

# THE METAPHYSICAL LAWS OF PROSPERITY

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In Five Lessons.

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### LESSON ONE

#### WHAT IS PROSPERITY?

Col. L. P. Ayres says "You are prosperous when you are working for enough to live on decently and have a little more." (Collier's August 30, 1930).

That seems to me a rather limited idea of prosperity. Prosperity means progress. It is not prosperity to be making enough or even more than enough. You are truly prosperous when you are gaining in your earnings. You might be rich, have more than enough to last you all your life, enough to spend lavishly, as long as you live, and yet that would hardly be prosperity. You are financially prosperous when your earnings are increasing, and when you can live progressively better.

These definitions define economic prosperity. There are as many kinds of prosperity as there are phases of living. Prosperity in anything is important because it is prosperity in living. The most fundamental prosperity is that which gives an increase of living in most fundamental ways. Economic prosperity is a product of more fundamental and important forms of prosperity. To have the most stable and lasting economic prosperity it must be based upon spiritual, moral, mental, and social prosperity.

Economic prosperity, whether of a man or a community, is stable only when it has a solid foundation on sound ideals, and good char-



acter, and good living. In Roger W. Babson's book on "Fundamentals of Prosperity" he insists that these are integrity, vision and faith, industry, cooperation, and religion. He says (page 46) "Statistics show that the greatest undeveloped resources in America are not our mines or our forests or our streams, but rather the human souls of the men and women who work for us." (More important still are our own souls). In another place he makes the statement that "The foundation of progress is spiritual, not material." Again he says, "Prosperity is the result of righteousness rather than of material things."

The modern business man finds such statements as Babson's less surprising than the average man would find them. Business men have found that character is more important than capital and securities. Henry Ford is not alone in his scrutiny of the habits of his employees. Two successful business men have told me that they will not employ a man or woman who smokes cigarettes and at least one of these will not do business with any man who drinks alcoholic liquors if he knows it. One of these men is a printer and he says that smoking slows the output and dulls the sensibilities of a workman. He does not consider his machinery safe when cigarette smokers and hooch drinkers are in charge of it.

I have heard financiers say that they pay more attention to character than to the kinds of security men can offer when they come for loans. They say that good character is one of the most bankable of possessions. The good character which inspires confidence among bankers and business men is not merely unflinching honesty and



high moral ideals. These are important but they are not enough. They must be made fruitful by habits of industry.

Industry is more than the capacity for, and the habit of, hard work. One may have to be a very hard worker because he is lacking in industry. He may work hard, he may have to work hard because he is mentally lazy and so lacking in progressiveness that he continues laboring on some tread-mill of existence when he could easily go on to better things. Industry is productive work. It is mental as well as physical and it is always forward-looking. Industry works for a goal.

Smith and Jones graduated from the same school and went to work on the same day for the same railroad at the same job with the same pay. After ten years Smith was Division Superintendent while Jones was still working at the same job they both started with. One day Jones asked Smith to explain this puzzling difference in their progress.

"We had the same education, we started with the same job and now you're Division Superintendent with a big salary and I'm still working for \$50.00 a month. I know it isn't the difference in our willingness to work, for I've always worked as hard as you have. What makes the difference?

"I think you pointed out the difference," Smith replied, "when you said you were still working for \$50.00 a month. While you've been working for \$50.00 a month I've been working for the railroad."

Jones was on the tread-mill of routine hard work; Smith was on the road to a goal of genuine service and increasing ability to



serve. Hard work is not enough. One must work for an objective and he must put more than mere mechanical and technical skill into his work.

Prosperity is not the possession of riches nor even of a good income. I know a woman who is very rich but she is far from prosperous. She inherited great wealth in the form of houses and land. She has allowed her houses to stand unpainted, unrepaired, and for the most part untenanted. Her farms have been rented to men whose sole interest has been in getting as much out of them as possible. The land has been cropped and not fertilized. It has deteriorated until it is at a minimum of productiveness. She is rich but she is losing her money because of a consciousness of poverty which will not allow her to invest money in the proper upkeep of her properties. Although her fortune is so great that it will outlast her life she is not prosperous.

