189 through and beyond them towards the hidden Good or the
190 Principle within that is ever seeking a higher and fuller
191 expression. You will, therefore, cease to condemn and to criticize
192 in a destructive manner; instead, you will seek to bring out the
193 good in yourself and in others, and to discover and develop the
194 greater possibilities everywhere.

195 Whatever we possess today is our just reward. Very often it
196 does not make us happy; we are dissatisfied with it, but still it
197 remains ours. This fact would prove hopelessly discouraging
198 were it not for a great truth that teaches us how to be free from
199 every difficulty, released from all bonds, absolved from every
200 debt. If you want success in living life, you must exercise an
201 intelligent discrimination of your thoughts. When you talk hard

202 times, money scarcity, limitation, you are sowing that type of
203 seed. What kind of harvest do you expect to get if the farmer sowed
204 thistle seed, and then complained that his field did not bring forth
205 wheat, you would say, "Foolish man! Didn't he know he could only
206 expect what he had planted?" Never make an assertion, no matter
207 how real it seems to be to you, if you do not want it reproduced or
208 continued in your life. Do not say money is scarce; the very
209 statement will send money away from you. Do not say times are
210 hard; this will tighten your purse strings so tight that even God will
211 not be able to slip in another coin. Do not say you are not loved,
212 or not interested in other people's lives. Truly you will lose their
213 interest and their love.

214 The Spiritual Supply from which the visible comes is never
215 depleted. It never runs out. It is with you all the time. It will yield
216 according to your demand upon it. It is not affected by your
217 ignorant or blind talk of lack or loss; only you are the one
218 affected, and you control your demonstration with your thought.
219 The unfailing Resource is willing to give, it has no choice in the
220 matter; if you continue to pour out your thoughts into this
221 substance, this will prosper you. Turn the energy of your mind
222 upon ideas of plenty, love, happiness, joy, health, and they, in
223 turn, will appear.

224 If you want a better home, make the one you have as nice
225 as you can. If you want new furnishings, new clothing, don't
226 condemn or belittle what you have, but enjoy them to the fullest.
227 If you want a position or a new one, get yourself in readiness to
228 fill that position or improve the one where you are. Hence, your
229 failure to meet your demands of life is not a failure of the
230 material; it is but a failure within yourself of the lack of
231 understanding or the lack of application. No matter what your
232 problem is, the Law can work it out, but you must adjust your
233 thinking to work with the Law. Do not expect that in just a few
234 moments or a few applications you will realize a full
235 consciousness of plenty. A builder does not erect a beautiful
236 spire or dome to a million dollar cathedral without foundation;

237 he must first have support to hold that spire aloft. He builds walls
238 and cross braces to hold each wall, and each wall is built slowly
239 and perfectly, stone by stone. You must realize that by working
240 and proving the Law, you do so step by step, with each step
241 bringing you closer to your goal.

242 In Philadelphia a man boasted that he was a success, he
243 rose above his competitors, he drove them off the street, some
244 of them out of business. He founded his business upon
245 competition, but I learned only recently that his business had
246 dwindled down to the place where he was forced to close out
247 and move to a smaller town. The Law of Compensation works
248 slowly but surely; one cannot build upon the substance or the
249 virtue that another has created. You can only build on that which
250 you create. Competition in business is a rivalry, or strife, for
251 two or more people. Fearing there is not enough for all, they
252 fight with one another to get all they can. Don't fear your
253 neighbor is getting more out of life than you are; don't try to
254 compete with anyone or anything. It has been said that
255 competition is the spirit of business, but I do not think that
256 competition in the form of rivalry and strife, of arguing and
257 fighting and lying about each other and each other's business,
258 is the right spirit. I know it is not. Rather than call competition
259 the spirit of business, let us call it compensation. Compensation
260 means equal returns for that which is given; it means a balance
261 of that quality or service that is extended to another. I am certain
262 that if you conduct your life, which is your business, along the
263 path of compensation rather than competition, you will find it
264 more enjoyable to compare your quality and service with
265 another. The better your service, the greater the reward, the
266 more business you will attract. If you follow this Law, you will
267 find that it is the golden rule in any life or in any business. You
268 will be certain to succeed no matter if there are other so-called
269 competitors seeking business in the same block.

270 If you are not succeeding, if you lack any good thing, look
271 more closely to the cause. It is not outside; it is somewhere

272 within. See where you fail to use the Law correctly or where
273 you fail in your consciousness to think rightly. There are three
274 points common in everyday life where one may fall into a snare
275 and a delusion.

276 First of all: Do you EXPECT SOMETHING FOR NOTHING?
277 Does it make you feel good, pleased, when you get something
278 without paying for it? If so, you are violating the Law. Your returns
279 will always be unsatisfactory. No matter where you go, be willing
280 to pay your way. Have you known some people who hang back
281 when you go out for an evening's entertainment? They stand
282 back and let the other fellow pay for the show. People like that
283 lose hundreds of dollars when they try to save themselves a
284 paltry fifty cents. The quality of thought they entertain repels
285 many dollars they rightly could attract. If you, knowingly, cheat
286 another one of a dollar, it may cost you many dollars for the
287 mistake.

288 Second: Do you hunt for things that are called cheap? Are
289 you A BARGAIN HUNTER? Cheap thoughts can only bring
290 cheap returns. You who wait for bargain days will always have
291 to take bargains, but remember, there are no bargains in life. If
292 you have gained monetarily, you may have lost in other ways.
293 You place yourself in a vibration that lowers your present state.
294 It forces you below your proper level. It limits your thought to a
295 state where you support underselling, cutting, bankruptcy and
296 dishonesty on the part of the seller. He must lie, or deceive, or
297 cheat somehow about the price of the bargain or some other
298 article, because he is in business to make a fair profit. Thus,
299 you become a party to the violation and come under its penalty.

300 Third: Do you begrudge spending money? Do you HATE
301 TO PAY YOUR BILLS? Release your money cheerfully even if
302 it be the last dollar you have. Decide what your need is; if it is
303 of more value than the dollar in your purse, then spend the
304 dollar cheerfully. In this way you comply with a law. Often when
305 we get to a low level we begin to tighten up on our purse strings.
306 We begin to hold back. This is like closing the faucet, limiting the

307 supply from pouring in to you. I remember a man telling of a time
308 when he had an urgent need for a thousand dollars. He had but a
309 ten dollar bill in his purse and he was holding on to that bill like a
310 drowning man to a straw. For days, he said, he carried it about
311 with him, afraid to spend it for fear of being broke. Suddenly it
312 occurred to him that he was pinning his faith more on the ten dollars
313 than he was on the true source of supply. He was closing his faucet
314 with a mere ten dollar bill; it had grown to become a fearful
315 obstruction. When he realized this truth, he sat down at once and
316 mailed the bill to a nearby church, and following the release of the
317 bill, supply began to flow in to him. Before that week was out, he
318 received his thousand dollars, enough to pay the month's
319 obligations. He added, "Never since has supply failed to flow to
320 me, for I learned my lesson."

321 The Law inevitably produces its own exactness as a rule of
322 action. It is a Divine Law and tolerates no violation. It does not
323 bring forth figs from thistles. If man misuses the Laws of
324 harmony, health, or supply, the Law of Compensation becomes
325 manifest.

326 We are free agents to choose the method of procedure in
327 our life. The Law is infinite, and through its expressions all things
328 are possible to us. Every time we choose a good thought, we
329 make a good investment.

330 What is life giving you today? Health, happi-ness, and
331 abundance or sickness, misery, and lack? Whatever it is, it is
332 your own. It belongs to no one else but you. You make your
333 investments and you are daily enjoying the profits or losses. If
334 you are dissatisfied with your investment, it may be wise for
335 you to note what you invested. Only your own can come to you,
336 and be sure that all that is yours will become manifest. It is
337 your responsibility; no other person may share it. Your own and
338 all of your own will come to you.

339 "I rave no more 'gainst time or fate,
340 For, lo, my own shall come to me."

341 John Burroughs

8

Law of Non-Resistance

*"But I say unto you;
That ye resist not evil."*

Matt. 5:39

1 OUR interest in this law of Truth is especially opportune
2 at this time when, to many earnest students, there
3 seems to be so much in the world to be met, which
4 apparently cannot be met unless some resistance is set up. Sin
5 and sickness seem to have multiplied despite all the efforts made
6 to counteract them. Resistance as a means of securing peace
7 and harmony is a mistaken and misleading idea. True harmony
8 cannot come from inharmony, nor peace from discord. Resistance
9 fails because it is not in accord with harmony and order, which is
10 the Law.

11 The Master's doctrine, that ye resist not evil, seems a paradox
12 to some of us. It seems contrary to the natural reactions of a body,
13 for when we meet with opposition it seems natural to steel our
14 energies, collect our wits, and use whatever means we have to
15 outwit and break down the opposition. Yet, as contrary as it may
16 seem in one sense, when it pertains to the more serious things in
17 life, we are unconsciously using the Law in the trivial and material
18 things. There are so many other names given to this Law that we
19 may not recognize it always as the primal Law of Non-Resistance.

20 For example, in our business world we hear about the
21 psychology of salesmanship, service, credit, free deliveries, expert
22 advisers and every other aid conceivable that will help us find the
23 right pots and pans for the kitchen, the proper style and color of a
24 crib for the nursery, the chair for the fireplace, and the accessories
25 that are so necessary to show off the living room effectively. In
26 fact, there is one business house that advertises, WE HAVE

27 EVERYTHING UNDER THE SUN, so no matter what you need
28 you can find it there. This is good business, you say, and the
29 department heads know business is good as long as they use
30 this law.

31 Why do you suppose they keep the doors wide open in the
32 stores where you shop? Certainly it is not to let fresh air in. It is to
33 let prosperity come in to them without even having to swing open
34 the doors. Have you ever noticed the number of people who walk
35 through an open door in comparison to the number who open a
36 door? Have you ever wondered why stores like the “5 and 10” or
37 the “25 cents to dollar” stores prefer to use the basement instead
38 of a second floor? It is easier for people to walk down stairs than
39 to climb up. Of course, they eventually walk up the steps when
40 they come out, but it is the first thought of the people that directs
41 them to go down. You will note that this psychology is used freely
42 in any large business. They often employ men and women to study
43 ways and means to interest and attract customers. They study
44 the Law of Non-Resistance and the simple ways it can be used
45 upon the public.

46 A salesman will study the ways and means of selling an article.
47 He will approach a customer and present his product in a careful
48 manner. He will bring out comparison with other similar products,
49 he will praise his product and show all of its good points, trying all
50 the while to avert any objection or argument in the customer’s
51 mind. In this manner he builds up a positive sales talk and leads
52 his customer to a positive acceptance. He will get the customer
53 to say “yes” to so many things that before the customer is aware
54 of his action, he is signing a check or a contract. The whole of
55 salesmanship is built on the Law of Non-Resistance. Successful
56 business houses everywhere are using it. Department stores are
57 the outgrowth of its use. When our grandparents went shopping
58 with their baskets, there were many shops visited before they
59 finished. Today we can use the phone and order our list of supplies,
60 very likely from one store. Mail order houses are dependent upon
61 this method. It is in this way that they make it easy for prosperity

62 to come to them.

