

Work and Supply



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THE AUTHOR
GRATEFULLY DEDICATES
THIS VOLUME
TO
HIS FRIENDS AND COWORKERS
CHARLES AND MYRTLE FILLMORE

Goethe said:

"THE HIGHEST CANNOT BE SPOKEN."

Dr. L. P. Jacks commented:

"THOUGH THE HIGHEST CANNOT BE *SPOKEN*,
IT CAN ALWAYS BE *ACTED*. BY *ACTING* IT,
WE NOT ONLY GRASP IT OURSELVES,
BUT WE COMMUNICATE IT IN THE
CLEAREST POSSIBLE MANNER
TO ANOTHER."

FOREWORD

The material comprised in this volume is the substance of a series of lectures which I have delivered in the principal cities of the United States and in Europe. To supply the demand for the published word of these addresses is the purpose of this book.

R. L.

New York,
November 26, 1925.

CONTENTS

Finding Your Life Work.....	7
The Correct Attitude Toward Work.....	27
Difficulties Overcome.....	44
The World of Substance.....	63
Your Unfailing Supply.....	80
The Law of Increase.....	100
Successward Toward Supply.....	130
The Tenth Part.....	150
The Principles of Success.....	162

FINDING YOUR LIFE WORK

EVERYONE is confronted with the task of finding his life's work and his true position in the universal scheme. Every man, if he is normal, believes that somewhere in the universal plan there is a particular niche for him, and the education of the race into this vital conviction is one of the very first lessons that should be taught in the home, in the school, and in the church. It would be well if we trained the children to look upon life as a great game, and that each one must discover his place and work before the world's work can be accomplished; that the search for Truth, for the discovery of one's own individual capabilities, and the place where those abilities may be most adequately and completely expressed, is the

WORK AND SUPPLY

purpose of the game. The one who believes that a moral and purposeful order is the reason of a beneficent Creator in the life of man already possesses the magnet which will draw to him his work and open to him his true position in life.

Beatrice, the beloved of Dante, when escorting him through Paradise, told him that everyone in heaven occupied his position by grace, and not by merit. She meant that we cannot make our work and position in life, but must *find* them. They exist because in God every life is complete. Man is eternally in his right place and in his right work; through clear discernment we *uncover* our good. "Let me be the thing I *meant*" was the aspiration of that good old Quaker, Whittier, and Jesus tells us that through spiritual illumination, i.e., when the Comforter is come, he will bring all things to our remembrance; bring back to remembrance

FINDING YOUR LIFE WORK

the lost consciousness of the place that is ours, and the work that has been assigned us by divine decree, bring back to consciousness what we *meant* originally.

In this *mêlée* of human consciousness, the world we know consists of innumerable men and women who have not discovered their rightful places, for we all know many square pegs in round holes, misfits inwardly and outwardly chafing, making conditions for themselves and others intolerable. Every single misfit has within himself the ability to discover himself and his work and the capacity to work it out so that his position in life is one of restful on-going instead of the friction and unrest which exist when unaware of the moral order of the universe and his particular niche in that order.

The creative mind chafes in routine occupation; the brain worker rebels against work that is merely muscular; and

the highly sensitized, artistic temperament smarts under the drudgery of purely mechanical work. These are all occupations, worthy in themselves, but in them the creative artist will feel himself a galley-slave. And *vice versa* the one who fits in these occupations will find the artistic atmosphere meaningless. Recently I read in one of the newspapers of wealthy and ambitious American parents who placed their son in one of the European art schools. This Mecca, denied many an artistic student, is a prison to this young man—just as the office, the work bench, the field or the factory is for thousands who are misplaced in vocations.

The great world war was an earthquake that shook up and waked up the whole human family. The seriousness of this problem was grasped by the bureaus which operated in connection with the demobilization camps. They found that

FINDING YOUR LIFE WORK

many of the returned soldiers and sailors could not be induced to return to their former positions, because the men had travelled, and having come in contact with finer minds generally had their horizon widened. One officer in a contribution to the American press said, "The boys are too big for their old jobs, their vision is greater, their spirit has been touched by a larger life and they are not content to return to their pre-war positions."

Colonel Arthur Woods, Assistant Secretary of War, gave this story to a Washington newspaper: "I know a young man who was a waiter in a small restaurant in pre-war days, whose salary was twelve dollars per week plus tips. He had been in the National Guard and managed to get an appointment at an officers' training school. They sent him to war as a second lieutenant. He came back with a medal and a citation. 'Nothing doing,' he laugh-

ed when his old job was offered by his previous employer, with the promise that he should be head waiter in a few months. 'I'm a five thousand dollar a year man now,' and so he was and is. The young captain is employed at his own figure by a large concern, has a big number of men to handle, and he fits in admirably."

In great emergencies men who have qualified, find their opportunities by using the talents with which they are by nature endowed. This was the case with Lincoln, Roosevelt, Admiral Dewey and innumerable others. Sudden calls upon men and women cause unsuspected genius to appear. The universe being a living organism provides the ways and means for each, and the crucial moment arrives when the innate powers are called into mastership. If we cultivate our own powers we will certainly be provided with chances to use them, for however crowded the bases may

FINDING YOUR LIFE WORK

be in every art, craft and avenue of life, the big jobs of the world are awaiting men and women who can fill them.

Man's better nature cries out in protest against positions and conditions which sacrifice his innate possibilities. Every living organism grows under stimulus only, and if this be lacking there can be neither growth nor advancement for man. When he finds the work to which he is by nature adapted he has the constant stimulus, the lure which calls out the best in him to success and happiness.

Friction in the mind is not always caused by lack of effort towards achievement. The vast majority are strenuously striving to accomplish things in positions not adapted to their natural endowment. "We can always do our best thing easily," said Emerson, and if work does not come easily and naturally to us it is not apt to be that particular work for which we are

WORK AND SUPPLY

best adapted. This does not mean that we are not to do whatever work our hand finds to do, for doing all that comes our way in the best possible manner, whether it be hard or easy, will finally open to us the particular work which is ours by right divine. "All roads lead to Rome," ran the old adage, and the seeking soul finds that every place it has ever been, every work it has ever done, every person it has ever met, was a force and experience leading to the goal—fitting it for its life work.

In the divine architecture of the universe it is planned that man be harmoniously situated, and that his whole life be orderly and prosperous. Yet the struggle against adverse conditions, even the endeavor to fit the square peg to the round hole does develop character, resourcefulness, sympathy, strength, persistency and patience, all of which are of inestimable

FINDING YOUR LIFE WORK

value to us, both in finding and in doing our life work.

Though you may not be in your particular life work at the present moment, do not doubt that there is such a work for you. To enjoy life as originally designed by the infinite designer, each one must fit into the pattern as each stone fits into a great mosaic. Maeterlinck weaves this idea into that charming allegory, *The Blue Bird*. In the land of the unborn children each child holds a gift in his hands that he is to bring to the world with him. We are not come into the world to get, but to give something. The artist, the poet, the engineer, the architect and other workmen are represented in this group of unborn children. This illustrates what I am emphasizing, that the gift which the child holds is its divine commission, its *raison d'être*, the purpose of its creation, and the discovery, development and expression of

which indicate its sphere of activity in the world.

My work with young people has made me feel the tremendous importance of finding the right work and discovering the real vocation for every single unit of the human family. Making money is considered the most essential thing in life by people who are spiritually blind, and the possession of it the most important thing in all the world. What good is money to the man or woman whose soul remains undiscovered and unexpressed? "What shall it profit a man, if he gain the whole world, and lose his own soul?" asked the great Master. The surest way of losing or of not discovering our own souls is to bend all of our energies to mere money making. No man can *lose* the soul he has not discovered, and if we once *find* ourselves we cannot be lost again. Jesus was the richest man in all the world for the simple rea-

FINDING YOUR LIFE WORK

son that he first discovered his soul and its possibilities and all the other things that he desired opened to him as he desired them.