Many persons are similarly situated in regard to spiritual and intellectual affairs. They achieve some peak of spiritual-intellectual attainment and then stop with that. Because they graduate from College they call themselves educated, intellectually rich. They make no further effort to increase their learning. They feel that having achieved college degrees there is nothing more for them to strive for. They do not realize that they cannot stand still in intellectual affairs. Making no effort to progress, they gradually retrogress and while they may have learning enough to last them through life and make them permanently rich in learning, they still could not be considered progressive and prosperous.

This is also true of spiritual matters. One may achieve to a high degree of spiritual realization in some great striving for vision and understanding and then, because of the realization that he has achieved to a considerable degree of spiritual excellence, he may stop there, accept a label appropriate to his station and rest on his achievements.

Such a man may be considered spiritually rich and this wealth of spiritual realization may carry him through life with a capacity for deep satisfactions to the end of the road but unless he continues to scale new heights of endeavor and to achieve to new levels of spiritual realization he could not be considered spiritually prosperous.

Prosperity is increasing efficiency in living and the prosperity most worth while is that which gives an increase in every phase of living. One is most truly and worthily prosperous who is gaining, spiritually, intellectually, and economically. All prosperity rests upon the intangible foundations of life and the fundamental laws of prosperity are metaphysical.



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### LESSON TWO

#### THE SOURCE OF PROSPERITY

It is of the utmost importance that you should look to an adequate source for your prosperity.

In times of drouth it would appear that all men have been looking to the rains as the source of their prosperity.

In times of cold it would appear that all men have been depending upon heat to supply their needs.

In times of flood one would imagine if he attends to the complaints of men, that sun and dry weather alone have supported their needs and have been the sources of their prosperity in the past.

When financial panic comes one would think to hear men talk, that money and money alone, has been their source of supply, the source of their prosperity.

Jesus told men very clearly how to find prosperity. He no doubt had to meet and deal with the same conditions in spiritual, mental, and economic affairs that we meet everywhere in the world today. He told men to quit looking outside for their prosperity but to seek first the kingdom of God and his righteousness within themselves and all other things that they might desire would then become available to them.

Those who prosper in good seasons and in spite of bad seasons, in good times and in spite of hard times, are those who have learned



to employ and to depend upon the resources of their own natures. They do not depend upon men, conditions, and things. They depend upon themselves and even when men are against them and conditions are unfavorable, they prosper in their affairs because they prosper in themselves.

Hard times, drouths and floods, excessive heat and inclement cold, enemies and insect pests, even wars have led to prosperity by forcing men to develop their own latent resources. In easy times when all men prosper without much effort, they grow lazy and indifferent. They grow careless and spendthrift of energy, time, money, and even of their spiritual resources. Even though environmental conditions could continue favorable, depression and calamity would be bound to follow long-continued general prosperity until men change their ways of living.

Environmental conditions never do continue favorable for any great length of time and when unfavorable conditions come to bear upon men who have grown soft with easy living, trouble follows. Hard living toughens their fibre again and prepares them to wrest from these same hard conditions of life the prosperity of which easy living robbed them. So long as men refuse to govern their lives by sane, wholesome ideals of living, hard conditions of living will continue to be one of the chief agencies for the promotion of prosperity.

Two good illustrations of the effects of unfavorable conditions upon prosperity when met with the right spirits, are found in the results of the boll weevil on cotton and the Sereh disease on the sugar cane. The two chief products of the Old South were threatened



with extinction by these natural enemies. But the boll weevil brought about crop diversification which has made the South less dependent upon seasonal conditions and more nearly self-supporting, and the effort to find resistant varieties of sugar cane has resulted in the development of new hardier varieties which have restored the normal yield in spite of disease and have greatly increased the areas in which sugar cane can be grown. Both curses proved to be blessings when they were met by the development of the powers of men.

We cannot improve upon Jesus' teaching that the Kingdom of God--the creative, productive power of life--is within.