63 Business houses do not employ the only salesmen, for
64 everyone is a salesman of some kind. Whether we realize it or
65 not, we are ever selling ourselves to our friends for approval or
66 disapproval. We are ever striving to put forth our best self, and
67 inwardly want our friends to see us in that light. A young man
68 wishing to meet that certain young lady will try every means to
69 gain an introduction. Then he will put his best foot forward, act his
70 best, make the most pleasing impression. Why all this extra effort,
71 you ask? Because he wants to make it easy for the fair lady to
72 like him and wish to know him better. He is trying to sell her the
73 idea that he is her best choice for a companion and friend. He
74 may be unconsciously using the Law of Non-Resistance as far as
75 he knows.

76 Why does this young man put forth his best side? Oh, you say,
77 that is only natural, it is a habit or a custom. That is true, yet we
78 become so governed by habit and custom that there are times
79 when we, in working for prosperity and good health, unconsciously
80 put opposition in our path through this force of habit.

81 There are some who may be working to gain success and to
82 bring forth an increase of supply or material wealth and yet have
83 gotten into the habit of talking and fearing hard times. We may
84 talk about our neighbor or criticize the method he used to get
85 ahead. We may fear business conditions and when we see the
86 graph take a downward swing, we fear for our investments and
87 our job. When we do these things we are very foolish. In fact, as
88 foolish as a merchant who advertised extensively that on a certain
89 day he would inaugurate the biggest sale of the year. After getting
90 his patrons all keyed up for the bargains promised, he barred the
91 doors and closed everyone out. For such an act the patrons
92 thought he must have gone crazy or else he did not want any
93 business to come to him.

94 Well, call him what you will, but some people are just as crazy
95 at times when they want supply and prosperity to come to them
96 and then bar the way with their conversations of poverty and

97 discord. I don't say they are crazy, but I know they haven't learned
98 how to think right; nor are they wise to the Law when they choke
99 off their influx of good with negative chatter. One student wrote
100 me and said, "I am working hard over limitation, for I have had
101 enough of it." My answer to her was, "Cease working over
102 limitation and work only for prosperity." The Law does not require
103 us to work over or against the things we do NOT want but it does
104 require us to work with and for that which we DO want. We dare
105 not give our time, thought and energy to that which is opposed to
106 what we want. That is setting up a resistance contrary to the Law
107 and barring the way for our good to come in. How, then, shall we
108 work for prosperity? By being non-resistant and in agreement with
109 all that is prosperous and using every means at our command to
110 make it easy for prosperity to come in.

111 Water is very powerful, yet it is a perfect non-resistant element.
112 We can see where it has worn away the hardest rock. We have
113 seen it sweep everything before its torrential outburst. Bridges,
114 buildings, trees, nothing can withstand its force. Yet, note how the
115 great river begins. It starts with a small stream or brook high up in
116 the mountains where the ice and snow feed it in the springtime.
117 Note also that it is a very crooked little stream, nothing like the
118 great river it finally flows into. You see the little stream of water
119 run into a huge boulder, a fallen tree, or debris made up of bushes,
120 decayed leaves, and the like. Does the little stream stop with the
121 obstacle and wait for its force to build up so that it can push the
122 opposition from its path? No, the little stream is not interested so
123 much in the boulder or tree as it is in hurrying along and reaching
124 a larger stream, a river, and then the mighty ocean. It does not
125 waste any time with the obstacle, but quietly works its way around
126 the interference and hurries on. It is urged to meet a river and
127 then to be a part of the mighty ocean. Thus, we see that little
128 stream wind its way round and round many crooks and turns, but
129 every turn takes it nearer its goal.

130 Some people, unwise to Nature's method, set up a different
131 one. When they meet an obstacle they stop their progress to

132 collect their forces and put up a fight to remove it. This resistance
133 they set up causes friction. Friction causes an irritation and an
134 inflammation. For this reason many people's lives are hard and
135 exacting. The waste of human energy is appalling. People in every
136 walk of life are breaking down and wearing out like obsolete
137 machinery. Remember, it is not the movement of a machine that
138 wears it beyond use and service, it is FRICTION. Friction is
139 opposition and resistance.

140 If we go through life, fighting, opposing, resisting, arguing, we
141 are bound to meet with many obstacles and likely become so
142 occupied fighting them that we lose sight of our real objective. If
143 we are always getting steeled for the next opposition or trouble
144 we can expect plenty of it. Whereas if we strive to make little of
145 the obstacle and keep our mind on the objective or the desire we
146 set out to gain, we may have to wind around and around, but if we
147 persevere we will ultimately win. We will reach the goal.

148 Another lesson we may learn from the stream is that when it is
149 small and struggling it has the most difficult time. In the beginning
150 it will have so many obstacles across its path that it is ever
151 winding around to avoid direct opposition. Silently it uses the Law
152 to be non-resistant and it grows stronger in force and volume.
153 When it becomes a larger stream and then a river, its path is
154 more direct and the obstacles become less and less. Then it is
155 not far from the mighty ocean. Students are like that. They have
156 their hardest tests and delays while they are yet weak in power
157 and understanding. As they strike out on a new path in Truth, the
158 obstacles and tests will be plentiful. The wise ones will not fight
159 the obstacles, but bless them and go on. As they go on with faith
160 and assurance, they grow stronger and become like a great
161 stream and river. Their course becomes more direct, their
162 understanding is of greater depth and the mighty ocean, their
163 ultimate objective, is not far from them.

164 A woman recently asked for help to meet her problem. She
165 explained that her home was mortgaged and it was near time for
166 her to make a payment, but the funds were lacking. She had

167 converted her home into a rooming house, hoping to get money
168 enough to live on, but there was the difficulty. She could not keep
169 her roomers because they were so quarrelsome and critical. The
170 house was always in an uproar, no one was content, and she was
171 ill in mind from the strain and anxiety.

172 It was explained that she must use the Law. She must not
173 oppose the good, but strive to work with it. With all the friction
174 and confusion in the home, she must go back and use the Law of
175 NON-resistance. This she tried to do, but whereas she had been
176 so exacting and unkind, she found it rather hard to be non-resistant.
177 That evening as she entered the dining room, she greeted her
178 people with a smile. The folks were so startled at the sudden
179 change that they could hardly eat for wondering. That smile was
180 the first smile some had ever seen from her, and others declared
181 it was the first time in months that they remembered. One man
182 was heard to utter when she had gone to the kitchen to fix the
183 dessert, "The old lady is going soft." And more thought so later
184 that evening when they heard her greet one young man who had
185 gotten back in his rent and who was trying to slip up to his room
186 without being seen. She greeted him pleasantly and said she was
187 sorry he had missed his dinner.

188 After a few weeks of this new plan the woman began to enjoy
189 it. She had become changed within herself. She saw her folks in
190 a different light. Instead of thinking them to be cheats, liars, and a
191 quarrelsome lot, she saw good in them and she grew to like them
192 more and more as one big family. They, too, became different.
193 The family gathering at the table was looked forward to as a happy
194 time and had grown to its capacity. Others had asked to have a
195 room if and when a vacancy occurred. Even the young man who
196 had tried to dodge her because of his arrearage had entered into
197 the spirit of the new home and was able to get a job and paid up
198 in full. Needless to say, the payments on the mortgage were met
199 and the home was saved for the widow. She did as she was
200 instructed. She became non-resistant to the good. She made light
201 of the many obstacles and confusion that appeared, and slowly

202 worked around them. She held in mind her objective. This in turn
 203 melted down the hardness within herself and then reached others.
 204 Though she appeared to be going soft to some, in doing so she
 205 reached her goal and was victorious.

206 In another verse Jesus expressed the Law more simply; He
 207 said: "I say unto you, love your enemies; bless them that curse
 208 you; do good to them that hate you; pray for them that despitefully
 209 use you." In studying this statement one might at first think the
 210 Master was favoring the enemies, the opponents. Not at all; Jesus
 211 was speaking to all who desire to use the Law. To extend a loving
 212 thought to anyone or anything removes the opposition and enmity
 213 that once seemed there. This removal must first be in the person's
 214 consciousness. Once the thought of enmity is removed from your
 215 consciousness you will not attract the same condition again. Do
 216 good to them that hate you because in doing good you are raised
 217 above the thought of hate and hate then cannot touch your life.
 218 Bless them that curse you and pray for them that misuse you.
 219 Why? Blessing calls forth the highest good within you. The highest
 220 good within you can only attract the highest good from another.
 221 To attract such good you are running around all opposition and
 222 abuse. Thus to live the Law with others about you does not
 223 especially favor the others so much as it favors you. It affects others
 224 in that it takes away from them their weapons of hate, malice,
 225 revenge and the like, and their love and interest will be reciprocal
 226 with yours.

227 If a man resists a situation, he will have it always with him. If he
 228 tries to run away from it, like a shadow it follows him, and
 229 repeatedly he will meet it again. If he ignores the hardness of the
 230 condition and fearlessly works around it, he will find a time when
 231 that hard condition will have been absorbed and removed. Accept
 232 the condition as some evidence of good. Look for that good, and
 233 by being acceptable to it more and more evidence of it appears.

234 "Agree with thy adversary" is another way of saying that nothing
 235 worthwhile and lasting is ever gained by argument. He who is
 236 convinced against his will is of the same opinion still. To disagree

237 with one only causes that one to put on his full armor, to collect all
238 his forces in opposition to yours. To agree with your worthy
239 opponent leaves him defenseless and without need of his
240 armament. To offer no resistance makes it easy for one to be
241 amicable, and he who thought himself your enemy will find it a
242 pleasure and a privilege to be a friend.

243 "Blessed are the meek" may seem literally to support those
244 kindly timid souls who are an easy prey for their more aggressive
245 brothers. Rather, it refers to the one who is able to follow the Law
246 of Non-Resistance to the point of inheriting the earth and all things
247 thereof. To be meek does not mean to be an easy mark nor to be
248 a door mat for anyone to walk over. I have heard it said that in this
249 day one cannot be a real Christian and be easy and forgiving. In
250 this day one must be on guard to protect one's rights from being
251 overridden by the stronger and more abusive. One does not know
252 what is fully required of a true Christian if he thinks this. We are
253 not asked to be a martyr for our belief; nor is it unchristian to be
254 able to speak out fearlessly and positively.

255 We need not be an easy mark nor a door mat for anyone, for
256 there is a greater power to be reckoned with, the power of the
257 Law when you use it. Yet this does not make us like a pugilist, but
258 a master. This does not require us to be hardboiled and boisterous
259 in order that we may attain our rights. Our rights when they are
260 righteous will uphold themselves, they are their own defense. They
261 do not need us nor anyone to fight their battles. Now the Law
262 reads that "WE ATTRACT WHAT WE EXPECT," so if one
263 believes he is an easy mark, a door mat, a weakling, if he expects
264 to suffer imposition and must resort to warlike means for his
265 protection, then "They that take the sword shall perish by the
266 sword." The Law of life reacts upon man according to his
267 understanding and application.

268 To be meek does not mean that we are submissive to the
269 conditions of discord and disorder. We are meek only to the Law.
270 Such meekness gives us the power of Spirit. Jesus was so strong
271 in Spirit that His spoken word was like a two-edged sword, it beat

272 welts upon the intruder like a whip lash. Jesus, though a humble
273 man, was no example of weakness. When He spoke as one with
274 authority to the Scribes or cleared the Temple of the money
275 changers, He showed a strength that was a delight to His disciples
276 to the extent that they implored Him to be their king. Do not confuse
277 meekness with weakness. Nature eliminates weakness, and so
278 she should. Weakness ever creates weakness. This brings on
279 deterioration and finally death and decay. To live wisely one must
280 be strong and positive, though righteously meek. Such strength
281 is not measured in physical brawn and muscle, but in mind and
282 spirit. NO ONE CAN BE TRULY MEEK WHO IS NOT STRONG
283 AND SPIRITED.