There is a God-given call in the recesses of every human soul, the still, small voice within. In the inmost depths of the soul of man he is in touch with Omniscience where all substance and power are. The prophets and seers have most perfectly divined this:

“Again that voice that on my listening ears
Falls like star-music filtering through the
spheres;
Know this, O man, sole root of sin in thee
Is not to know thine own divinity.”

Your own true self can tell you better than anyone in the world your place and work, and if you will invite your soul it will communicate this to you. Emerson, anent this, sounds a note of warning, “Different gifts to different individuals, but

with a mortgage of responsibility to every one." God holds that mortgage and he holds us responsible for the gift he has given us, a genius innate and peculiar to our individuality. In the parable of the talents Jesus gives us a unique idea of God, that of a usurer demanding an interest equal to the capital—the capital doubled. God gives us the potentiality and demands that we bring this back to him *worked out*. This is the meaning of this great parable. God will take nothing less from you or from me than the complete expression of the divine idea that is in his consciousness.

To listen for the voice, to follow its guidance, is to live an ever expanding life. But before we live truly and really, we must discover our lives in God. It is *outside* of Eden that man is cursed to earn his living by the sweat of his brow. Inside of Eden, that is, *conscious* of our po-

FINDING YOUR LIFE WORK

sition by virtue of the place we occupy in the divine design, the way becomes easy and opportunities undreamed of by the mortal open up continuously. "Everything gets out of the way of the man who knows where he is going," said David Starr Jordan; and someone else, I have forgotten who, said, "All nature is on the side of the man who tries to rise."

There is a direct method of unfoldment, "The Way, the Truth and the Life," and that is to always know, "*There is a Spirit in man, and the breath of the Almighty giveth him understanding.*" Others may aid us, inspire us and be a stimulus to us, all beneficial and necessary to our on-going, but the supreme requisite is to hear the inner voice and adjust ourselves to the eternal and never wavering position in which we are held by the Mind in which there is no variableness nor shadow of turning.

WORK AND SUPPLY

Individuals who have heard and profited by the guidance of the inner voice are rare; those who have heard and obeyed stand out in the racial firmament as stars of the first magnitude. To hear this voice it is necessary to frequently retire from the busy world and endeavor to "acquaint now thyself with him . . . thereby good shall come to thee." This is stilling the incessant clamor of the wilful desires of the mortal, and entering the secret chambers of the Most High. It is not easy to do, for it is the overcoming, or *coming up over the self*. We must leave the self to find the Self.

Do not think that because a voice or desire is clamoring in your consciousness it is "the still small voice." Someone said to me recently, "How shall I know when I hear it? When I try to be still and listen, I hear but the clamor of my own desires. They sweep over me, innumer-

FINDING YOUR LIFE WORK

able senseless things. How can I still them so that I may hear the inner voice and receive my own leading?" This is the thing that we all must face, and it is constant and thorough discipline of the mind that brings us face to face with God, and enables us to hear the guiding voice. From the racial mind to which we are open through our sub-conscious mind, voices of the lower nature are calling at all times. Voices of ambition, of pleasure, of selfishness, of vain desires of all descriptions are most insistent and persistent in their invasion of our consciousness until the spirit within rises in its power and majesty and says to them, as Jesus said to the waves in the storm, "Be still."

We must, first of all, rise into dominion of our own consciousness. Just as surely as we would shut our doors and barricade them if wild beasts threatened

WORK AND SUPPLY

our homes, so must we, with the same definite purpose, barricade our consciousness against alien invasions. All the negative human desires which lead us astray are alien to the soul of man whose home is in the consciousness of the eternal God. Come up into your "watch tower" and you will soon learn to know friends from enemies, those which you should let in and those which you should shut out. Your enemies will not continue to visit you when you take this positive attitude toward them and their attempts at invasion will grow less and less, leaving you free to hear the guiding voice that will lead you to your goal.

There is at least one prominent talent in every normal person. Nearly every one feels an urge, an inclination for some particular kind of work. You will find that this work, even if it be not the final work which is your self-expression, will

FINDING YOUR LIFE WORK

be the experience you require and will at least be the apprenticeship to your life work.

First of all, get the right attitude to your present work. So long as you resent a work or permit yourself to loathe it you will not make headway. Study the history of Joseph in your Old Testament. His experiences were many. He was sold by his brethren and then resold into the house of Potiphar. Here he became head of the house servants. Betrayed by the wife of Potiphar he was imprisoned. Instead of pitying himself he busied himself making friends among the prisoners, who enabled him to come into the presence of Pharaoh who was so pleased with his services that he made him his prime minister. Joseph did not resist conditions, he worked out of them and became a very great man by making every condition and position a stepping-stone.

WORK AND SUPPLY

No matter in what condition you find yourself, there is one opportunity, you may be sure, and by fulfilling it completely you finish that condition and have earned the right to advancement. Resist, fight conditions, and you become a slave held fast in the meshes; nor will you be free from them until, through a right attitude toward the circumstances in which you are placed, you do faithfully what your hand finds to do.

If we are at present in work that is uncongenial we need not lay the soothing unction to our souls that a martyr's crown is coming to us because of this. What the position gives to us is an opportunity to gain self-mastery, after which we gain dominion of our circumstances. We control circumstances only so far as we control ourselves and the greatest man in all the world is the man who is most conscious of self-dominion.

FINDING YOUR LIFE WORK

A man who goes aimlessly through life has not discovered the divine and orderly design. A cynic once said, "It looks as though man was placed in the world merely to see if he can keep alive, with the gods ever ready to trip him up if possible." No one can be a cynic and see. To discover the design and to make our lives conform to that design is the first essential of purposeful living. Power over our lives, power over our circumstances and power to fulfil the work originally meant for us, come with an insight into the design. "He who sees through the design must rule over it and will that which is to be." To conclude with the words of Plato: "In heaven there is laid up a pattern which he who chooses may behold, and beholding, set his own house in order. The time has now arrived at which they must raise the eye of the soul to the Universal Light which lightens all things. With the eye

WORK AND SUPPLY

ever directed toward things fixed and immutable which neither injure nor are injured—these they cannot help imitating.”

“Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say
When vagrant wishes beckon me astray,
‘This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way.’”

Henry Van Dyke

THE CORRECT ATTITUDE TOWARD WORK

TAKE a bird's-eye view of the world. What is it that you see? A seething mass of humanity, occupied, each according to his inclination and temperament. What is it that all the people are doing? For the sake of brevity and order let us tabulate the various methods of occupation: The few are exerting their mental energies definitely to accomplish something; the many are laboring strenuously, using great physical strength. Hordes are toiling in dull, irksome, and distasteful situations; others are drudging shiftlessly, aiming no higher than necessary to obtain food and shelter.

Let us omit as parasites, and no part of humanity proper, the idler, rich or poor, and the criminal. These are spiritually un-

born and not yet awake to their responsibilities and privileges. We are here considering those who recognize work as the law of life, because the necessity of human development and progress is through self-activity, directed to the end of self-sustenance and completion. Even in the lowest form of drudgery the ascent is commenced, for the compulsion of honest endeavor is dawning in the consciousness.

True work is always self-expression and, in the words of Paul, makes man "a coworker with God." Work is the general term for effort consciously directed to an end; labor is exertion primarily directed for the supply of life's necessities; toil is strenuous and painful labor. Every worker fits into one of those classes, and the sincere man asks himself: "In which class am I?" By facing the issue fearlessly, the first step is taken toward self-discovery.

Your attitude towards this most import-

THE CORRECT ATTITUDE TOWARD WORK

ant thing in life determines your future, and is now shaping events which must culminate for you in either gain or loss. Ignorance of the real purport of work condemns one to incompetency, toil, failure, and unhappiness. Comprehension of this most vital of all life problems fits one for his particular niche in creation; gives him his own work, and inevitably compensates him in both satisfaction and success.