Our prosperity does not depend upon ownership of raw materials but upon our handling of raw materials. The amounts of raw materials are diminishing but our prosperity is increasing. Much that used to be of no value has been made very valuable by the ingenuity and skill of man. Materials which we used to employ in only one way are now employed in many ways. Corn stalks are the source of many valuable products. Weeds of various kinds are sources of rubber, cellulose, drugs, and other important products. By depending upon our own minds and by learning to obey the laws of nature we are converting wastes into wealth, failures into prosperity. The source of our economic prosperity is within the nature of man.

The difference between the abilities of men depend much more upon the uses they severally have made of their endowments than upon differences in their native endowments.

Some depend upon external circumstances and conditions to de-



velop their powers, while others depend upon themselves and in spite of unfavorable conditions make much of their powers. It is held by some observers that physical handicaps are favorable to the development of genius when these handicaps are met with a courageous effort to overcome them. Most great speakers seem to have had some difficulty of speech or disposition, in the beginning. Demosthenes was tongue-tied and had a weak voice, Daniel Webster had a bad lisp. Many great speakers have had to combat severe timidity when they began.

When a handicap is met with determined effort to overcome it an individual overdevelops the compensating power and with the ability thus acquired he is able to do greater things than would have been possible for him if he had been able to "get by" with little effort.

No native endowment can take the place of industry in the building up of a worth while success in life. We have often seen that a boy who was rather dull in school became a leader in later life and sometimes the employer of the boys who were so bright that they could make good grades without having to learn to work. Edison is a shining example of a "dull boy" who made good by hard work. Even though one may have natural genius it still takes hard work and the ability to stick to a job to make good in real life.

If one can have great natural ability and also learn to work hard while he is forming his character he will then be all the more certain to prosper, but if he is to have only one or the other, either genius or industry, let him have industry and he can still become a genius.



Since we are to look for the source of our prosperity within, it is necessary that we give some thought to what we mean by "within." If we mean only that personal self, compounded of the memories of our past experiences, then we cannot expect to find more in the future than the past has given. We can hardly hope for prosperity; the most we can expect is the continuance of such good fortunes as we have been enjoying in the past.

We must seek within ourselves that superlative of potential possibility which Jesus called the Kingdom of God. We must learn to realize the identity of the divine nature of man with the human aspect of the creative power of God. We must learn to appreciate the Father Indwelling. We must realize and be able to act in a practical way from our infinite selves.

The Kingdom of God within is the source of our prosperity. Some one, Emerson, I think, said that we are the inlet of all power. I wish to add that we are outlets for all the power that our consciousness of ourselves measures out to us.

When we think of ourselves as weaklings, beggars at the back doors of life, we live on beggar's fare. But when we learn to think of ourselves as children of God, inheriting and expressing the nature of God, with power to achieve our dreams, we live on the riches of the Infinite supply of God.

Drill yourself to realize that your supply is from God, not from men. Men may be the agencies through which your supply is delivered to you, but the source is God and the point of contact is within yourself. The Kingdom of God, the source of your prosperity, is within you. It is in your hopes, your yearnings, your power to think, your power to express your thoughts.

You are a child of God and the Father lives in, and expresses his will through, you. Your hopes are divine promises of the things you hope for. Your dreams are the picturings of the things you are to receive when you allow your dreams to come true.

When you learn to believe in your dreams and work for them with unwavering faith, you will find them pillars of fire by night and pillars of cloud by day to lead you into the Promised Land of your heart's desires.



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### LESSON THREE

#### THINKING FOR PROSPERITY

"Man can achieve what man can conceive."

All thoughts are creative. Thoughts are expressions of the power of life which creates in the abstract, builds in the concrete, and adapts in the relative. (A thought is merely one pulse of action of that power which creates alike in the infinite and the infinitesimal. The power that creates universes and atoms also expresses alike in universal laws and the most trivial thoughts.) All thoughts are creative.

Thoughts create what they picture, the picturing being the first expression of their creative power. The same power that pictures a possibility makes it an actuality. The extent of the picturing power is the measure of the demonstrating power when coupled with the deep interest and enthusiasm which leads to purposeful, consecrated, industry.