284 Meekness, then, is that strength appropriated when you do
285 not argue, when you do not become angry or boastful and proud,
286 when you do not insist upon having your rights in a quarrelsome
287 manner. Meekness is the steel of one's nature. It is enduring.
288 Meekness is the strength by which you win an argument by refusing
289 to argue. When differences of opinion arise and your opinion is
290 right, the real victory lies in the fact that right is right, regardless
291 of what others may say about it.

292 In science we recognize the spirit of meekness as
293 cooperativeness, persistent application, accurate computation,
294 perfect harmony, symmetry of design and color, and so forth.
295 Possibly the simplest illustration can be seen in our application
296 of the law in Nature. We exercise the spirit of meekness in
297 accepting the terms of nature, and the more fully we cooperate or
298 submit to her, the more abundantly we are blessed. We carefully
299 select the best seed and plant it in the right place at the proper
300 time and in the most fertile soil. Careful are we to water and
301 cultivate the growing plant to insure a bountiful yield. Why are we
302 so careful, so particular, so non-resistant to obey nature's law? Is
303 it because we are weaklings, crave excessive work, and in
304 general, simpletons because of the utmost care and attention we
305 are obliged to give? Only he who does not meet the law with non-
306 resistance is foolish. With whatever degree the wise one meets

307 the law with meekness, non-resistance, so will he be benefited.
308 Thus, as man applies the spirit of meekness to the principles of
309 his daily life, not to the conditions, so will he be proportionately
310 blessed.

311 When perplexed, remember the little stream of water and how
312 determined it is to reach the mighty ocean. Be that determined to
313 reach and realize all the good that is awaiting you. Why delay its
314 benefits by putting obstacles into your stream of prosperity? Let
315 us come over the path of non-resistance. Every worried thought,
316 every fear, doubt, complaint, argument, and angry thought are but
317 so many boulders, large and small, that you cast into your stream.
318 These tend to change your course and to lengthen the time for
319 your goal to be reached. Unite your forces for good with the good
320 that is seeking you. Remove and dissolve every obstacle by
321 blessing it and being willing to understand it. Mark it no longer a
322 stumbling block, but a stepping stone, leading to your highest
323 good.

9

Law of Forgiveness

"Forgive, and ye shall be forgiven."

Luke 6:37

1 **T**HERE are crucial things in life that call for great human
2 qualities. Our present fear is that man will not be big
3 enough to meet the demands of the day. A lack of large
4 character equipment is a real peril at all times. It is here and now
5 that the world needs the help of a Master such as Jesus the Christ.

6 Jesus taught bigness of character to His followers. With such
7 bigness within Himself He was more than a Preacher. He was a
8 Teacher Supreme. He not only pointed the way, but He went
9 forward and showed the way. In the hours of great stress He
10 showed Himself mightier than Pilate, the Governor of all Judea,
11 or Caiaphas, the High Priest, and head of the Church, or any and
12 all of the accusing Scribes and Pharisees. It is true that for a
13 moment they had power over His body and tried Him and
14 condemned Him to be crucified, the maximum sentence that could
15 be given anyone, but through it all His mind and Spirit commanded
16 them. They dragged Him through the streets bound as a prisoner,
17 they nailed Him to a cross on the hill of Calvary, but He, looking
18 down upon them and seeing their smallness of mind, cried out,
19 "Father, forgive them; for they know not what they do." A man who
20 is great enough to forgive is always greater than the forgiven. He
21 is superior. He is greater than his adversary.

22 Peter, the disciple, was greatly perplexed one time while
23 listening to one of the many lessons of the Master. He raised the
24 question which is the basis of this lesson. Turning to Jesus he
25 asked: "Lord, how often shall my brother sin against me, and I
26 forgive him, until seven times?" Now this was a generous gesture
27 on his part, for the Jewish law which he had known allowed a man

28 to be forgiven three times. This was more than twice the grace
29 that the law allowed, so Peter must have felt the Lord would be
30 pleased with his extension of forgiveness. But he found himself
31 more perplexed when Jesus answered, "I say not unto thee until
32 seven times, but until seventy times seven." Such a period would
33 be indefinitely, so by that answer there are no limits or restrictions
34 to the Spirit's graces. The quality of forgiveness must be as limitless
35 as Faith, Hope and Love.

36 The Teachings of Jesus in reference to man's power to forgive
37 sins are, I believe, among the least understood of all the
38 Commands. As a rule there is a separation made between sin
39 and its many effects. When a man sins we have been taught to
40 think that this was a job for the minister, and so he is called to
41 pray for the sinner. When a man becomes sick and distressed in
42 mind and body from the effects of the sins he committed, we call
43 for a doctor. The doctor in turn endeavors to treat or repair the
44 body and arrest the suffering. This, at best, we know is but a
45 temporary measure, for no real healing or permanent cure can
46 be effected until the doctor and the minister work together.

47 Jesus was the Master Physician in that He dealt with sin and
48 sickness jointly. When they brought a man to Him who had been
49 sick with palsy, Jesus spoke of forgiving the man's sins in order
50 to heal him. The people who had gathered around and heard Him
51 speak, questioned His actions. They said, "Who is this that
52 speaketh blasphemies? Who can forgive sins but God alone?"
53 They did not understand how He could consider sin as a cause of
54 palsy. But there are some no further advanced today who still want
55 to believe that such a disease is caused by a physical or an
56 organic disorder, rather than to accept the possibility of it being a
57 mental or spiritual laxity.

58 Jesus plainly taught that if ye forgive sin the effect of such an
59 act of forgiveness would become absorbed with natural and
60 healthy ideas much the same as the blackest of night is absorbed
61 with the dawn of light. The blackness disappears and the light of
62 day shines upon all alike. When healthy and natural ideas fill the

63 mind, the body takes on a like condition. Thus our progressive
64 men and women who are turning to a broader field of study and
65 are affecting healings through mental and spiritual processes are
66 not giving us anything new. They are merely catching up with the
67 facts of the Master and are practicing His methods and teachings
68 more liberally.

69 Jesus taught that the originating place of every act was in the
70 mind. He said, in brief, that where there is lust in the heart, there
71 is a sin; though the act may never be committed. At another place
72 He speaks of the origin of sin being in the mind first before the
73 act is committed. "For from within," He said, "out of the heart of
74 man, proceed evil thoughts, adulteries, murders, thefts, deceit,
75 blasphemy, pride, foolishness. All these evil things come from
76 within, and they defile the man."

77 Scientists accept the Truth that the body of man is moved by
78 the mind, that all its functioning is governed by a ruling thought,
79 whether that thought is subjective or objective, whether it is
80 conscious or unconscious. Those who study the mental processes
81 find that all the conditions of the body are created or caused by
82 the mind. It is known that creation in any and every form is
83 governed by and subject to a law. Hence, when one misuses,
84 inverts, or violates a law, this mistake is called a Sin. A sin is a
85 mistake, a misunderstanding, and a misjudgment. A mistake is
86 falling short of, or disobeying the law, whether that law be
87 mechanical or spiritual. Correction is the only method of
88 adjustment or of appeasing the law. Thus, repentance and
89 forgiveness are the only means available to alter and correct the
90 mistake. They are the only means of liberating man from suffering
91 the painful consequences of a mistake. They are the only means
92 that will enable him to become in accord or in harmony with the
93 law. Forgiveness of sin means that we must forgive, forsake, and
94 forget that thought or person or condition which prompted the sin.
95 It means to abandon or let go of the thing you ought not do. To
96 abandon or release the wrong thoughts or idea is to be absolved
97 and liberated from its sinful effects. Forgiveness is the first

98 requirement which permits man to be in harmony with the Law of
99 his being.

100 "Who can tell what that Law is?" we may ask. Anyone who
101 studies man as both a mental and a physical being can know the
102 Law. If he were to try to learn the Law by studying the physical
103 actions or the results of the Sin alone, it would lead to nowhere.
104 He would be running around in circles, and that would be useless
105 and futile. If he will go deeper and study the causes and that which
106 prompted the sin, he will get results. He must analyze the case
107 and search for some harbored, hidden, and forgotten shock or
108 condition that would have caused the illness. Then, unless this
109 harbored thought is uprooted from the unconscious mind or
110 memory, this condition will continue to appear again and again in
111 spite of all the surface remedies that may be applied to arrest the
112 pain. Like weeds in your garden, if you go about and cut them off
113 each time they appear before your eyes, they may be cut off for a
114 time, but, because they were not pulled out root and all, they will
115 sprout again. Weeds must be pulled out completely to be
116 destroyed and permanently removed.

117 A noted physician, talking before a group of other medical
118 men on this very subject of thought being the source of disease,
119 was recorded as having said in his concluding remarks,
120 "Abnormal tumors and cancers are due to a long period of
121 suppressed grief and anxiety." Another way of saying that such
122 diseases are due to a lot of sinful thoughts getting bottled up and
123 suppressed within our mind. If this state is so destroying, it might
124 be wise for us to probe into our own selves and note the effect
125 our emotions have upon the physical organism. Then let us seek
126 by every means at our command to overcome, abandon, and
127 forsake every emotional tug that has a debilitating and disturbing
128 effect.

129 Another leading psychiatrist has said, "Most of the cases of
130 mental disorder of a functional type are due to a sense of guilt."
131 There are some harbored and congested thoughts that need
132 forgiveness. Usually a sick mind fears to release them or to forgive

133 them. This is natural, for if they were able to release and forgive
134 the fearful thoughts they would no longer be sick-minded.

135 Professor Gates of the Psychological Laboratory of
136 Washington, D. C., in an experiment testing the emotions and the
137 reactions of the body, found some interesting results. He found
138 some forty bad emotions, and many more that were good. Of all
139 the bad emotions he said the reaction of guilt was the worst. This
140 deduction was gained by a chemical analysis of the perspiration
141 taken from the body. A small quantity of perspiration was taken
142 from each emotional reaction and tested. The bad emotion
143 showed a strong acid test. Now if you put some acid on your flesh
144 you know what will happen. The acid will burn, and if allowed to
145 continue to burn it will prove painful and destroy the very tissue of
146 your flesh. It is just such a chemical reaction that is affecting the
147 tissue and organism of the body when these destroying thoughts
148 are allowed to harbor within and generate a poison which weakens
149 and eventually destroys the body.

150 A wise physician one day had a caller who, as he put it, had
151 gone the round of the doctors and sanitariums, but with it all was
152 as yet not healed. In fact, he was growing worse, and in addition
153 to the original malady, he had an increasing condition of
154 melancholia and with suicidal tendency. The physician, knowing
155 that he had gone the rounds and had had medical care, decided
156 to approach the case from a mental angle. He questioned and
157 studied each answer with care. After a time he gained the
158 confidence of his patient and learned the real secret cause of his
159 long illness.