Wherever one finds himself, he must begin his real work, right from his present position. No matter how uncongenial the task may be, conquer yourself by doing the work as well as you can do it, and you will pass from it into a higher grade of work. Ask yourself, "What personal development can I gain in doing this? How can I increase my mental faculties and my powers in performing this work? What does this situation hold for my improvement?"

WORK AND SUPPLY

Man's real work lies in a straight line before him; a new condition opening whenever he has gained all the discipline and the knowledge that the old work has for him. In the army encompassing Jericho, each man was commanded to enter the city from his position when the wall fell, and "every man went straight before him, and they took the city." Your present position is educating you for your place in life. Go straight from it and take the city of your own self-expressing work.

What a joy work would be if we could substitute for, "*I have to do this*," "*I want to do this*." When the attitude towards this momentous thing is so incorrect, it is no wonder that the majority of mankind is still in the kindergarten.

There is no work that is high and none low. There is no kind of work that can degrade us. It is our false conception of it that is degrading. If a work is essential

THE CORRECT ATTITUDE TOWARD WORK

to the welfare of any member of the race, it is ennobling to perform it.

The correct interpretation of work is self-activity, self-exercise, self-expression. To gain an insight into the meaning and value of work makes it our greatest joy. Evolution is the projection of ourselves through self-activity into the life of the race, and work is the one method through which this is accomplished. The spider's web is woven from within itself, as man's work is an extension of himself. Work reveals man to himself. Inefficient, slovenly production reveals a chaotic, confused state of consciousness, an *uneducated person*. No good workman can be uneducated, even though he cannot read or write.

The knowledge that work is self-expression is the turning point in our lives. The path of duty is the way of happiness. Life is full of opportunities for those who are

superior workmen; but the doors are locked to those who fail to make themselves competent. We grow through problems; not by shirking and avoiding them.

All real work contributes something to the education and development of man. For those who desire enlightenment, each task holds within itself an illumination. Until we see the meaning of an employment it is apt to be irksome; but when we see it in the universal scheme we regard it as our line for advancement.

The soul of man must be expressed, and work is the legitimate channel provided for this by the infinite intelligence. Duties which were considered wearing and monotonous become avenues for progress when viewed correctly. It is not work which wears man out mentally and physically; it is his false attitude to it that takes its toll of his strength, and his rebellion against it that ages and depletes him. It is

THE CORRECT ATTITUDE TOWARD WORK

not any special situation which concerns us, but the mental outlook upon all work.

Helen Keller, blind and deaf, tells us the secret of her triumph over her handicaps: "Work breaks the iron hand of circumstances, and is the sweet recompense of adversity. Give work the honor that befits its high office, and behold, it becomes a sacred privilege."

Another illustration of a courageous spirit, and a helpful attitude towards life generally, is that of Catherine Breshkovsky, the "Little Grandmother of the Russian Revolution," "I am always happy, even in prison. In all the world there is nobody so happy as I; my thoughts keep me so busy that I do not mind the circumstances." She has found the highest kind of work, the "jubilant and beholding mind."

When we find our work and learn to do it well, we have gained an objective in

WORK AND SUPPLY

life. With a concrete goal in consciousness, all things dovetail to aid us onward, and complete the plan. When our energies are directed to an end, nonessentials are eliminated; petty thoughts, ill tempers and destructive thinking which culminate in disease, discouragement, and death, find no place in consciousness.

Look deep in your own mind for the secret of your work and the object of your life. None in the universe but your own soul can tell you the purpose of your being. Great men are always great workers. Ruskin insisted that happiness followed the finding of one's work. Carlyle has contributed the following verdict on work: "Blessed is he who has found his work. Let him ask no other blessedness. He has work, a life-purpose; he will follow it. . . there is a perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there

is always hope in a man that actually and earnestly works; in idleness alone there is despair."

At one time in my life I found myself in a most unpleasant situation. I was quite a young chap, and too inexperienced to cope successfully with the problem of work. From financial independence I was suddenly thrown into the confusion of the commercial and industrial phases of our world. Not only did I have to face the problem of making a living for myself, but for several dependents who were less able to care for themselves than I. Unfitted and untrained for any kind of practical work, the kind that could recompense me in the immediate future, I faced that misunderstood taskmaster, *Work*.

My entire attitude was wrong. I resented everything, and poisoned myself with the thought of bitter injustice. Thrown, as I was, into this vortex of trouble, I had no

plan, no object, and no occupation. It took years of the most unpleasant experiences to bring my mind around to a balanced view. I, for one, had to go to the kindergarten class of labor. My heart cried out in anguish and bitterness, but it was all futile. I was not accepting work as a blessing, but as a curse. Again and again I was put on trial and failed.

Finally a ray of light came—the Truth that sets men free. Assiduously I applied its principles, and advanced into the order and joy of my life work. “There is a spirit in man, and the inspiration of the Almighty giveth him understanding.” That the Spirit gives man understanding with regard to his work was a great illumination to me.

The old dispensation made work a curse: “In the sweat of thy face thou shalt eat bread”; but the new order makes work a blessing. It is not what we do,

THE CORRECT ATTITUDE TOWARD WORK

but how we do it that enables us to advance and find in life the freedom of delivering the message written by the Creator in the depths of our being. Turn from the old dispensation, with its false belief of work, to the freeing, healing truth of the new order: "For the law was given by Moses, but grace and truth came by Jesus Christ.

Christianity is the new dispensation, the science of life. The Master taught that since God, his Father, worked, so did he. This gives us an insight into the coöperation of God and man. Through work God reveals and expresses himself, and through work man reveals and expresses himself. Herein is God glorified.

Faith is only one-half of a truth when it is divorced from work. Man does not have to work for a living; this is his birth-right. He works to express his inherent life. Man can neither earn, buy nor steal

WORK AND SUPPLY

what it has been God's good pleasure to bestow upon him. The deeper our understanding of the science of Christianity, the stronger our conviction becomes that supply and work are seeking us. We are never separated from them save in consciousness.

Man's advancement is from the unknown to the known. Progress is rising from the three dimensional vista, above the visible into the universal invisible—Mind, the Kingdom. Work, supply and all other beneficent things are gifts from God, and we gain them through the process of acknowledgement. Contrary to ignorant beliefs that the closer we approach the lofty realm the less work we have to do, we actually enter heaven through our work. Hell is the proper name for a condition in which there is no self-expression. Consider the *Inferno* of Dante.

Some of the foremost successful men,

THE CORRECT ATTITUDE TOWARD WORK

Edison, Ford, Belasco, Roosevelt and Carnegie, have told how happy they were in their work, and how their success was the result of the love they put into it. Neither money, fame, nor luxury was the goal of these men; these are merely the things which are added to those who succeed in doing their work well. The richest men and the greatest artists all testify that it is the work itself which constitutes happiness.

Work is the highest form of play to those who are able to get the fine distillation inherent in it. Broken health, strained bodies and unhappy souls may result from labor, toil, and drudgery, but this result is impossible from work. As essential as breathing, eating and sleeping is the function of work. Work is the conscious direction of all the energies. Will Levington Comfort once said: "Give a man his work, and you can watch at

your leisure the clean up of his morals and conscience."

Possibly the greatest joy that work yields is the inspiration it gives others in inducing them to release their God-given powers and possibilities, to show them the way of self-expression.

"The First Citizen of Athens," Pericles, had the gift of inspiring others to work. He infused them with his own animation. Himself, a philosopher, orator, financier, politician and musician, he inspired six thousand men to beautify their city and build the Parthenon—the temple dedicated to Athena, which has been the pinnacle of art for thousands of years. Why did sculpture reach such perfection in his day? Because, making the body beautiful was a science and an art to the Greeks of that time. This culture also brought out the kindred arts of drama, architecture, music, and painting.

THE CORRECT ATTITUDE TOWARD WORK

We convey more to others by example than we can possibly do by precept. Daniel Webster has something to say anent this work that we perform upon others: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, we engrave on those tablets something that will brighten all eternity."