The creative energy of a thought may be measured by the interest felt in it. Interest comes from feeling, which in turn comes from the bodily effect of the energy of the thought. When the feeling is pleasant it indicates that the bodily effect is in harmony with the normal organic processes. When the feeling is unpleasant it indicates that the bodily effect is obstructive of the normal organic processes.



The intensity of the feeling indicates only the volume of the bodily effect, not its desirability or undesirability.

Experiences which are marked by strong feeling of any kind are very interesting and also very powerful in their effects upon our lives. When these are good feelings we may be sure that we are creating good with great power. When feelings are unpleasant we may be equally sure that we are creating evil conditions with great power.

It is of the utmost importance for us to realize that we create WHILE we think. Not only are our thoughts the seeds of future harvests, but they are harvests as well. We reap while we sow and then continue to reap from every sowing. There is no escaping the effects of our thinking. We have the effects in the very thinking. Our thoughts either promote or interfere with the normal organic processes. They also either promote or interfere with the normal mental processes. And they have already done both of these things to us by the time we are conscious of them.

When you have a purpose which you wish to bring into demonstration in your life, be sure that you embody that purpose in appropriate thoughts, that you organize it in powerful habits, and that you nurture it with associated ideas which will support it. The purpose that does not thus find expression in your thoughts will be of no value to you.

The most important law of mental expression is this: "You express the thoughts you think."

The most important rule applies that law: "Think the thoughts



you wish to express."

It is obvious that the thinking which will promote prosperity is that which pictures those actions, adjustments, and relations which, by being in harmony with the laws of the realms of action which can prosper us, lead to increasing fulfillment of our life desires. Purposes which do not lead to right thinking are of no value. Purposes which become embodied in thoughts which are contrary to the laws of the realms of action are of no value. Purposes which become embodied in thoughts which agree with the laws of action and such pleasant interest that they lead to continued action are the thoughts which prosper us.

To make your thinking effective for prosperity make all the aspects of your life agree with it. The creative power of your thoughts is the power of life expressing the purpose that is the very source of your life. Your thinking will be most productive of prosperity when it most truly and fully interprets life in a vividly satisfactory manner.

You must feel that you are entitled to success and prosperity. You must believe in the available abundance of the Infinite. You must feel that your thinking can bring that abundance into actual possession in your life. And everything in your life must agree with this central thought.

When you start out to accomplish some purpose success in which means prosperity, you must seek out every reason for feeling that you can accomplish your purpose. You must build up interest in it in every way possible by thinking about and picturing all the good



it can bring you. You must make all your life activities harmonious with the course of action you will have to follow to prosper in this undertaking.

No matter what you are doing as a member of society you will be dealing directly or indirectly with other people. Your attitudes toward, and relations with, them will have a great deal to do with the results of your thinking and acting in your great undertakings. Your thinking about men will affect your thinking about yourself and about your work. You cannot expect to make your thinking about your work most fruitful of good results when you hate and withhold yourself from other men. To be most successful in your thinking for prosperity you must be loving in your thinking about yourself and other men.

When you hate you withhold your energies from expression in the direction of the thing you hate. When you love you express and give out your energies in the direction of the thing you love. No matter what you hate you are still holding in your energies and so developing the habit of holding in. When you love, no matter what you love, you are giving out and expressing your energies and so you are developing the habit of expressing and giving out your energies.

When you form habits of loving you form habits of expression which promote your thinking for prosperity in any field of expression. Thinking for prosperity, therefore, is loving thinking. Learn to live in that abundance which we call love and you will be able to live abundantly, love your great undertakings, you will be able



to prosper in the big undertakings of your life.

It is very important that you learn to think of the things that can prosper you in such ways and with such associated ideas that the thoughts of them are pleasant. You easily repeat pleasant experiences. Pleasant experiences make deep impressions on your mind and you have a tendency to repeat them as long as they continue to be pleasant. Their pleasure proves that the bodily effects of the experiences are beneficial, that is, that they are in harmony with the normal organic processes. Therefore, make your thinking as pleasant as possible.