160 Many years before, this man and his brother were business
161 partners, and the man had appropriated and lost some money
162 that rightfully belonged to his brother. It was used in such a way
163 that his brother could not have found this out even if he had
164 investigated. They later severed business connections and he
165 retired from that work, but, as he put it, he could never forgive
166 himself for taking the money. He wanted to return it, but could not
167 do so without the brother learning the truth. He said it was not the

168 fear of legal punishment that tormented him so much, but the
169 possible loss of his brother's affection. They had always been
170 inseparable and devoted. It was for this reason that he feared to
171 confess his guilt and make amends in whatever way he could.

172 The physician explained that the thing to do was to relieve this
173 hidden pressure. The only way to do it was to call on his brother
174 and make a clean breast of the whole affair. The patient, not equal
175 to the suggestion, went home to think it over. Three days later he
176 called the physician, stating that he had spent three dreadful days
177 and sleepless nights battling with himself, and had decided to
178 visit his brother. He was in such a mental state that he knew his
179 brother's treatment, once he learned he was a thief, could be no
180 worse than the misery he was suffering. He told his brother the
181 story, and to his surprise, the brother threw his arms about him
182 and rejoiced with him that it was cleared from his mind. It was a
183 joyful time for them, for that cloud, the only cloud in their lives, had
184 disappeared. The skies were clear again and the restoration of
185 the health of the patient was miraculous to those who did not
186 understand what had been cleared away.

187 Through repentance and forgiveness the man was able to do
188 as Jesus had commanded the woman He was called upon to
189 judge, "Go thy way and sin no more." The rooted sorrow had been
190 plucked from his memory. His mind was free to think on healthy,
191 happy and joyful thoughts. This allowed his body to be quickly
192 healed. To some it may have seemed like a miracle, but not at all;
193 it was a natural law operating in a natural, unrestricted way.

194 Facing such indisputable facts we can understand more fully
195 why Jesus so often spoke of forgiving sin. He knew the law of
196 forgiveness and He knew how vitally important a part it played in
197 every man's life. The more we study it, the more amazed we
198 become at its simplicity and accuracy of fulfillment. We are to
199 forsake, for as Solomon tells us, "A SIN FORSAKEN IS A SIN
200 FORGIVEN," to forgive, to release some part of our disposition
201 that is not an asset nor a pleasure to others around us. In turn, we
202 are repairing the breach where we have missed the mark, made

203 a mistake, or sinned. Weeds do not remove themselves in time.
204 Instead they will increase and grow stronger until they choke out
205 the flower. The same thing is true of our sinful thoughts. In the
206 garden of our memory they must be plucked out, cast out, and
207 destroyed so that only flowers of healthy and happy thoughts may
208 grow.

209 A man may have the habit of excessive drinking, and is not
210 only miserable within himself, but causes much unhappiness in
211 his home. He desires to overcome the sinful habit. He is given
212 every aid from his friends and loved ones to help him resist the
213 desire and the craving for drink. Time after time he rises above
214 the temptation, and then he fails. Repeatedly his family forgives
215 him and encourages him to battle on. Finally he reaches the place
216 when he no longer has the craving, then he is able to forsake the
217 desire for drink and overcome its sinful effects. Then he has
218 forsaken, not the drink alone, but the desire for the drink. When
219 man forsakes the idea that prompts the desire and brings about
220 the physical action, then and not until then does the Law forgive
221 and lift him from its debilitating effect. A sin forsaken is a sin
222 forgiven when the thought or idea that prompted the sin is
223 corrected.

224 James explains the truth clearly in saying, "Every man is
225 tempted when he is drawn away of his own lust, and enticed. Then
226 when lust hath conceived, it bringeth forth sin." Simply put, it means
227 that every man when he conceives an idea that is wrong,
228 destructive, or evil, and dwells upon it, eventually causes it to
229 become a fact. When he wishes to overcome a sinful condition
230 he does not waste time wrestling with the fact, but corrects,
231 forsakes, forgets, forgives the idea that started it. This is the weed
232 in the garden that must be pulled out—top, stock, root and all to
233 be completely destroyed.

234 At another time we find that Jesus repeated the Law and with
235 some explanation. In His prayer He states, "Forgive us our debts
236 as we forgive our debtors." This is a perfectly reasonable
237 proposition. As we forgive those who transgress against us, so

238 shall we be forgiven of our transgressions. This law has followed
239 us down through time, and today we speak of it as though it were
240 something new, we call it “modern psychology.” The Law reads
241 that certain ideas must be dissolved and cleared from the mind
242 in order that other ideas or new ideas of a different character
243 may replace them. It may be explained as a bottle that is already
244 full which must be emptied before it can be refilled or added to.
245 Jesus spoke of it when He said: “Neither do men put new wine in
246 old bottles, else the bottles break.”

247 For example, if you hold in your mind that someone has
248 wronged you or has treated you unjustly, you cannot be free from
249 your wrongdoings or injustice so long as you hold that thought in
250 your consciousness. Often people complain that they do not
251 understand clearly or get the illumination of spirit as others have
252 testified. You need only to search your memory to find the cause.
253 If you do not get the understanding you expect, first search your
254 mind for lurking, unforgiving thoughts that have been tucked away
255 from your notice. Is your thought realm filled with resentment that
256 you may hold against some person or condition? Have you a
257 feeling that you have been slighted by this person or that one?
258 The Law reads, “If ye forgive not their trespasses, neither will your
259 Father forgive your trespasses.” We make the conditions for
260 ourselves as we meet the demands of the Law.

261 Some people ask if we believe in canceling monetary
262 obligations of those who owe us, or, literally, should we cancel the
263 debts of our debtors? There were a number of people in the past
264 months who have made the front page in the newspaper because
265 they wrote off their books with receipts in full to all who owed them.
266 Did this eliminate the debts? Well, the debtors were loud in their
267 praises for such a generous soul, but they came right back to do
268 more business with the grocer or the butcher and asked them to
269 charge it. In other words, they were glad to be relieved of the debt
270 charged against them, but they knew no different than to return
271 and open a new account.

272 The answer is, that so long as we believe in the necessity and

273 reality of debt, such debt will continue to endure. So long as we
274 believe in debts we shall get into debt and continue to collect all
275 the burdens and headaches that come with them. He who does
276 not in his own thought release all men who owe him stands liable,
277 himself, to fall into debt. If we send receipted bills to all who owe
278 us, would that relieve us from the burden of debt? No, the signing
279 of the receipts does not erase the idea of debt from our mind.
280 First we must erase from our mind the thought that anyone can
281 owe us anything. This then will bring us into a clear atmosphere in
282 which we sow seeds or ideas of abundance for those who are
283 indebted to us. In this way the debtors will find their mind more
284 fertile soil to bring forth thoughts of abundance. When they catch
285 the spirit of the free flowing thought of plenty, they will be happy to
286 pay their debts, and all that is justly ours will come to us cheerfully.
287 In other words, when we free our mind from all thoughts of debt
288 and try to realize more and more the presence of plenty, we shall
289 soon be strong enough to reach out and realize abundance for
290 our debtors. As they are lifted up from the thoughts of limitation
291 and lack, they will attract more and more substance with which
292 they can pay their bills. In this way, and only in this way, can debts
293 be permanently canceled. Through applying the Law of
294 Forgiveness both parties concerned will be lifted from a debt
295 consciousness to a prosperous consciousness, and prosperity
296 and plenty shall abound.

297 Everyone must at some time walk the path of forgiveness. We
298 must learn to live this Law. It must be important, for the Master
299 taught that there was no hope of forgiveness for the unforgiving.
300 Only as we forgive are we forgiven. We must put forth the first
301 effort. Our willingness must open the way for our forgiveness. We
302 dare not ask more of the Law than we are able to extend to
303 ourselves or to our brothers. Unless we prove this Law by living it,
304 we cannot hope to gain the bigness of character that life requires.

305 As we ponder over this whole thought, we may wonder if the
306 Master was looking forward to the essential part forgiveness must
307 play in the order of the world events of today. The Truth runs deep

Notes

308 into everyday life. When we recall the rivalries that prevail in almost
309 every shop and office, when we see the jealousies that divide the
310 neighborhood, when we observe and feel the envies both
311 scholastic and professional, when we have strife and discord in
312 our own homes, we see the solemn, though simple teachings of
313 forgiveness strike deeply into your life and mine. If we cannot
314 forgive, we may know we have a small soul untouched by the
315 teachings of the Master. These are our daily tests, for it is in the
316 school of forgiveness that the lessons of life are learned.

Forgive

That slight misdeed of yesterday,
 why should it mar today?
The thing he said, the thing you did,
 have long since passed away;
For yesterday was but a trial;
 today you will succeed,
And from mistakes of yesterday
 will come some noble deed.

Forgive yourself for thoughtlessness,
 do not condemn the past;
For it is gone with its mistakes;
 their mem'ry cannot last;
Forget the failures and misdeeds,
 from such experience rise,
Why should you let your head be bowed,
 Lift up your heart and eyes!

Selected

Notes

10

Law of Sacrifice

*"Strait is the gate, and narrow is the way,
which leadeth unto life,
and few there be that findeth it."*

Matt. 7:14

1 **E**VERY man should have an ideal or a hero. If there
2 is one who has none and desires none, do not trust
3 him too far. A man who has no ideals does not wish
4 to be any greater than he is, and will in time prove a detriment
5 to others. Abraham Lincoln is the ideal hero for the American
6 youth, and that applies to any youth from six to sixty or over.

7 Lincoln came from the lowliest and poorest of stock and
8 yet rose to the highest office in the land that we as a people
9 can bestow. There is hardly a boy or a man today who cannot
10 say that he has as many or more natural gifts and
11 opportunities than Lincoln had. He was plain and honest and
12 determined to get along in his world. He had many faults
13 like all of us. He would rather rest his lanky body in some
14 comfortable position and proceed to tell yarns than to do
15 any work. He was neither as polite nor as polished as his
16 wife wanted him to be. He had but a few dollars in his pocket
17 when he moved into the White House as our President. But
18 money does not make a man. Polished manners do not make
19 him. Even education does not make great a man whose soul
20 is small.

21 Abe's soul began to grow from the seed of thought that
22 was placed in his mind by his mother when yet a small lad,
23 who made it a point to teach him what she could when she
24 was able. One day Mrs. Lincoln became very ill, and, knowing
25 that she was dying, called her family around her bedside, then

26 placing her feeble hand upon little Abe's head she said to them,
27 "Be good to one another." She expressed the hope that they
28 live as she had taught them, loving their kindred and worshiping
29 God. She had done her work and, stoop-shouldered, thin
30 breasted, sad, at times most miserable, without prospect of
31 better conditions on earth, she passed away. She may have
32 dreamed, but little realized the grand future that lay in store
33 for the ragged, hapless boy who stood at her side.

34 Though Abe was quite young at her passing, he never forgot
35 his mother. She taught him a lesson that he carried with him
36 through life. She taught him that the beginning of wisdom is
37 not imposed by discipline, but the beginning of wisdom is first
38 the desire for discipline, the love of it, the voluntary choice of
39 it. Thus he learned that discipline is the highroad that leads to
40 everything that makes life worth living.

41 Go to a concert or opera today and listen to the voice
42 that captivates the music lovers who hear it—voices of such
43 artists as McCormick, Lily Pons, Thomas, Eddy, McDonald,
44 Moore, and your favorites that you can name. How do they
45 ever happen? Ah, they do not happen. Granted that they
46 may be especially gifted, but those final magical results come
47 not by chance or accident, but from discipline. Discipline
48 that is consciously chosen, ardently desired, and patiently
49 persisted in.