Constructive work stimulates thinking, and possibly our greatest thinkers have worked at the trades and done manual labor. Jesus was trained early in life to be a carpenter. In Samoa, and also in Tonga, the carpenter who builds canoes occupies a high and sacred position approaching that of a priest. House building, ship building, statue building, machine building, book building—all constructive enterprises—make us comprehend the

Master Builder. All real work is construction.

History relates that Paul, one of the most brilliant thinkers that ever lived, was a tent maker, and that his hands were warped at his trade. Jesus and Paul working at their duties exercised their minds as well as their hands and from manual labor were led directly to a position in the history of mankind that will never fade nor grow less.

Christianity is both science and art. Science is to know; art is to do. What we know is incomplete until fulfilled in the act. The most practical of all religions is Christianity because it demands that the act accompany the thought. The Christ science requires the trained head, hand and heart; that we think, act and love. We are to be doers, and not hearers only.

Work for the salvation of man, even though the world seems not to ask your

THE CORRECT ATTITUDE TOWARD WORK

services; you need to give and to express your individual contribution, and in the end you must find that niche, "prepared for you from the foundation of the world."

DIFFICULTIES OVERCOME

EVERY man is conscious of something within himself which refuses to be annihilated or extinguished; something which is both heroic and powerful; a strength which when recognized overcomes obstacles. This is the indomitable spirit in man which resists discouragement, survives defeat, conquers difficulties and carries him forward into victory. Unrecognized, therefore dormant, or buried mountain-deep beneath materialism and the racial limitation, it nevertheless rises triumphantly to the proper stimulus from without or the urge from within.

The history of evolution is the history of conquest or overcoming. The spirit in man evolves under the stimulus of the Universal Spirit moving upon his con-

DIFFICULTIES OVERCOME

sciousness—conquering darkness with intelligence, filling the waste and void with form and fruition. The creative spirit, the life principle, is constantly at work, unfolding, advancing, responding to the outward call of necessity and environment. Through ages and eras and epochs it steadily works, through progressive stages to palaeolithic man, through palaeolithic to neolithic, struggling upward until civilized man appears, and still onward it will continue until spiritual man stands in dominion.

Threatened with defeat and extinction, the conquest principle is always victorious. It responds to the stimulus of danger by growing shells or wings or protective colorings; continually inventing new methods of meeting new conditions. Why this infinite labor or evolution? This progression of each order of life is into higher and nobler forms, through mineral into

vegetable, from vegetable into animal, rising upward through humanity toward divinity.

The history of mankind, like that of evolution, is a history of conquest or overcoming. *Ad astra per aspera* (To the stars through difficulties), the motto of Kansas, might well be an emblem for the race progression. The life principle within man, transcending limitations; surviving, growing and overcoming in response to need and desire; struggling through darkness and ignorance, opposition and discouragement; works onward and upward, by persistent endeavor to victorious attainment. The plan of creation unfolded itself in natural evolution, from chaos and darkness, through days or stages of development, to man, the ultimate perfection of an infinite intelligence—man, whose inheritance is mind and dominion! This is the goal of the conquest principle.

DIFFICULTIES OVERCOME

The life principle is the conquest principle. It has been implanted within man from the beginning. Equipped with this, man entered into conflict with his unknown environment. Ignorance, inharmony, poverty, disease and death confronted him. To the primitive man there was a stupendous reality in outward appearances. Nature's forces terrified him—he found enemies everywhere in the animals and those of his own species. The danger stimulus in the lower kingdoms created protective armor; so the conquest principle in man, reaching over and above all obstacles in the path of its ally, the life principle, supplied always an ark of safety, a Jordan of escape, a city of refuge.

Plato voiced an epitome of all scriptural prophecy when he said: "We look for one to overcome Nature's dominion." Five hundred years later, One came saying:

“Be of good cheer, I have overcome the world.” Jesus, understanding, teaching and working out in his life a new psychology—a psychology two thousand years in advance of his time—recognized the stimulus not as an outer, but as an inner force; he knew that the urge to which man responds is the power he finds in himself. There being a response to every thought, man can at all times lift himself above inharmonious conditions by a conquest of mind or thought.

We have come to know that the natural, material world, which primitive man so feared and fought, has neither reality nor permanence. It possesses no power over us except that which we give to it. Science is continually emphasizing the fact that what man has recognized and struggled with as matter, is a force subject to the control of his mind, the direction of which lies wholly within himself.

DIFFICULTIES OVERCOME

Thus the whole process of evolution has been an unfoldment by which man has progressed out of environmental domination, into an ability to dominate that environment.

Creation is essentially mental—the Eternal Mind thinking; the Spirit of God moving; the Infinite Consciousness revealing itself to itself in creation. The universe evolves, unfolds, not accidentally, but in accord with divine, orderly law. Man's life is the outworking of the conquest principle. Man is constantly creating conditions, either destructive or constructive, through his thought. The Infinite Mind requires that man reproduce the likeness of the image implanted within him. All the ills of human life are the result of disorderly and ignorant thinking. The practical, definite thought destroys the ineffective and untrue, by reacting new forms and conditions.

WORK AND SUPPLY

There have been seeds, taken from ancient tombs of Egypt, in which the life germ, dormant for thousands of years, has sprung forth in response to natural, environmental stimulus. Although latent in the soul of man, the ideal of spiritual dominion, entombed in ignorance, lacking the good ground of intelligent thinking, deprived of the sunlight of understanding, is always a living force, ready to grow and bring forth fruit when properly comprehended and nourished.

In the university of life, standing at the head of the faculty, is the philosopher, psychologist, and metaphysician, Jesus of Nazareth. His teaching is luminous because he understood reality and therefore was able to solve the problems and difficulties of humanity by meeting them with practical, because scientific, adjustments. He was the "great physician" because, laying the axe at the root, he dealt, not

with the effect, but with the cause. He came over, rose above, and healed the condition by the simple method of revealing the Truth. No mere theory was this teaching of Jesus, but a tangible reality, gained through his soul experience: "I have overcome the world." Savonarola once said: "If there be no enemy, there is no fight; if no fight, no victory; if no victory, no crown." Jesus' crown of victory is the result of his conquest—"tempted in all points, like as ye are," he rose through mental dominion.

Through his realization of the unreality of matter and the reality of Spirit, Jesus fed the multitude, healed their infirmities, and raised them from death; controlled the elements and overcame what men call natural laws; and then laid down his own life and took it up again in the final and supreme victory over materialism. With authority, therefore, does he speak on the

subject ! His life gives vital significance to the conquest principle. Many lessons he gave, all converging to one point: that constructive ruling of the mind is the way to victorious attainment.

Petty irritations retard and undermine life's development. Ofttimes these disturbing states of thought are treated as inconsequential, but as "little foxes spoil the vineyard," so do little ill-natured mental attacks destroy the health and success of an individual. A mind tortured by anger, impatience or loss of temper can drag its owner to the lowest depths of hell.

Every day we hear people saying: "I have overcome this habit or that fault." How has it been done? It was the custom of the Master to give a panacea for every ill. He knew the psychology which William James taught, that the sensation is always reacting; that there is a response to every mental action. Our ills

DIFFICULTIES OVERCOME

are the reaction of our own thoughts. Many mistake suppression for overcoming. Often we hear the expression, "boiling with rage." Jesus' teaching of scientific thinking destroyed suppression and resentment—"First be reconciled to thy brother."

On the wings of the positive thought, rise above negative irritation and discord, and become "more than conquerors" through the Christ mind within. Worry, anxiety and fear are cankers at the breast of humanity and for the overcoming of them Jesus gave that beautiful nature lesson of flying birds and flowering fields. "~~Be not anxious,~~" because the Father knoweth ~~your needs~~. He feeds the birds and clothes the lilies—shall he not provide much more bountifully for man, in whom his spirit dwells?