Thinking for prosperity is also forward-looking thinking. Prosperity is progressive living, increasing success. Progress and increase are in the future, not in the past, nor even too much in the present. You may be able to maintain your present state in the present and you may find either pleasure or displeasure by comparing it with the past, but you can better it in the future alone. Therefore, you must look forward and work hopefully for the coming good to make progress and have prosperity.

All thinking is creative, therefore affirmative. (There is no such thing as denial in real thinking.) Even though the thought has the form of denial it is still an affirmation. It is creative of the thing it pictures, even though that picture has the form of destruction. Thinking is never truly destructive. It may be obstructive and it may interfere but it is still creative and affirmative. Don't worry about things you dislike. Put your whole time and energy into the thinking which sees and works for the thing you desire. Feel that you can have it and that you are divinely entitled to it. Learn to feel that you are certain to get it.

Let me give you an affirmation by which to direct your thinking for prosperity:- I am a child of the Infinite Father and the Father's will that I should have all good things brings my own to me.



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### LESSON FOUR

#### ACTING FOR PROSPERITY

You might know that prosperity is progress in spiritual, mental, and economic affairs; you might fully realize that the source of your prosperity is the Infinite Within; you might know and obey all the laws of thinking for prosperity, and yet you would as certainly fail to prosper knowing all these things as though you had known none of them if this knowledge did not lead you to act in the way that leads to prosperity. It is not what we know and what we think, but what we do that counts on pay day.

Right thinking is only a right beginning. And it is not even a right beginning if it does not lead to right acting. No thought is a good thought that does not lead to a good action. A good action is one that gets a good result; one that works. Thinking and acting are right when they deliver the goods.

You might think these are not intended to be practical lessons because they deal with the metaphysical laws of prosperity. That word "metaphysical" might lead you to think that I am talking up in the air. If that is your thought you are far wrong. I deal with the most practical thing in the world when I deal with the metaphysical laws of prosperity. I deal with the ultimate sources of power and authority, the things that make all other things work. I take the guess-work out of prosperity seeking. I give you control of



the process and if you do not make the applications of these laws prosper you are not applying them right. Your only proof that you understand and that you are applying these laws correctly is that they get the results you seek.

Living is practical in every phase, metaphysical, mental, economic, social; in all phases and from every angle of approach, living is very practical indeed.

Mind and thinking are notable examples of the practical nature of living. Mind is not for the purpose of knowing, thinking, and feeling; mind and thinking are for the purpose of directing action along fruitful lines.

You do not have mind in order that you may think; you have mind in order that you may act in the ways that get the best results. You do not think in order that you may know or be entertained by your thoughts; you think in order that you may do the best.

Prosperity is natural to all living things. Progress is fundamental in all nature. No form of life stands still. Progressive change is the universal order. The normal child grows into the normal adult. The normal adult grows from small beginnings into greater things in every life undertaking. When you get right with life as it is, right with the deeper laws of your own nature, you are bound to become prosperous, for that is your natural right.

When you get right with nature you have all your thinking and acting well organized. Organization is one of the most important and most general of the methods of Nature. Accidents are so unusual as to be interesting novelties. Most things and events are under



the control of the orderly laws of nature, products of very complex organizations.

From the very start you must organize your thinking and so organize your acting for prosperity. You must start with the unchanging desire to progress. You must prepare yourself for success and progress by learning all that you can learn about the work you are doing. You must hold yourself to the course through the early, discouraging period of apprenticeship. You must continue to seek better ways to do more than you have been doing.

In the preceding paragraph I said "you must have an unchanging desire to progress." It might seem strange that I should find that statement necessary. It is necessary. Many fail because the desire to progress has become the desire to fail. Many situations of childhood and later life can have this result. And when the desire to live abundantly becomes the desire to fail miserably the very power that normally would assure a great success will just as certainly produce a complete failure. Be sure you really wish to succeed and that you keep on wishing to succeed.