50 Yet we hear it said that we are an undisciplined generation
51 of people. This, however, is not true. In every realm of life
52 we enjoy the fruits of disciplined research and toil, with
53 results far greater than our forefathers ever dreamed. I shall
54 never forget the thrilling experience I had one evening sitting
55 in my home before a cozy fireside. The radio was beside my
56 chair and I casually reached over, turned it on, and selected
57 a prominent station. To my keen surprise I heard a voice
58 calling Richard Byrd in the Antarctic regions at the South
59 Pole. I then heard the Commander tell of the hazards and
60 difficulties they had met the day before as they unloaded

61 supplies and hauled them to their new home, Little America,
62 over the slope of broken ice and drifted snow. Had he written
63 a detailed report and sent it by letter it would have taken
64 months to reach us, yet here in less than a second his voice
65 vibrated through the air and I, like many others, heard him
66 report the happenings of the day. The old miracle workers
67 never dreamed that such as this could happen. Happen—
68 that is not the word; discipline—that is it. It was painstaking,
69 scientific, technical discipline that produced such a result.

70 We are not an undisciplined generation in any realm
71 except one, and that is in our morals. In science, in art, in
72 athletics, in any practical endeavor we know the worth of
73 discipline. Yet we let ourselves go, we must have our fling,
74 we unleash our instincts and throw off restraint. It is the
75 denial of discipline that characterizes much of our moral life.
76 Men everywhere are awakening to the necessity of
77 disciplining their thoughts and acts. We train domestic
78 animals carefully, we harness the forces of Nature to serve
79 us regularly and well, and yet when it comes to ourselves,
80 the most valued of all, we let our thoughts run wild. No one
81 can attain his ambitions until he learns to discipline his
82 mental force and is able to control his thinking. No one can
83 be truly religious before his mind is in order and his ideals
84 are brought in harmony with the Divine mind. No one can
85 gain wisdom and understanding of life except that he seeks it
86 in God's appointed way according to the Law.

87 First let us note one simple fact. SOMETHING ALWAYS
88 HAS TO BE SACRIFICED FOR SOMETHING ELSE.
89 Everything in life has its own price and is ever up for sale.
90 We have to purchase it at the price it demands. Day after
91 day we go up to life's counter and say, "I will give you this if
92 you will give me that." This bartering has another name more
93 familiar perhaps; we call it "sacrifice." Sacrifice, then, is not
94 what our preachers have made it out to be. It is an
95 inescapable necessity. It is a definite law that we must obey.

96 We are sacrificing every day of our lives whether we want to
97 or not, whether we know it or not. No matter what we want
98 of life we have to give up something in order to get it.

99 From one of the Master's sayings the modern mind
100 shrinks back and tries to avoid. "Strait is the gate, and narrow
101 is the way, which leadeth unto life, and few there are that
102 findeth it." How we dislike to hear such words. We are
103 through with narrowness, we say. We are more liberal today,
104 we want the broad open ways. We claim our freedom and
105 declare there is no need for us to be so narrow. We will not
106 go through the small and narrow way. Yet there are few
107 statements that Jesus uttered that are more accurate and
108 complete than that one. No man will ever find the richness
109 of life in any realm by loose and casual wandering. Always
110 he will have to go down a narrow way and through a strait
111 gate called discipline.

112 Go hear Kreisler play his violin and listen to music that is
113 almost divine. Watch the skilled surgeon at his delicate task
114 of repairing a broken body that it may hold its life a little
115 longer for the soul to grow stronger. Consider the scientist
116 in his laboratory with his scientific formulas. Remember
117 George Eliot saying that she was a young woman when she
118 began "Romola" but an old one when she finished it. Or think
119 of Admiral Byrd flying over the South Pole and talking to us
120 about it by means of radio. Are such experiences life? Indeed
121 they are. Liberated life of an attained achievement, the most
122 satisfying sort of living man can ever know, but strait is the
123 gate and narrow is the way of discipline that leads to such a
124 life.

125 When this law of sacrifice is carried over into the moral
126 realm, it is commonly presented one-sided. We are taught
127 that if we want to live a good life we have to give up so
128 many pleasures. How familiar that sounds to some of us.
129 The result is that we rebel, and when we think of sacrifice
130 we think of the ones who have had to give up so much

131 pleasure for goodness. Who are some of the great sacrificers
132 in history? Well, there was Socrates who drank the hemlock;
133 there was Jesus who was crucified on the cross; there was
134 Paul who was beheaded; there was Peter who was crucified
135 upside down; there was Luther and Wesley and Calvin, all
136 religionists; there were Livingstone, Nightingale and scores
137 of others. But think for a moment, are they the ones who
138 made the most terrific sacrifices?

139 We speak of the supreme sacrifice of Jesus upon the
140 cross; we read of the martyrdom of Saints Peter, Paul, and
141 John but what about Judas Iscariot? Think of what he had a
142 chance to become. Think of the companionship he once
143 possessed, and the place he might have occupied. Think of
144 what he threw away. Think of what he got for it. I say to you,
145 the Cross was not a sacrifice to be compared with what Judas
146 paid. For but thirty pieces of silver and utter disgrace he
147 cast aside the richest opportunity of any man in all history.
148 A youth who had disdained discipline, had cast aside
149 restraint and had his fling wrote as he sat behind prison bars,
150 "A thousand, thousand times I have paid in full for those few
151 hours." This young man and his nephew, a few years his
152 junior, had attended a revival meeting in a town not far from
153 me, and on their way home they argued the question the
154 minister had talked about at the meeting. The argument grew
155 into angry words, and when they reached home this anger
156 had been fanned to a murderous heat. The younger man
157 went to his room, and got a gun, and shot at the uncle. The
158 uncle in turn wrestled for the gun and turned it upon the
159 youth and killed him. I say this is costly living. We should
160 take this earnestly unto ourselves and realize how the word
161 sacrifice touches every one of us.

162 A man called at my office seeking help in a very serious
163 problem. He had a fine home, a lovely, devoted wife, and
164 two splendid children. It is true that the wife had taken up
165 much of her time with the children and the husband was

166 going out to his club and social affairs alone. He had met
167 another woman and thought he was in love with her. This
168 was his problem, what about the family and the home? There
169 is only one answer, and it is not for me or any mortal to
170 decide. The Law will determine it for you. You cannot have
171 a lovely home, a devoted family and enjoy loose living. If
172 you will not sacrifice or give up the loose living for the lovely
173 home, you will be forced to sacrifice a lovely home and loved
174 ones for loose living. You cannot enjoy the satisfactions and
175 pleasures of a true friendship and indulge in a bad temper.
176 If you will not sacrifice your temper for friendships, you will
177 sacrifice your friendships for a bad temper. One cannot have
178 a sterling character that friends will respect and trust and
179 resort to crooked practices. If he will not give up his crooked
180 ways for trustworthiness, he will have to sacrifice his
181 trustworthiness for crookedness.

182 You may ever be sure of this: no matter how far you may
183 go before the rope gets tight, no matter how wild or how lax
184 you may live, even though you think you are getting away
185 with it and do, you cannot fool the Law. SOMETHING
186 ALWAYS HAS TO BE PAID FOR SOMETHING ELSE. All
187 fine living, all success and happiness is like fine art; you
188 must choose the spiritual beauty to be created and desired,
189 then go the strait and narrow way to gain it. For, the beginning
190 of wisdom is first the desire of discipline.

191 Some say then, if you want to enjoy the pleasures of life,
192 this means that your freedom is impossible. It means on the
193 contrary that you, who think this, have not found what real
194 freedom is. This reminds me of a drunkard who was giving
195 a stump lecture to the amusement of a few on the subject of
196 freedom. He declared he wanted his freedom and that he
197 had a right to drink all the liquor he wanted and no
198 government could stop him. He was having his freedom and
199 yet he was so drunk he did not know what he was saying or
200 doing. Freedom is not living an obsessed, undisciplined life.

201 Freedom is in being able to control your life and in making it
202 what you want it to be.

203 If you wish to become a skilled athlete, an efficient
204 teacher, an expert lawyer, or a beautiful singer, the beginning
205 of such success is first the desire for discipline of your time
206 and thought. If you want that rich, radiant, and worthwhile
207 specialty in living life, the rule is just the same. AN
208 UNDISCIPLINED LIFE IS AN INSANE LIFE. We must pull
209 ourselves together around high ideals of clean, serviceable,
210 and effective living under the highest leadership we know,
211 or under the teachings and the example of a master.

212 The highest example of a master is the Christ. In all His
213 work and teachings He proved that discipline, self-control,
214 and self-mastery ever precede wisdom and achievement.
215 Mrs. Lincoln had taught His words to little Abe, and it was
216 because Abe grew into manhood and sacrificed his life of
217 laziness, looseness, and careless meanderings for the strait
218 and narrow way of a disciplined life of principle and honesty
219 and justice that caused him to become a great soul. It was
220 the law of sacrifice working through him that enabled him to
221 become the President and savior of a great Nation.

222 Evidence of this greatness was seen in his work at
223 Washington. During the war a young Vermont boy, whose
224 name was William Scott, was sentenced to face the firing
225 squad for being found asleep at his post. Now it wasn't
226 Scott's post but that of his buddy whom he had relieved when
227 he became ill. Double duty was too much for Scott, so he
228 fell asleep. He was so well liked by all that his captain and
229 friends appealed his case to the President. Lincoln decided
230 to go to Chain Bridge and handle the case in person. He
231 went to the camp and talked to Scott. Scott said he was the
232 kindest person he had ever met. He said the President had
233 asked him about his home, the farm, his friends, and lastly
234 his mother. He said he was glad he could draw a picture of
235 her out of the bosom of his shirt and show it to him. Mr.

236 Lincoln told him how thankful he should be to have a mother
237 and how he should make her a proud mother and that he
238 should never cause her another sorrow or tear. Scott thought
239 it very strange that he did not speak of his fate in the morning.
240 Strange that he should advise not to cause his mother
241 another sorrow or tear when he was about to die. Finally he
242 mustered up his courage and asked the President if he would
243 grant one favor, namely, that he would not have to face his
244 friends, but that a firing squad be drawn from another
245 company. Mr. Lincoln wheeled about, and facing Scott said,
246 "My boy, you are not going to be shot tomorrow. I am going
247 to trust you and send you back to your friends. As I have
248 been put to considerable trouble to come up from
249 Washington, how are you going to pay the bill?"

250 The boy stammered his gratitude; he suggested he could
251 send him his savings; he could borrow money by mortgaging
252 the farm; his friends would help, too, and there was all his
253 army pay. Then Mr. Lincoln put his hands on the boy's
254 shoulders, and looking sorrowfully into his face, he said, "My
255 boy, my bill is a very large one; your friends cannot pay it,
256 nor your bounty, nor the farm, nor your comrades. There is
257 only one man in all this world who can pay it, and his name
258 is William Scott. If from this day William Scott does his duty
259 so that if I were to be there when he comes to die, he can
260 look me in the face as he is now doing and say, 'I have kept
261 my promise,' then my debt will be fully paid."