The world's great conquerors have been men of faith and trust. "Who is he that

overcometh, but he that believeth?" It was Columbus' belief which led him to a new continent. Edison could have given to the world none of his inventions without his cycloramic background of faith. Marconi, Galileo and Newton would have been mute save for the faith which animated their thought and work. Every time we touch an electric button, or ride in a motor car, or follow the flight of an aeroplane or a dirigible, we are sharing the victory of faith which some soul had in God's power. ("Shall he not care for you, oh ye of little faith?")

How scientifically the Master met the problem of criticism, condemnation and fault-finding! "Judge not, that ye be not judged." Thoughts of antagonism and resistance start vibrations which, like the boomerang, return in a circle to those who father them. Correct then the thought; cast the beam out of your own eye; see

clearly; center your thought on your own divine perfection within. Perceiving the Truth is an individual work which no one can do for another. "One Utopian cannot live in another's Utopia."

Under the regime of the old Mosaic law "an eye for an eye," Jesus observed its futility in development or progression. He taught a new law—the law of nonresistance. To him there was no reality in evil, no power, except to those who believe in and encourage it. He knew a higher principle, the law of love, which overcomes evil with good, and in which man is always protected and always blessed. This doctrine of loving our enemies is almost as unique to-day as it was when Moses' law ruled the land—"an eye for an eye"—for the thief is robbed of his liberty and the murderer pays with his life. To find the principle that Jesus taught, to agree, to harmonize with the all-good, is to make

the mental conquest and, in the great Universal Spirit to find peace.

Deprivation and injustice can be conquered by the man who knows and acknowledges his inheritance. "Give, and it shall be given unto you." The return comes back over the same route, and in like proportion; ("with what measure ye mete, it shall be measured to you again.")

There is an attitude of "getting" in the world, a desire to sow sparingly and to reap generously. We must come to know with Emerson that the rule of compensation is the law of life. Always one must pay his own debt. Deed for deed, cent for cent, all debts must be rendered again to somebody. The law of giving and receiving is unvarying, immutable. "Ask and ye shall receive." The heavenly things are all ideas. God gives these bountifully, generously, and we demonstrate as we pay them out. "Beware of too much good

DIFFICULTIES OVERCOME

staying in your hand. It will fast corrupt." Material possessions can be swept away or destroyed in a moment, but the treasures in mind, ideas, are incorruptible. "The earth is the Lord's, and all that the Father hath is thine." Man overcomes lack to the degree that he recognizes his spiritual inheritance.

Jesus gave a conquest principle to the grief-stricken and broken-hearted: "Blessed are they that mourn, for they shall be comforted." Not *because* they mourn, but because there *is* a remedy. "When they cast thee down, thou shalt say there is lifting up."

To dwell in Infinite Mind, in a unity of spirit, is to be in unity with all that is your own; to know that in Divine Consciousness there can be no separation of man from his joy, from his work or from his love, is to be consciously operating the conquest principle.

To see clearly and to think definitely is the ability to accomplish victoriously. The soul is an eye, to be kept single. Everywhere men are seeing duality—*both* good and evil, *both* substance and shadow, *both* light and darkness. There can be no advancement with a divided thought. Jesus said, "Keep the eye single and the whole body shall be full of light." The one perfect idea is to be kept single and centered. That "double-minded man," unstable, doubting, wavering, whose forces are scattered, whose life is chaotic, must be transformed by a renewing of his mind. His conquest is made by bringing into subjection and harmony *every* thought.

A chain is no stronger than its weakest link. Man is no firmer than his feeblest thought, whatever it may be. If a shepherd had a hundred sheep, and one were to stray, would he not leave the ninety and nine and go out into the mountains

DIFFICULTIES OVERCOME

or the wilderness to seek and bring back the one which was lost? And would not this conquest of the one occasion bring more joy than possession of all the others? Thus Jesus spoke to a community of shepherds. That wandering, wavering thought of sickness or lack, of sorrow or inharmony, is delaying your progress and must be sought out and reclaimed. It is the stimulus to which your growth responds and, paradoxically, your blessing, because, in overcoming it you must use your inheritance of strength, power and dominion.

Those who have given most to the world have been conquerors of obstacles, who have made of barriers, ladders on which they mounted to greatness. Like the Alpine climbers, they have hewed their way as they advanced, step by step, upward to victory. Milton, blind to the outer world, brought from his inner vi-

sion that great epic, *Paradise Lost*, and *Pilgrim's Progress* was written in a dungeon. Lincoln, cradled in a wilderness cabin, hampered at every step, climbed to first place, not only in the history of his nation, but in the hearts of humanity. Helen Kellar made it the resolution of her life that her handicaps should not be limitations to dwarf and crush her soul, but urges to make it blossom, like Aaron's rod, with flowers of conquest.

At the head of the grand staircase in the Louvre, stands a magnificent statue, representing a huge, winged, female figure, minus head and arms, but with form so beautiful it becomes a cynosure for all who pass that way. It is the Winged Victory of Samothrace—a perfect prophecy of what mankind may become—human form divine—combining strength of body with freedom of spirit; material, yet not limited by materiality; in the world,

DIFFICULTIES OVERCOME

but not of it. "They that wait (attend) upon God shall renew their strength. They shall mount up with eagle's wings." Clad in the whole armor of God they shall stand; girded with Truth, protected by righteousness, shod with peace, shielded by faith, helmeted in salvation and armed with the sword of the Spirit, the Word of the Infinite. Theirs is victory which has overcome the world. To them are the promises of One whose law holds the foundations of the universe in place.

Depending upon that Word, man may reach onward and upward to a fulfilment of his perfection which God holds in mind as securely as he holds his worlds in position. Freedom, man is promised, from sickness, disease, and harm of any sort; an inheritance of all good; a seat on the throne, becoming one with the Father; attaining at last even victory over that last enemy to be overcome, the dread reaper.

That sense of need and desire now stirring in the souls of men—is it not the incentive calling forth a new line of thought, a new and vital development, an unfoldment toward life more abundant, life which is eternal? Progression through overcoming is the law. The life principle has come far and has conquered much. It will go farther and conquer more. In man it will recognize oneness with its Omnipotent Source, and claim its inheritance of immortality.

THE WORLD OF SUBSTANCE

SUBSTANCE is that which underlies all outward manifestation. It is the permanent basis and cause of all phenomena. There could be no physical nor material manifestation without *substance* behind it. Substance is the real of everything; whereas matter is the temporal aspect of things, or, more correctly speaking, the way things appear to human immaturity. That which *is*, is the substance of a thing, as distinct from that which is merely its sensuous appearance.

The senses cannot know this primal quality of being, for it is comprehensible to the mind only. Substance, being a mental conception and not a physical appearance, means nothing to the sense man. Spiritual science denominates substance as

the nature of God, the divine essence of his being. It is more than a divine quality; it is the living presence of God. Substance, then, is the spiritual factor, since God is Spirit. It is the divine idea, the Mind of God, the eternal verity.

The natural man, cognizing nothing but illusory appearances, says matter is real. The spiritual is nonexistent to the senses, and this is so because they are limited to the realm of matter; in fact, are dependent upon it. Aside from the human senses, that which is termed matter does not exist. We have long known that sound exists only to the ear attuned to certain vibrations and that without the sense ear there would be no sound. Without taste or touch, things would neither be pleasant nor unpleasant. There would be no colors of the spectrum if the eye were not. Matter is dependent upon the senses, for should sight, hearing, taste, smell and feel-

ing all be removed, what would be left but that which exists in mind, the idea? Since substance cannot be known by any of the five senses, we must approach it through another medium, the mind. "Spiritual things must be spiritually discerned."

It requires a degree of both scientific and spiritual perception to realize the nothingness of matter and the reality of substance. Scientific perception is *basic reasoning*. Spiritual perception is cosmic insight or direct perceiving. One lays the axe at the root of the false belief and the other takes hold of the divine idea.