Learn the laws of the realm in which you work. When you obey a law it serves you; when you disobey a law it imprisons you. And do not try to make the laws of one realm work in other realms. Business success is possible only by obeying the laws of business. The laws of success in writing, singing, inventing, making salable things, discovering or developing sources of wealth will not work as laws of success in selling, collecting, and making money out of



these things. You may be a fine teacher, that is a good salesman of learning, and yet a poor salesman of books. Learn the laws of each realm in which you work and comply with those laws. This is the meekness which inherits the earth.

Another very important phase of that meekness might be applied in the admonition "Be willing to learn from those who know." That vanity which must have its own way whether right or wrong and which refuses to be taught even by those whose lives and achievements prove that they know will almost certainly doom the victim to failure. You can never safely count on being naturally superior to others and able on that account to escape the necessities that control their actions.

Action should wait on thought but it should not have to wait too long. To act without thinking is dangerous and wasteful. Every action should be directed by an intelligent thought and every thought should carry on as soon as possible to appropriate and effective action. It is only in this coupling of thought and action that we get the best results.

The productive emotions may become very fruitful sources of good when they lead to effective action. Desire, wish, hope, aspiration, ambition, constructive day-dreaming, idealism, inventiveness and other constructive phases of experience may be the beginnings of great achievements when they lead to well-organized activities which give them adequate expression.

These same potentially fruitful experiences may become, on the other hand, barriers in the way of progress when they do not lead



to action. Many persons get so much satisfaction from wishing, hoping, aspiring, day-dreaming, inventing, etc., that they feel no need for action. The very experiences which should drive them into the most fruitful efforts prevent them from doing anything at all.

The work that leads to prosperity is the work that serves the needs of men. You serve no man's needs by dreaming beautiful dreams, by having the fine hopes, by wishing good for them, by inventing in your mind all sorts of useful contrivances which you never make, except in your mind. No matter how wonderfully you may dream you can not expect others to exchange the fruits of their labors for your dreams. They will exchange dreams with you, but that is not what you want; neither are your dreams what they want.

You will prosper as your ability to serve your fellowman increases and becomes practically more fruitful. Your power to serve and your value to others will increase when you organize your thinking according to the laws of the realm in which you work, when you fire your thinking and acting by strong, never-changing desire, and when you put into consistent action your increasing consciousness and knowledge.



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### LESSON FIVE

#### LAWS AND RULES FOR COMMANDING PROSPERITY

The obedient alone may command.

Those who obey the laws of life by their practical application in correct rules will be served by the laws under which they live and by which they must prosper.

The following are the metaphysical laws of prosperity coupled with the rules which apply them in practical living. The understanding of these laws and their application by the consistent observance of their rules commands prosperity.

LAW. The creative power, purpose, and plan by which a creature exists are embodied in the creature as the essence of its life and as the power, purpose, and plan of its living.

RULE. Live in the consciousness that the powers, purposes, and aspirations of your life are manifestations of creative power and that potentially they are limitless, the ability to make your dreams come true.

LAW. There is only one power but it may take any form according to the conditions of its manifestation.

RULE. Direct the creative powers manifesting in your life into the best channels of expression, realizing that whatever you do of good or evil you do with the power of God.

LAW. Every thought you think expresses creative power, purpose, and



plan in varying proportions, to achieve what it pictures; that is, you express the thoughts you think.

RULE. Think the thoughts you wish to express, picture what you wish to see made real in your life, realizing that you direct with your thoughts the divine creative power.

LAW. The primary manifestation of the creative power of thought is its picture of its objective.

RULE. Form clear, definite, vivid pictures of the things you desire---Visualize.

LAW. The energy in a thought may be expressed in talking about it or it may be saved for the doing of the thing it pictures, but it can not do both. "You can't blow the whistle and turn the wheels with the same steam."

RULE. Desire, plan, visualize and develop a deep enthusiasm for your projects and do not talk about them. (When you talk about your plans you invite criticism which may discourage you and lead you to talk off all the energy of your thoughts.)