262 William Scott kept that promise. He had learned the
263 secret that Mr. Lincoln's mother had taught him when a boy.
264 It was this law of sacrifice, and that the beginning of such
265 wisdom was first the desire and love of discipline; that it
266 was the strait and narrow way that led to the high road of
267 everything that makes life worth living. It was the road that
268 led Mr. Lincoln to the White House. It was the road that leads
269 back to the Vermont hills, to home, to happiness, and to
270 mother. It is the road for all who persevere and find it. It is

271 the road that Jesus followed to triumph and mastery. It is
272 the road I recommend to you, for on it you will find the Law
273 of Sacrifice ever working to bring to you the joys and the
274 pleasures that result always from the wisdom and
275 understanding that accompany it.

276 “Blessed is the man who endureth temptation, for when
277 he is tried he shall receive the crown of life, which the Lord
278 (Law) has promised to them that love Him.”

Invictus

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of Chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet this menace of the years
Finds, and shall find me unafraid.

It matters not how straight the gate,
How charged with punishment the scroll.
I am the master of my fate;
I am the captain of my soul.

W. E. Henley

11

Law of Obedience

*“Obey my voice, and I will be your God,
and ye shall be my people.”*

Jer. 7:23

1 **T**O be ushered into turmoil, blindly toil a few years and
2 then go out into uncertainty, is surely not the purpose of
3 Man’s existence. Life must mean more than this, and it
4 does mean more. Man should be a builder, and to him is given
5 all the materials out of which to construct the kind of life he
6 desires to live. He builds in wisdom or in ignorance, according
7 to his obedience, according to his understanding of a Divine
8 Law and the use of it in his daily life.

9 Many people, when they learn that the science of living is
10 governed by exacting laws, immediately assume that to live
11 rightly is to live the hard way. They are afraid of a law that is
12 exacting in its demands when it touches their relationship with
13 the finer things. Yet these same people would not be willing
14 that the laws which govern human society should be modified
15 in any way. They recognize that the laws which govern social
16 conduct and activity must be properly enforced if organized
17 society is to function harmoniously and safely. In other words,
18 they recognize that government is for the good of mankind and
19 that without it human life and welfare would be in continual
20 jeopardy.

21 If this is true of human government and established by
22 constitution and law, it is even more true of divine government.
23 And the more exacting the law, the more certain the safety,
24 prosperity, and happiness of him who fulfills the law’s demands.
25 In the realm of science no laws are more exacting than those
26 which govern the science of mathematics. An accountant, even

27 when he fails immediately to solve a problem, knows it can be
28 solved only by calling into operation the exacting laws that
29 govern all mathematical calculations. Were those laws subject
30 to change, the solution of mathematical problems would be
31 utterly hopeless.

32 Perhaps in no way has religion gone so far astray as in its
33 conception or understanding of God, whether it be the God of
34 the Christians or of the heathen. Instead of recognizing that
35 the Supreme Intelligence is Law, operating according to and as
36 surely as the Laws of Nature, men have created in their ideas a
37 God who is partial, subject to appeal from saint and sinner alike;
38 a God who can be persuaded and bargained with; a God who
39 gives life and takes it away; a God who heals sickness and
40 causes it; a God who impoverishes and enriches; a God who
41 rewards and punishes; and having accepted this wrong idea, it
42 has made prayer largely a matter of doubts, lacking in that strong
43 assurance that a thing will be so because it is according to the
44 Divine Law.

45 To many folks this aspect of truth creates an illusion of a
46 God for all; a God who is not interested in man's needs and
47 problems; a God who is not a father to whom we can take our
48 cares and with whom we can converse. "They have taken away
49 my Lord," cried Mary. Sooner or later, however, they discover
50 that this divine knowledge of the nature of God, as Law, has
51 given them their Lord in a sense so close and intimate that all
52 doubt in claiming their good is ended; for once the Law is
53 understood, we hold the secret of eternal happiness, peace,
54 and dominion or mastery over all the forces around us.

55 The word "obey" means to submit to rule or to comply with
56 orders or instructions. Obedience, then, is the governor of all
57 movement whether it be mechanical, literal, or spiritual. A giant
58 machine without its governor would tear itself apart, would be
59 utterly destroyed because it failed to obey its own laws of
60 momentum or gravity. An intellectual giant who fails to comply
61 with the laws of learning will become as an idiot. A student failing

62 to comply with or to obey the instructions of spirit, the Law of
63 God, will reverse that good and create evil. We are dependent
64 entirely on obedience for our success or failure in this life.

65 Our societies, cities, states and nation are supported by it.
66 Our properties and lives are dependent upon it. Because of our
67 respect for obedience, we, as a whole, support it. But woe unto
68 the man who tries to break through to pillage, to plunder for
69 selfish gain. As we look into the home we see the mother training
70 her child into habits of discipline. Tomorrow we see a happy
71 mother because her child has grown into youth and manhood
72 and has earned success. A success because, back in the
73 beginning of his life, the seed of obedience was placed there
74 which brought forth respect, obedience, and unselfish thought.
75 On the other hand, we may see where others fail because they
76 have been allowed to grow up being disobedient, disrespectful,
77 and selfish.

78 Business is founded upon obedience, and as each member
79 obeys the laws of commerce, he will succeed. It is only when
80 man expands these laws by over-speculation, and by wild-cat
81 schemes, inflated values, or lack of cooperative agency, that
82 he brings upon himself failures and causes bankruptcies and
83 loss. All our problems of life are due in some measure to our
84 obedience to the Law of Thought and its Creator, God. Our
85 difficulties have been in knowing what to obey and what not to
86 obey.

87 We see in Nature the answer. She has no troubles she
88 cannot overcome. She has no problems she cannot solve. She
89 has no burdens she cannot bear; no tasks she cannot perform.
90 Why? All her operations are governed by the mighty Law of
91 Harmony and Order which constantly removes every discord,
92 which heals all diseases, which rights every wrong, which
93 supplies every need. If, in the winter, a young sprout attempts
94 to break through the soil before season, Mother Nature destroys
95 that sprout, rills it off or freezes it out. Yet, at the same time, the
96 very snow and ice that freeze the little unruly sprout, serve as a

97 blanket of warmth and protection to the other seedlings
98 complying with her laws. When man wishes to use Nature in
99 his work, such as farming or gardening, he must know how to
100 comply with Nature's law. In turn, as he obeys her laws, he
101 derives the best results, and in the end he will enjoy the greatest
102 harvest. He who obeys the laws of Nature and acts as her
103 obedient servant, later becomes the master and reaps a full
104 harvest.

105 Every student who obeys the Law and is a true servant of
106 Good will become a greater soul and will reap the power to
107 control his every condition and enjoy blessings galore. This is
108 what the Master tried to tell us when he said, "He that is greatest
109 among you shall be your servant; whosoever shall exalt himself
110 shall be humbled; whosoever shall humble himself shall be
111 exalted." Yet this does not picture for us a weakling, one who
112 gives way to the stronger or is easily brushed aside by the more
113 aggressive, for Paul says, "When I am weak, I am strong,"
114 meaning, of course, that when he is weak to obey the Law of
115 Good, he is strong and spirited.

116 Our mistakes are largely due to the fact that we have obeyed
117 more readily the laws of earth than the Laws of Spirit. We have
118 subjected our ideas to the outward appearances of things rather
119 than to the inner truths as the Law teaches them. Peter and the
120 apostles said to those who gathered about them in the market
121 place, "We must obey God rather than man." We must obey
122 the Law of Good rather than the law of man. They knew that an
123 individual is only as he thinks he is, and if he obeys the
124 promptings of the Spirit or the urge of his senses, his results
125 will be accordingly. Paul says, "Know ye not to whom ye yield
126 yourselves servants to obey, his servants ye are to whom ye
127 obey; whether of sin unto death or obedience unto
128 righteousness."

129 If we are to obey the Spirit within us rather than the conditions
130 about us, then the Law requires us to first think things into
131 existence from the within before we shall see them on the

132 without. Most of our experiences are the outgrowth of our own
133 created activities. These created activities are first to be bound
134 in thought that we think in our minds. The law reads, "As ye
135 sow, so shall ye reap," which is mathematically accurate and
136 true. If you plant a turnip seed, Nature does not produce
137 potatoes. If you plant a corn seed, Nature does not make a
138 mistake and bring forth a giant oak tree. On the same reasoning,
139 if you plant thoughts of worry, the law you obey will give you
140 something to worry about. It will produce more and more
141 circumstances to increase your worries. If you think of disease
142 and lack, you will receive exactly what you are expecting.
143 Whatever law you obey will in turn serve you. The most
144 important thing then is to know what to obey.

145 You laugh at the troubles of little ones because you view
146 them from their true value. To the child his tiny task seems real
147 and all important, and not until he outgrows his childish ways
148 can he look back with amusement and not feel regret. Not until
149 we can rise superior to our problems and our troubles can we
150 ever hope to cease to have further troubles. A mother put her
151 little boy to bed one night, but later she found him restless,
152 unable to sleep. He called down and asked that the light be left
153 lighted for him. The mother knew something was wrong so she
154 went up to his room and gained his confidence by talking with
155 him. She learned that during the day other children had
156 threatened to send the "boogie man" after him because he would
157 not give over his toy to them. The mother then explained that
158 there was no "boogie man." She said that the principle of it was
159 to frighten him into submission so that he would give over his
160 toy to the other children. She told him he could go to sleep
161 because there was no real "boogie man." The child had obeyed
162 the illusion of things and was frightened, but the mother saw
163 the truth. In knowing the truth she could see through the principle
164 of fear involved, and by dispelling it from the mind of her son,
165 enable him to go peacefully to sleep.

166 The purpose of our lesson is to learn how we might properly

167 choose and serve the Law for our highest good. We either serve
168 principle or things in all that we think and do. Things are the events
169 or the results of invisible causes, whereas principle is the true
170 cause and is spirit. Principle is that which we think in our mind
171 and things are the results of those thoughts. A man who obeys
172 illusions or worships things will have burdens to carry. A man's
173 burdens are the things which he claims as his personal property.
174 Things that he feels are his very own and, therefore, he must
175 protect and serve them. Years ago a relative of mine worshiped
176 illusions and things. He strove to accumulate riches. He worked
177 so hard gaining his wealth that he lost his health. Then he turned
178 about and tried to gain his health by spending his wealth, and in
179 the end he passed away, a disappointed and disillusioned man.
180 That man, like so many others, had started out in life with the
181 wrong conception of the Law of God.

182 Strange, but man does not own an earthly thing. All that he has
183 has been loaned to him according to his understanding of the
184 law he serves. Man was born naked and he dies in that nakedness.
185 All his earthly things are stripped off of him; even his many burdens
186 become illusions again. His real task in life is to find his place
187 according to his understanding, and that understanding
188 determines the way he lives life. Analyze your burdens. They arise
189 from some ideas of possession that you think. You may have
190 dependents, others who must be supplied, and you feel you must
191 care for them, as they have no other protector or provider. But
192 when you realize the allness of God, who sees even the sparrows
193 fall, you will then change your idea of responsibility. Then your
194 mental release will permit a greater flow of good to come to you,
195 and it will come to you in many other ways than before. Thousands
196 today are held in bondage to the idea that they must be helped by
197 others, that they must have relief. Their greatest need is not your
198 help or mine so much as it is a new understanding of life itself.
199 The fear of the future has become a race belief and it affects all
200 ages. As you obey the law of fear instead of the Law of God, you
201 will have many more burdens. For only as we are able to cast our

202 burdens upon the Law shall we be free.