So deep-seated is the material illusion, that man must be "born again" to eradicate his material misconception, according to Jesus. Had Christians grasped the significance of the positive command of the Master, "Judge not according to the appearance, but judge righteous judg-

ment," we would now be free of these erroneous human beliefs which hold us bound in mortal chains closer than a vise.

Humanity needs a definite insight into the truth that all things are originally ideas of the Creator and therefore must be, in essence, spiritual. The idea of anything is the substance of it; in fact, the idea is the thing itself. To believe this, and to believe it with conviction, is to place one's self *en rapport* with universal substance. Man is established in the Mind which is the substance of the universe. As the birds are in air, as the fish are in water, so is man in substance.

Failure to perceive substance renders one negative, and to be negative is poverty in any and all lines of life. To be wealthy is to have a positive *conviction* of *well-being*, which is a spiritual estate and does not consist of material possessions. Material possessions are the natural con-

sequence of this state of consciousness. Wealth is the positive realization of the essence of well-being—substance.

Man is constantly translating ideas into things. His tangible world is his translation of his mental conceptions into visible form. His body, his home and his possessions, are all the interpretation of his thought in the realm of form. The world of phenomena is the result of mental causes. The artist's picture clearly limned on the canvas is the externalized image in consciousness. In like manner, the visible universe of man is the direct result of his existent and preëxistent states of consciousness.

The fundamental principle of all that is visible to the senses is that appearances or phenomena are the outpicturing of mental concepts and are always dependent upon those concepts. Inharmonious conditions are never causes in themselves.

Therefore, we do not treat our bodies or circumstances, as they must remain as they are while the producing cause is in operation. To reach an effect we must destroy the cause. It would be of small use to treat the depredations of the boll weevil while we still nurtured the vicious insect. To be rid of the effects of a specific cause we must destroy the cause, and there will be no effects for us to deal with.

Without intelligently comprehending the cause of all material existence, there is no solution to our physical, financial and social problems. To understand the realm of the natural world, the student considers first its substratum, its foundation and that which sustains it. The idea which best explains the life and soul of things is substance. Substance being the Mind of God is always harmonious, and we destroy all inharmonious conditions by knowing that there is no *substance* in

THE WORLD OF SUBSTANCE

them, their quasi existence being entirely dependent on a misconception.

Man possesses everything of which he has the idea, and this certainty gives us the key to what we may have. The basis of prosperity is not in accumulating riches and hoarding material possessions, but in the quest for the secret of supply, and this is the fundamental idea of substance. Unenlightened humanity does not know that there are scientific principles which govern demand and supply as there are specific principles which control every phase of life.

There is a tremendous need for the exposition of the science which the Master taught, for without a shadow of doubt it covers all the needs of man. The rich ideas which he revealed are a panacea for the impoverished conditions which man has miscreated by his false and unprospering thought. To comprehend his message

and to practice his teaching is to put an end to lack, of whatever nature it may be. Jesus knew that all the substance of God is man's heritage.

Just as man must claim an earthly legacy, hold and dispense it intelligently, so must he acknowledge the divine idea of supply, take hold of it and mould it into the forms that he requires for a complete existence. The insight of the divine idea underlying all things gives *substance* to our thought. A new rendition of faith might be "faith is the *concreting* of things not seen." We put substance into our bodies and conditions as we perceive the divine ideas underlying all life.

Jesus assured his followers that their Father knew all of their needs, that he had eternally foreseen all that they would ever require, and had bountifully provided for every contingency for all time and for every life. How can we fail to perceive

his meaning—that we have already received all that the Father hath and duly accept it by believing that we have everything that we need. If we act as though we have, we will discover that every moment the need is met with ample supply, and that we are children of the Spreading Dawn.

The opulent provider has already done his part, but like the Israelites of old we must gather the manna, each for himself. Another may not gather for us.

Man claims and takes hold of the source of supply, and thus makes into tangible realities his true thought. If at this moment you *pray* and *act* as though you had already received, you have no time-sense regarding the answer to your prayer; the future does not enter in and accomplishment is now. The gaining lucidity or clarity of the idea requires time; that is all.

Christianity is the science of perceiving the pure ideas of God. To be a worthy disciple of the Master one must see clearly and perfectly the *ideas* of Divine Mind. Just as clearly must one see and reject the falsity of human beliefs. Clear discrimination is the most essential qualification for definite production.

In *Painted Windows* "A Gentleman With a Duster," says that man is not in the world to set it right, but to *see* it right, and that Christianity is man's passport from illusion to reality. Jesus made it clear that entrance into the Kingdom of Heaven is easiest to those who are least deluded or enchained by appearances, and hardest to those whose hearts lie in external possessions.

In writing of Dr. Jacks of Oxford, the same author says that here is an educator who speaks of a new mastery over fate and circumstances—Christianity bestow-

THE WORLD OF SUBSTANCE

ing liberty. By Christianity is man made free from illusion. No longer can the outside world deceive him, for he sees the reality behind the appearances.

Under the shadow of Mt. Vesuvius I received a graphic illustration that enabled me to see how humanity has been missing its good. It came about this way: I was standing in the midst of the ruins of Pompeii. Men were at work removing the blanket of ashes and lava which had covered the city since the first century of the Christian era. Slowly under the careful work of the excavators the "Street of Abundance" was unfolding to the spectators. Great as was my interest in the historic and archaeologic work in progress by the Italian Government, the spiritual import was uppermost in my mind.

All of our streets should be streets of abundance, I mused, for did not the Christ most emphatically assert, "I am come that

ye might have life, and that ye might have it more abundantly'? It was a glorious and reassuring promise, but it has been unfulfilled and will continue so to be until men gain an insight into the full message of the Master. We, too, must uncover the street "of pure gold, as it were transparent glass," seen by the mystic writer of Revelation.

Of far greater significance than the casual reader perceives is the record: "a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? . . . Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt

THE WORLD OF SUBSTANCE

have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." Jesus, however, knew he was very *poor*, for his riches had no substance. His riches were merely driftwood floating around on the young man's material horizon, and had not grown out of his own conviction of substance. The young ruler did not have riches; *riches had him*.

Between the man whom riches has and the one who has riches is a spiritual revolution. Dante, relating how Virgil carried him from the Inferno to the Purgatorio, says:

"My leader there, with pain and struggling
hard,
Turn'd round his head where his feet stood
before."

We make a complete revolution in accepting the riches of the spiritual world as *real* in lieu of those of the material world.

WORK AND SUPPLY

This is to be *converted*, to change from one state to another.

As Omar philosophized on the deft hand of the potter moulding into curious and fantastic vases the plastic and yielding clay, may we worshipfully perceive the eternal mystery of man shaping substance into form by his thought. No one has sight keen enough to behold the invisible essence, but man can and does produce tangible things from inexhaustible mind-substance.

Life is a looking glass, in which we see mirrored what has passed through our consciousness. Inefficient and untrue thinking is reflected as impoverished conditions. Through scientific Christianity we are learning to mirror the divine opulence of God. We know that we are heirs to all that the Father hath, but have yet to learn how to accept our inheritance.

Ideas in mind demonstrate or reveal

themselves. So we emphasize the necessity of gaining the understanding of divine ideas in order to receive the supply that is limited only by our capacity to accept. We do not look to Infinite Mind for gold or silver, for bonds or securities; but rather do we look for the invisible substance that we may have the abiding conviction of its presence. This invisible and eternal essence is what the rich young ruler failed to perceive.

Compare the story of Faust with that of Jesus. The devil came to both (as indeed he does to all of us) with the same temptation: "All these things will I give if you will fall down and worship me." Faust fell into the snare; he sold himself for the restoration of his youth and wealth. At the end of the first part of the play the devil claims him. The answer of Jesus to the same temptation was, "Thou shalt worship the Lord thy God

and him only shalt thou serve." "Then the devil leaveth him, and, behold, angels came and ministered unto him." The angels of God are his eternal ideas, his messengers to us.