LAW. The creative power of a thought is indicated by the clarity of its visualization and the interest the thinker feels in it.

RULE. Develop interest in only such thoughts as you wish to express; be very careful that you do not allow yourself to become interested in any objectionable line of thoughts.

LAW. The thinker's attitude toward his own powers measures his ability to think powerful thoughts, measures his capacity to use the limitless powers of his divine inheritance.

RULE. Learn to think well of yourself by thinking about the good



sides of your nature, seeing yourself from the viewpoint of your divinity and the powers you have inherited from God. Meet every challenge of your powers with the Master Affirmation, I AM MAN, CHILD OF THE INFINITE FATHER, WHOSE NATURE I INHERIT AND EXPRESS. LAW. All thoughts leave permanent impressions upon the mind, the sum total of which is called the mental attitudes.

RULE. Persist in the thinking of such thoughts as you wish to have make permanent impressions upon your mind and your living. (If you are a victim of bad attitudes it is because you have been thinking bad thoughts. Remember that fact when you feel tempted to take refuge from responsibility for your lack of self-confidence in the thought that you lack self-confidence because of some condition due to heredity or your endocrine glands.)

LAW. You have no power and you can get no power which will enable you to set aside the laws of the realms and the materials in which you work.

RULE. Adapt yourself to the laws and the conditions under which you work but be sure you merely adapt yourself and your purposes. Do not make adaptation with a sense of having been defeated for thus you would lose your powers and your purpose.

LAW. All your powers come from within.

RULE. Whether you express your possibilities or adapt your expressions to the conditions of environment do so because you choose to do so and not because you must. No environmental condition can compel adaptation, no matter how desirable it may make it. If you make adaptation it is because you can and because you choose to make



adaptation. Keep this in mind and make adaptations of your expressions as a master of circumstances, not as one who is mastered by circumstances.

Life compels constant compromises and the winner is one who can adapt--compromise--without losing his purpose.

LAW. Creation is in the abstract; the direct result of creation being the dynamic potential ("The Word" of St. John.) which manifests itself according to the divine order, which is, (1) substance, (2) matter-force units, (3) organizations of increasing complexity.

RULE. Let all your creative and productive efforts follow the same order for they are merely expressions of the same creative power, purpose, and plan, and they prosper only when they follow the divine order. Let your life be guided by the creative vision (Imagination), and in the realms of manifestation, seek out and obey the laws of each realm and of the materials you employ.

LAW. In the realm of creation, time, space and their limitations have no power, but in the realm of manifestation they are of fundamental importance and successions of events are inevitable.

RULE. Take careful thought of the morrow and remember that you will reap as you sow in all temporal affairs.

LAW. All productive causes are intangible.

RULE. Look to the realm of the spirit, the realm of your own spirit, the Kingdom of God within, for your success and prosperity, not to the realm of things and circumstances. When you are master of the realm of the spirit you will be better able to take advantage of favorable circumstances and things and you will be safe from harm



by unfavorable things and circumstances.

LAW. The basis of prosperity is increasing ability to serve.

RULE. Engage joyously in the service of man realizing that the Infinite Source of life has given you your task and set your pace.

LAW. No action can rise higher than its source in thought.

RULE. Think from the basis of your divine origin and nature. Realize that you are a child of God and that you have inherited a divine nature which finds expression in all your thoughts.

LAW. The universe must be in balance in all its parts for this is the divine order.

RULE. Create in your consciousness a place for adequate return to you for the services you render to others. To serve without compensation may be pleasing to your vanity but it is displeasing to the vanity of others and creates unbalance and unrest. Be generous but allow and help others to be generous as well. Your compensations will be determined far more by your consciousness than by your actions and your demands.

LAW. Willingness and capacity to accept responsibility are the measure of ability to exercise authority.

RULE. Accept responsibility for every thought and action; surrender no least part of your natural authority over your life. You are master over your life when you know you are. No person or "force" has any power over you when you know that authority rests with you and you choose to be master of your own life. You are the ruler of your life, you are the maker of your fate."