203 If you are obedient to the Law you will not suffer these
204 burdens to be heaped high upon you. You will live in the present,
205 do your highest duty every day, forget the past, and let the future
206 take care of itself. For to trust the Law you must know of its
207 guidance by experience and practice. To those who have not
208 learned this guidance, the experience must be acquired. God
209 does not require you to follow his leading on blind trust. Behold
210 the evidence of an invisible intelligence pervading everything,
211 even your own mind and body.

212 Disobedience to the Law is refusal to do what we know is
213 right. We all know the right, but we do not always do it because
214 it seems to interfere or delay our immediate attainment of the
215 object we see. We want quick returns, forgetting that the Law
216 moves slowly, yet it works perfectly and well. We want
217 instantaneous healing of our diseases, but we are loath to give
218 up the net of habits that caused them.

219 When we speak of a man of principle we mean a man who
220 is governed by the law of right thinking and living; a man who is
221 not easily swayed; a man who is not an opportunist; a man who
222 will not deviate from the path of what he deems to be right for
223 the sake of personal profit or popular acclaim; a man, in short,
224 whom one may trust absolutely to be true to his convictions
225 regardless of the temptations to change or modify them. No
226 one will deny that such a man inspires the utmost confidence
227 and may become a tower of strength and leadership. He is one
228 on whom others rely for leadership, whereas the man who is
229 easily persuaded to yield to pressure, even for kindly motives,
230 is not the type of individual on whom we can depend.

231 If this is true of man in the outer realm, how much more true
232 it is of man in the inner realm, the mental realm, because God
233 is Principle—not merely governed by principle. The God-
234 governed man is never in doubt as to the results to be gained
235 by following the principle, for principle is based on law and
236 obedience. So this Law can have only one result: happiness,

237 peace, and prosperity.

238 All that is required of us is to learn obedience to the Law of
239 Truth and not to obey the petty things that arise steadily as we
240 allow our visions to be disturbed and harassed. Blessed are
241 they that hear the word of God and keep it. "Obey my voice and
242 I will be your God and ye shall be my people." When we obey
243 the voice (Law), then we understand with the Master the
244 statement, "All that is mine is thine." This is the Law acting
245 through us. As we obey the Law, we humble our personal self
246 to the Divine self within us. We refuse to accept the outer
247 appearances of things as being final and true but we turn within
248 and seek that which is real and true as God, the Law, intended
249 it to be. Let us live with God in His work, not after we die, not
250 tomorrow or next year, but right here and now. God's kingdom
251 is all about us, awaiting our acknowledgment or obedience of
252 His Law. We must be able to converse and live with God, the
253 Law, in our daily life. Then we shall live with love and joy, with
254 hope and wealth and peace here and everywhere. It is ours for
255 the decision.

256 *"If they obey and serve Him,*
257 *they shall spend their days in prosperity*
258 *and their years in pleasure."*
259 Job 36:11

Resolve

Build on resolve, and not upon regret,
The structure of the future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope,
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf and smile, oh smile to see
The fair white pages that remain for thee.

Prate not thy repentance. But believe
That spark divine dwells in thee: let it grow.
That which the upreaching spirit can achieve
The grand and all-creative forces know;
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul.

Ella Wheeler Wilcox

Notes

12

Law of Success

"He can who thinks he can."

1 **G**OD intended every individual to succeed. It is God's
2 purpose that man should become great. It is God's will
3 that man should not only use, but enjoy every good in
4 the universe. The Law of God denies man nothing.

5 Man is born to be rich. The powers inherent in him are
6 inexhaustible. Each normal person is endowed with a complete
7 set of faculties which, if properly developed and scientifically
8 applied, will ensure success, ever-growing success.

9 Man is made for progress. Every man contains within himself
10 the capacity for endless development. Advancement into all things
11 is the Law's great purpose. By learning to work with the Law in
12 promoting that aim, man may build himself into greater and greater
13 success.

14 All the processes of Nature are successful. Nature knows no
15 failures. She never plans anything but success. She aims at results
16 in every form and manner. To succeed in the best and fullest sense
17 of the term we must, with Nature as our model, copy her methods.
18 In her principles and laws we shall discover all the secrets of
19 success.

20 Infinite resources are at man's disposal. There are no limits
21 to his possibilities. He focuses and individualizes the elements,
22 forces, and principles of the whole world. He can develop a
23 wonderful intelligence; thus, all life's questions may be answered,
24 all Nature's secrets discovered, and all human problems solved.
25 Nothing is impossible.

26 Higher faculties, remarkable talents, superior insight, and
27 greater power are dormant in all, and by special psychological
28 methods, these exceptional elements can be developed to an

29 extraordinary degree for actual and practical use. Every mind can
30 develop greatness. It is simply a matter of KNOWING HOW. True
31 self-help, self-discovery, self-knowledge, and the proper
32 instruction in applying one's faculties and using one's forces will
33 advance any person. Practice will ensure efficiency; use will bring
34 forth results. Success, therefore, is within the reach of every
35 aspiring man.

36 Do you wish to succeed? You can. You possess all the
37 essentials within yourself; all you need is to gain a right
38 understanding of the principles and laws upon which success is
39 based, and then to apply the right methods of operating these
40 causes until success is earned.

41 The law of success is as definite as the laws of any science.
42 The exact use of this law will produce results every time. It is results
43 that count; and as results may be multiplied indefinitely by a
44 persistent application of this law, there is no ending to the success
45 you can enjoy. Great things are no less possible than small things,
46 and it is the great things that will follow whoever uses the law with
47 faith and understanding. Whatever your present state or condition
48 may be, there is a better and a larger future in store for you, but
49 you must prepare yourself for it. You cannot rise into the better
50 and greater things unless you DO SOMETHING about it. Study,
51 planning, and effort are all necessary. The young and the old alike
52 are entitled to advance. To be true to yourself and to the Law
53 which governs you, you simply must advance, for advancement is
54 success. It is the Law's intention that you shall move forward. You
55 can stand still, and you can go backward, thus retarding your
56 normal progress for a while, perhaps as long as a life time, but in
57 the end you will be compelled to move forward, especially in the
58 direction of soul's growth.

59 Nature brooks no interferences with her purposes. This is often
60 the reason why "prods and pricks" of adversity come when you
61 fail to move forward. There is a new element abroad, the spirit of
62 progress, and we must all keep pace with the times.

63 You can achieve your ambition. Aim high and build well. What

64 you imagine to yourself as success can be reached. The Law
65 never blunders; what she idealizes, she has the power to actualize;
66 what she images in your mind, she has the power to produce
67 materially. She ever seeks to build you up in your power and in
68 success; that is her plan for you. The faculties possessed by all
69 great and successful men are the same human faculties you
70 possess. They gained some understanding of the right kind, and
71 then they applied their faculties in the best way they knew for
72 advancement, and so earned success. Some will ask, "But in what
73 does true success consist?" Almost every other person will hold
74 a different view as to what constitutes real success. To avoid
75 confusion of ideas, let us define our meaning of the term. Most
76 people consider success as being a high state of worldly
77 prosperity; others, as the realization of personal hopes, or
78 fulfillment of heart's desires; still others, as the achievement of
79 their ambitions or the performance of great deeds. Real success,
80 however, is something more than this. We do not define it in terms
81 of money, position, fame or wealth, although it may include all
82 these. True, genuine success of the largest kind lies in the results
83 obtained, harvest reaped and distributed, so that our fellow beings
84 at large are benefited and the world enriched. Yet for the purpose
85 of our lesson, the term success will be interpreted in a more
86 individual sense as meaning personal advancement and
87 increase, and the favorable termination of anything attempted.

88 Man is so constructed that he may utilize the elements of his
89 life to build himself up into an ever-increasing power, betterment
90 and success. He is also subtly related to everything outside of
91 himself that this purpose may be fulfilled. Such fulfillment, however,
92 will depend on the actual use he makes of his mind, and whether
93 he chooses to serve in ignorance or to govern with knowledge
94 the forces in his life.

95 Success is bringing one's self and one's actions to a standard
96 higher than the ordinary human standard. Most all the failures and
97 defeats in life are due to mental blindness. When the heart is
98 right the head thinks right. All our acts are judged by our inner

99 motives, not by the outer accomplishments. "Out of the heart are
100 the issues of life." Moral cowardice, indecision at critical moments,
101 a desire to have one's own way, inability to cooperate, have
102 shattered the hopes of millions. They have wrecked their
103 prospects of success. To eliminate these mental handicaps is
104 the first move for all who wish to aim high.

105 Success depends upon adopting a true course, upholding
106 what is just and right in thought and action. Adherence to a
107 principle is most essential. Success is not a creature of
108 circumstance, nor a game of chance, nor luck, for not until the
109 Golden Rule is the basis of commercial activity can we be in
110 harmony with the principle. Religion and business are not two
111 separate sciences; they are both as one. Lord Leverhulme said,
112 "It is frequently stated that modern business cannot be conducted
113 on the line of the Sermon on the Mount. I can only say that a
114 business conducted on any other basis will never be permanently
115 successful." Business is an expression of man's highest aim,
116 man's religion.

117 The fact that a man is honest and truthful and industrious does
118 not ensure his success. More may be necessary than this, for if a
119 man is timid, backward, or fearful, fear will act as a brake to retard
120 his progress. If a man is an efficient engineer, yet has an inferiority
121 complex, that complex will make him mediocre and he will not be
122 able to extend himself according to his skillful training. Fear is
123 largely the cause of failures; it cannot be eliminated either by drugs
124 or by the surgeon's knife. The only remedy known for fear is
125 understanding. When one understands that the universe is filled
126 with the presence of God, there is nothing to fear.

127 Most of us could meet our obligations if it were not for fear of
128 some kind that tells us differently. We hypnotize ourselves into a
129 belief which incapacitates our power. Fear clouds our vision, it
130 benumbs our faculties, it paralyzes our mental forces which must
131 be free and active if we are to avert calamity. When man's mind
132 is confused by fear, he is in no condition to accept an opportunity.
133 "God does not give us the spirit of fear, but of courage and a

134 sound mind.”

135 Man’s religion does not make for him a success. If a man
136 wears glasses to improve his vision, for the same reason man
137 gets more out of life with a religion that serves to enlarge his vision.
138 A true religion serves to expand or to enlarge man’s vision,
139 whereas the practical irreligious man is cramped by his narrow
140 and limited view. If we think supply depends upon people or
141 material conditions and then are worried when people fail us,
142 conditions go from bad to worse. The only safeguard is to feel
143 and know that God (the Law) is our supply, and to affirm it
144 constantly. If we desire success, we must think success, we must
145 talk and act success, and we can do this more easily if we know
146 that God, the Law, is on our side. “No good thing will God, the law,
147 withhold from them that walk uprightly.” The religious-minded man
148 realizes that He that is for us is greater than that which is against
149 us.

150 It is said that half our failures are a result of our pulling up on
151 our horses and checking them as they are about to leap the barrier.
152 Expert riders let the horse have his head and this ensures a safe
153 jump. Half our failures then are that we pull in at the moment when
154 we should let all our forces out to have full vent as we make a
155 leap. We jerk ourselves back into failure just when we could be
156 riding on to victory.