The fall of Faust is the fall of every one who sells himself for material gain. A certain bargian is struck with the devil every time man puts more faith in his bank account, his business or his securities than in the omnipresent Spirit. Tremendous changes are taking place daily. Every day we read of business failures where thousands lose not only their money, but their faith in life as well. These conditions will only be rectified as we learn to put in practice Christian principles, one of the greatest of which is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in

THE WORLD OF SUBSTANCE

heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”

YOUR UNFAILING SUPPLY

THE problems of the human family have been much the same for thousands of years. There has always been the need of health for mind and body, the need of love for human relationships and social adjustments, and the need of an adequate supply for sustenance and external requirements.

To the average man life appears to be a series of undecipherable hieroglyphics. Unenlightened man faces the insistent query of his own soul with regard to himself, "Who am I?" and "Why am I?" He is uncertain about the stability of life, love, home and supply; and their seeming impermanence is a constant source of anxiety. The mental seesaw of all this uncertainty with its resultant confusion and

YOUR UNFAILING SUPPLY

chaos is disastrous to man's well-being and happiness; yet the spiritual certitude that all that he needs is always, like the Kingdom of God, "at hand" and available as his unfailing supply, awaits his recognition and appropriation.

The founder of Christianity discovered and proved that the solutions of all human problems, though hidden from the materially minded, in every adverse contingency awaited man's persistent determination to find them. Until the discovery of Jesus, "The Father and I are one," man was unable to cope with disease, poverty and death. The key to unfailing supply is the unity of God and man.

The needs of all men are in essence the same. Take any one figure in history and you will discern that his individual vicissitudes bear an unmistakable resemblance to our own. The outer form may change with the ages, but the stern facts remain

the same through the centuries. It is good to note how the foremost minds of the present age are discovering the Master.

H. G. Wells has recently written that the Nazarene, in the light of human progress reached a far greater degree of development than any other man. Yet, the problems which confronted Jesus are the same problems that we to-day are trying to solve. The Master discovered the supply for every need of the human family, hidden because of human short-sightedness. He abolished the racial limitation and inaugurated a new standard of vision.

The arresting thing about the Nazarene was his radiant intelligence. His extraordinary power and his phenomenal success resulted from his keen insight into the realm of reality. Jesus taught and proved that there is only one path to freedom, and that is knowledge of Truth. He saw that man had been created free from limi-

YOUR UNFAILING SUPPLY

tations; that the Creator beheld his representative only in freedom. It is knowledge of Truth that liberates man from all sense limitation.

By virtue of man's relationship to God, he is able to face and conquer every problem which arises in his various experiences; he is able to draw upon the intelligence and substance of his source to meet victoriously every condition. No man is favored above others by God; the apparently insignificant and miserable—still lost to himself because he is governed by the mass-mind—is in his sight as the greatest and most successful, the difference being due to man's receptivity and limitation of consciousness, and not to God's partiality.

Man's serfdom to material conditions is eliminated with his discovery that he is in reality a citizen of the realm of Mind—Spirit, and that only in this realm lies the

solution of every problem that confronts him. Man thinks himself into freedom by intelligently exercising the powers of his mind. It makes no difference whether these powers were discovered and exercised two thousand years ago or to-day. In the first Christian era human problems were mentally solved, and to-day we are applying the same principles with the same results.

Our education is complete only so far as we are able to solve our problems, and its limit is reached when we meet the insoluble. We advance in education, which rightly understood is an advance in the Kingdom of God, with every problem that we bring to a correct solution. Christianity, as the philosophy and science of Jesus, is a mode of education—a method through which we free the powers of the soul. We release ourselves from difficulties as we become spiritually efficient, by the same

YOUR UNFAILING SUPPLY

process which enabled Jesus to transcend the law of gravitation and conquer human limitation.

As we come into the comprehension of man's unity with God we perceive how Jesus walked on the water; stilled the winds and calmed the waves; fed the hungry multitudes; cast out devils; and even raised the dead. We never actually know a principle until we have demonstrated it. Knowledge of the principles is obtained by daily proving the tenets of Christianity. "If any man will do his will, he shall know the doctrine." To daily practice the scientific principles of Christianity by applying them to problems confronting us, is to enlarge consciousness, develop health, deepen love, and to gain in every way.

A story of intense interest is that of the widow who in her distress came to the prophet Elisha. She had been left desti-

tute, and creditors were pressing her. Unable to meet her obligations, her sons, as was the law in that day, were forfeit for her debt. She went to the prophet in her extremity, saying, "Thy servant, my husband, is dead, . . . and the creditor is come to take unto him my two sons." Elisha asked, "What shall I do for thee? tell me, what hast thou in the house?" And she said, "Thine handmaid hath not anything in the house, save a pot of oil." He then told her to go borrow vessels abroad of all her neighbors, and "Borrow not a few." So she went from him and shut the door upon her and upon her sons, who brought the vessels to her, and she poured out the oil.

The widow unquestioningly did as she was told. She poured the oil from one vessel which contained all she possessed and filled all those which she borrowed. She ordered her sons to get more vessels, but

there were no more. Until the last vessel provided was filled, the oil flowed freely; but when there were no more vessels, the oil stopped.

This vital story is gripping because of the revelation of the realm of unfailing supply. Elisha proved that limitation is human misconception. Everything in the universe is limitless, for everything is a limitless idea of Infinite Mind. When the prophet told the widow to "Borrow vessels not a few," it was her capacity to receive, shown by the vessels provided, that determined the quantity that should flow for her. She received the exact amount for which she had made preparation. Had she provided more receptacles she would have received more. She had seen but the cruse of oil, whereas Elisha perceived the infinite idea of oil.

The disciples faced a food shortage and sought the advice of Jesus when the mul-

titude, forgetful of physical needs, lingered about him under the inspiration of his teaching. There is no lack in him in whom fullness forever abides, and the supply of five barley loaves and two fishes was increased in the same manner as the cruse of oil.

Before the supply that never faileth can be permanently ours, we must open the channels for its entrances and exits. We begin everything in mind first, and this is the determining factor that governs all outward conditions. We receive all of our ideas—the truly existing things—from Mind, and we translate these into things which we require. God is the substance of the universe, therefore the substance of every need in human life. God stands under his own creation, and the substance of the world is the Mind of the Eternal God, always available to his children.

YOUR UNFAILING SUPPLY

Forever will man stand in his health, strength, supply and prosperity. All that he needs at any time, in any place, is available. We are supplied in direct ratio to our vision. The universe responds to our faith, and supply is added in a frictionless manner as we believe in it. If "everything is everywhere all of the time," then we are constantly in inexhaustible substance. Perceiving this we open the channel for the inflow of our rich inheritance. Let us take it and pass the good news on that in all God's holy mountain there is no lack of any good thing.

Preparation is one of the most practical factors in opening the way for supply. The story of the cruse of oil is a lesson in practicality. The prophet taught that all prayer for supply amounts to nothing if preparation is not made to receive. Here we have a significant form of prayer, which is none other than *preparation*.

Again in the Gospel story this same lesson is taught when Jesus bade the multitude sit down and prepare for food, even before there was a sign of multiplied loaves and fishes. It is a fair thing to ask of each Christian who prays to his Father for his supply, "Do you prepare for the things which you ask for in prayer?"

Follow up your prayers with a preparation for receiving your answer! You have frequently asked for healing, for promotion, for true friends, for success and opulence; yet you do not fulfil the requirements unless you make every preparation to receive that for which you have asked. Do not be like the woman who prays for supply and lives a scrimped life; or the man who prays for prosperity and makes plans for bankruptcy; or the student who asks for substance and then worries about his expenses. Let your present situation be a nucleus, a vessel, for your demonstra-

YOUR UNFAILING SUPPLY

tion. Ouspensky says that behind the coin—the symbol—is a reservoir of gold.