157 Two boys dove into the river one day, challenging one another
158 to swim across, a distance of about two miles. They swam on
159 with a strong and steady stroke and the lead swimmer, not looking
160 back, continued swimming on toward the other shore. When he
161 walked out on the bank of the river and had completed his swim,
162 he looked back to note that his friend was nowhere near. He
163 looked more carefully and, behold, there he stood back on the
164 other shore from where they had started. When he met his friend
165 he said to him, “How was it that you did not follow me across the
166 stream and reach the other shore?” The boy who turned back
167 said: “Oh, after I got about half way out I looked back and saw
168 how far I had come and I was afraid I couldn’t make it, so I turned

169 back.” “But,” said the boy who swam across the stream, “why didn’t
170 you think to look forward as I did, for I saw only the shore coming
171 closer and closer to me with each stroke. Why didn’t you think it
172 was just as hard to turn back to safety as it was to continue
173 swimming to your goal?”

174 When Moses led the Children of Israel out of Egypt to the
175 Promised Land, they met with what seemed to be an impossible
176 barrier, the Red Sea. Some wanted to turn back; many murmured
177 and complained because they had ventured so far from Egypt.
178 Moses cried out: “God, what shall I do?” and word came back to
179 him, “Why criest thou unto me? Speak to thy children that they go
180 forward.” Moses spoke to his people, and as they marched into
181 the sea the waters parted and they crossed over on dry land.
182 Moses burned his bridges behind him as he went, then there could
183 be no retreat.

184 Success is a matter of advancement by grade. No man can
185 become a success except by training. An athlete will train for
186 weeks and months to fit himself for a contest that may last for only
187 a few minutes. The real secret consists in moving FORWARD,
188 and that peculiar mental attitude which promotes this constant
189 progress is the ruling factor in the art of success. No person can
190 succeed who is not imbued with the desire to advance. In fact the
191 first step is to become thoroughly saturated with the “spirit of
192 progress” so one feels stimulated with a persistent desire to work
193 for better and greater things. The desire to advance implies the
194 power to advance. That is the Law as absolute in its actions as
195 any law of science. The fact that you desire to succeed is evidence
196 that you have the power to succeed; otherwise you would not have
197 been urged to aspire successward. You cannot aspire to succeed
198 unless you have the power to succeed. Desire creates the power;
199 power inspires the mind of the individual, and success is the result
200 of that inspiration rightly applied.

201 Investigating the lives of successful men, we find a very striking
202 fact: We find a common quality that is responsible for their
203 success, which consists of a constructive state of mind.

204 Psychologists term this constructive state of mind as a “successful
205 attitude.” Simple as it may seem, in most every case the difference
206 which decides success or failure is the ruling mental attitude. It is
207 at fault and is the cause of failure. The discovery of this remarkable
208 fact by modern psychology probes to the very root of some deep
209 practicable problems and indicates a way out of adversity and
210 failure. In short, the positive mental attitude of the man who thinks
211 he CAN in contrast with the negative attitude of another who thinks
212 he CAN’T, is practically the only difference between the one who
213 succeeds and the one who fails. The former learns the truth and
214 discovers he can do things and the idea liberates his sleeping
215 energies, stirs them into activity, thrills him with the desire to
216 advance, inspires him to get things done, so he moves into
217 success.

218 Some persons, however, live in the conviction that as they are,
219 so they must remain. They believe that God had cast them into a
220 fixed mould and that the little ability or power which they possess
221 is all they can hope or wish for in this life. Scientific research into
222 the mysteries of the human mind reveals a wonderful world of
223 power and possibility. The psychological truth is, that what is
224 possible to one mind is possible to another, and vastly more than
225 we have ever dreamed. The same human faculties and cultivated
226 powers of the great and the successful are possible in every mind.
227 The only real difference is in the degree of development, not kind.

228 Begin now to take a superior view of yourself, your life and
229 circumstances, and of things and persons in general. As you
230 mentally perceive the better and greater, you will consciously and
231 unconsciously reach out for the better and the greater. In other
232 words, your thoughts, desires, words, and mental actions will
233 gradually become filled with the “spirit of progress” and your
234 faculties will grow stronger and your powers will increase.

235 Catch the spirit of the words “I can” and you have the key to
236 the successful attitude. Know you can succeed, and proceed to
237 think, live, and act in that strong conviction. You may search
238 everywhere, anywhere, to discover the mystic secret of success,

239 only to find that in the end it is all contained in these two little
240 words, "I can."

241 Modern psychology has discovered that the person who thinks
242 he can will speedily develop the power that can. This is a
243 demonstrable law of the mind. Persistently think you can do what
244 you want to do, and it will not be long before you find yourself
245 actually doing that thing. There is no miracle about it; the law works
246 that way. The principle involved is that if the "I can" attitude is
247 adopted, the mind will proceed to direct all energies into those
248 faculties which are employed in doing that which it is desired to
249 accomplish, and steadily build them up until they become large
250 enough and strong enough actually to perform what previously
251 appeared to be impossible.

252 When Napoleon sought to conquer Italy he was faced with an
253 apparently insurmountable obstacle, the towering Alps. They were
254 considered by the people who lived around them to be absolutely
255 unscalable, but the words "I can't" were not in Napoleon's mind.
256 He, being determined to conquer, persistently said to himself, "I
257 can." His descent on the other side of the mountains so surprised
258 the people in that country that they were practically conquered
259 without opposition. The shock of his doing what was deemed
260 impossible, took away their power of opposition. Thus, his greatest
261 obstacle proved his sure means to victory. So it is with all
262 difficulties. Obstacles viewed from a higher point of view are
263 invariably stepping stones to success. John Bunyan was thrown
264 into prison, and while imprisoned there he faced a problem equal
265 to the Alps. He wanted to continue with his religious work. He
266 was not easily defeated, so on the twisted paper that was brought
267 to him as a cork in the milk jug, he wrote his immortal "Pilgrim's
268 Progress." This book alone has reached more people than he
269 could have ever preached to in a whole lifetime.

270 Obstacles serve as an opportunity to call up our latent powers.
271 They draw us out and make us strong; they lead us to the goal we
272 have in view. When you are up against it, when you desire to
273 progress, declare to yourself these words, "I can." Remember

274 those simple words contain the magic formula to all success and
275 no goal worthwhile has ever been won without the realization of
276 them.

277 One's state in life is largely determined by one's mental
278 attitude. Men radiate discouragement, gloom, and failure because
279 they accept the "I can't" attitude. Others positively emanate
280 success through a cheerful confident, energetic "I can" attitude.
281 We meet them everywhere. One gravitates to conditions of
282 adversity, ill luck, and misfortune, the other attracts the very best
283 and rises on and on to success. The negative weak one, the "I
284 can't" individual, repels us; we instinctively shun him; that is the
285 Law warning us to avoid him because he is out of tune with the
286 Divine order of things. On the other hand, the strong type of "I
287 can" individual attracts and draws us to him. He is optimistic and
288 we are glad to associate with and to do business with him.
289 Everyone has his own individual atmosphere, the same as a flower
290 has its aroma. So let us seek to build up a strong positive "I can"
291 attitude which will lead us to success.

292 In all circumstances you are greater than the things or the
293 conditions; if not actually, you are potentially. Whatever you aim
294 at, be certain of winning; aim high, aim well, and your mistakes
295 will come few and far between. Keep the "I can" attitude; affirm it
296 constantly. You will succeed; you are bound to win. John D.
297 Rockefeller states, "The man who starts out with the idea of getting
298 rich won't succeed. He must have a larger ambition. There is no
299 mystery to business success. If he does each day's task
300 successfully, stays faithfully within natural operations of
301 commercial law, and keeps his head clear, he will come out all
302 right."

303 The next step is to encompass your life or to state your ideal
304 or your objective. Make a mental picture and hold in mind that
305 which you are aspiring to achieve. Begin with a persistent effort
306 to work towards the final goal. Life, after all, is just like a series of
307 many steps; each step may provide you with new problems, but
308 as you meet each new problem, keep your eye ever fixed upon

309 the top—your objective, your aim, your goal. No matter how crude
310 or how poor your first efforts may be, they are but the beginning.
311 You may not compare yourself with another; everyone has had to
312 commence at some time at the very bottom. In the meantime,
313 know that you cannot fail until you give up. You never can fail if you
314 never give up. Keep on trying; each effort produces some result.
315 Success, after all, is only the collection of many good results.

316 “Never leave till tomorrow that which you can do today,” said
317 Benjamin Franklin. The worst enemy you will encounter on life’s
318 highway is within your own self. Its name is PROCRASTINATION.
319 Procrastination kills ambition. It gets one into the habit of
320 indecision, which causes failure. Practice making your decisions
321 clearly and promptly; take care of the little questions that come to
322 you and they will automatically take care of any other big questions,
323 should they arise. One who cannot decide for himself clearly
324 subordinates his judgment; he becomes receptive to the racial
325 thought around him and then he becomes one of the masses and
326 can attract only what the masses supply.

327 What do you do with your spare time? How do you spend it?
328 Where do you spend it? Do you give it any value? In these days
329 much profit and sometimes the whole success depends upon the
330 using of the odds and ends, the so-called “by-products.” By-
331 products are something apart from the main article manufactured,
332 and yet they have a value of their very own. All types of big business
333 have their by-products, odds and ends, that pay them well. The
334 Armour Meat Packing Company uses all their by-products to
335 advantage. From the pig-tails to the hair, there are endless by-
336 products. The pig-tails are dried and sold as a delicacy; the hair
337 is made into brushes and strong rope. Now if Armour neglected
338 to use the by-products, there would be a great difference in the
339 amount of dividends they pay their stockholders.

340 The point for us is this: we may not be manufacturers like the
341 Armour Meat Packing Company. We are dealers in time. Our
342 success depends upon the use of our time and its many by-
343 products which we call “odd moments.” What about those odd

344 moments? The real success of some started in the odd moments.
345 What one does with his spare time, not only is clear profit, but it
346 increases his mental activities. Every minute you save by making
347 it useful and profitable, adds to your life and the possibility of a
348 successful one. Every minute lost is a neglected by-product. Once
349 it is gone it can never be returned.

350 Think of the quarter-hour before breakfast, the half-hour after,
351 and twenty minutes on the trolley, the time wasted awaiting
352 appointments during the day, and the scores of chances each
353 day when you might read, or figure, or concentrate, or work for
354 your goal. Use all your time constructively. It is only the aimless,
355 worthless, unsuccessful ones who speak of killing time. The one
356 who is killing time is destroying his opportunities, while the man
357 who is succeeding is making his time live and making it useful. I
358 always like to hear a person say that there isn't enough time in
359 the day for him. That person is getting the most out of his life,
360 and, I venture to say, he is succeeding.

361 Success, then, summarized, is the way we learn to use two
362 valuable things—our time and thought. Knowledge alone is not
363 success; it is the way we use that knowledge. It is important always
364 to remember that back of all our toil and struggle, under the dust
365 and smoke of things, there are the arms of the Father guiding,
366 guarding and supporting us. Whatever you lack, He has; whatever
367 you need, He can supply; whatever obstacle you encounter, God,
368 within you and about you, can overcome it. "So near to man," wrote
369 Emerson, "when duty whispers low, 'thou must' the youth replies,
370 'I can.'"

You Can

If you think you are beaten, you are,
If you think you dare not, you don't,
If you'd like to win, but think you can't,
It's almost a cinch you won't.

If you think you'll lose, you're lost,
For out in the world we find,
Success begins with a fellow's will
It's all in the state of mind.

If you think you're outclassed, you are,
You've got to think high to rise.
You've got to be sure of yourself before
You can ever win a prize.

Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the man WHO THINKS HE CAN!

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