Obedience and prompt action must follow the vision. This is practical faith. When you have caught the larger idea, don't waste time questioning, arguing, or discussing ways and means. Many opportunities are passing while men are spending their time wondering *how* it is going to all come about. The *who*, *why* and *where* can be studied at more opportune times than when the "creditor is come." Action and not questioning is, as we all observe, the secret of success. Man must make a way for the fullness, the supply of God. He is to get ready for the abundance which is the all-sufficiency of the Father. God directs and supplies; man obeys and receives—this is coöperation with divine law. The very strongest are defeated if they work contrary to this principle.

A student at Columbia University per-

ceived this law and visioned a European tour, even though her purse was empty and her bank account at zero. She was possessed with the idea of a vacation abroad, and began to collect folders of foreign tours and steamship accommodations. Ridiculous, says the person who knows nothing of the creative power of the mind. However, she carried her faith so far as to procure a passport photograph. As I write this article the young woman is sojourning in sunny Italy with expectations of spending several months in delightful and profitable travel. There is nothing mysterious about this procedure; it is the result of the definite application of the spiritual law. The girl's fondest dream would have failed to materialize if she had not followed the law of preparation; having done so her tour was an inevitable sequence.

Take up your Bible and study II Kings, 3:16. Briefly the situation is this: The

king of Moab refused to pay his regular tribute to the king of Israel, who secured the aid of the king of Judah, and the king of Edom to assist him in bringing his rebellious tributary to terms. The three kings with their armies made a seven days' journey toward Moab and camped; but there was no water, a serious situation in a desert land. The kings feared they would fall into the hands of the king of Moab instead of getting him into their power. One of the servants thought of Elisha and his ability to save them; so the three kings journeyed to the residence of the man of God. Upon arrival, Elisha rebuked the king of Israel; then called for a musician. "And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord. Make the valley full of ditches. Ye shall not see wind, neither shall ye see rain; yet that valley shall be

filled with water, that ye may drink, both ye, and your cattle, and your beasts." Here again you find *preparation*. The kings might have asked how the water was coming without rain. They could have said, "How absurd to expect water in the desert without rain." However, they were obedient, and began to fill the whole valley with ditches without any outward signs of a possible way for the necessary water to fill them.

A helpful slogan for all of us might be, "Dig ditches"—get ready, prepare! In many cases the answer to our prayer comes through ways totally unforeseen. In your case, as in this instance, the demonstration might come by the very way that seems the least likely. Does it concern you vitally which way it comes? Is it not really the thing itself you want, and not its way of coming? Infinity always knows the direct way and not the cir-

YOUR UNFAILING SUPPLY

cuitous one which the finite maps out. The direct way may seem miraculous to us; but the time is dawning when it will seem most divinely natural. Let us hasten the day by pure perceiving and receiving.

All these Bible lessons have a direct application to our present situations. When our resources are exhausted, when seeming distress faces us—then the story of the armies in the desert without water represents our condition. The lack is not real, but seeming to our sense consciousness. No situation is hopeless if we do not so view it. "All things are possible to God." Believing this is what made the prophet great; this constitutes the Good News that is Christianity; this is the only way in which you and I can become triumphant over seeming lack and limitation.

Sense consciousness has little to offer

in instances of great need. A higher degree of intelligence is required at such times, and man's own super-consciousness serves him as Elisha served the kings. But if the intuition gives instruction to "make the valley full of ditches" or "get vessels not a few," and we fail to make ditches, or get our vessels ready, there can be no response, and the supply, whether it be water, oil, or any form of substance, does not appear. The unanswerable argument for spiritual adjustment is the desired result; healing and supply always follow correct application. Life rebukes us, as the prophet rebuked the king, when we go forth without being prepared—without the assurance and consciousness of unfailing supply, and the preparation to receive it.

In one of my New York addresses I gave this illustration of the abundant supply of water coming in response to prepar-

YOUR UNFAILING SUPPLY

ation for it. Several months later a business man wrote me that he had acted at once upon the idea and that a larger business was the outcome. The idea worked so splendidly that he built a garage preparatory to receiving a car, and today he drives his own automobile.

As the fisherman gets ready his nets and boats, as the city lays its water mains, so let everyone make a move for his supply, and the means will come to meet him. Get ready for your success and prosperity, and prepare the way for your happiness. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound in every good thing."

In the majority of cases those seeking supply have uppermost in their minds the thought, how can I *get* more? or show me the way to *receive*. The law is: "Give and ye shall receive." This indicates that

WORK AND SUPPLY

supply is the effect of the cause of giving. We cannot expect to receive something for nothing. We start the outflow and God gives the increase. Unfailing supply is everywhere abundant; but action—preparation, giving out on man's part—is the stipulation with which the Creator makes the individual comply.

Channels are opened for inflow by opening the outflow, and too great emphasis cannot be placed on this thought, for every prosperous enterprise is the effect of giving and serving. All results are compensation, and we cannot expect to meet the law of effect without an adequate cause, or get reaction without action, until we function in that lofty plane above the proscribed three dimensions.

Karma takes on a new light in Truth, and we are freed, rather than limited, by a scientific understanding of it. The immutable law of unfailing supply distrib-

YOUR UNFAILING SUPPLY

utes equally and generously, and when you give attention to it and prepare the way for its manifestation, then, prosperity will overtake you.

THE LAW OF INCREASE

COOPERATION with law is the fundamental factor in a universe that is governed and controlled by basic principles. To insure the reign of order over chaos, these principles must be complied with. It is impossible to accomplish desirable results while working contrary to any law.

Of the various classifications of humanity, we note a large majority made up of those who, through lack of understanding, work against the demonstration of principles; we see also those who refuse to coöperate with the creative principles, not from any lack of knowledge of the law, but because of indolence which overcomes them. Both of these classes suffer untold miseries which could be and are

avoided by another division of humanity—those who consciously coöperate and intelligently work with the fundamental laws of being.

Daily do we see in the manifest world about us visible and tangible results of humanity's coöperation with the creative laws of the universe. Imagine man's state of evolution had he not worked with nature; he would still be subsisting on wild vegetation and herbs of the fields, having few of the edible vegetables and fruits which he now enjoys. Nature alone could not have given the wizardry of Burbank-horticulture; nor could man unassisted by nature have produced such healthful foods. Recently, I attended the annual exhibition of dahlias at the Grand Central Palace, and I recognized as never before, what the persistent work of man has done in the direction of floral cultivation.

This same coöperative spirit is being

recognized by others than horticulturists, for in every field men are working productively with natural laws. The creative spirit in Bell, Morse and Field, coöperating with that kindred creative spirit in nature, sets aside limitations of time and distance. Edison, recognizing its support, conquered a world of darkness and furnished the means for countless ways of simplifying life and labor. Production of the radio, the tractor, vacuum appliances, the "Frigidair," and other inventions too numerous to mention, could not have been accomplished without the coöperation of genius with law.

Man must avail himself of the harmonious principles which are constantly working for his supply and support. We have all known men and women who have performed wonder works, yet did not consciously know they were employing creative laws. I have seen such people

successfully demonstrating fundamental principles and accomplishing marvelous results, without even a belief in mental or spiritual truths. They were unconsciously coöperating with the wonder-working Spirit. The prime requisite for attainment is a harmonious agreement with law; a conscious coöperation if possible, although it may be an unconscious working. The thing demanded for success is coöperation.

There is never any delay in Divine Mind; failure being only man's inability to avail himself of God's law and substance—that law which is unfailing and always ready to respond instantaneously. God does not delay granting man's good because he is giving it careful consideration or is weighing his decision; his way does not coincide with man's way of "thinking over" a proposition; his treasury is never depleted; it is only human in-

WORK AND SUPPLY

efficiency which prevents persistent improvement in all man's affairs.

Like the seasons, the "natural course of events" does not bring forth such marvelous works as man performs when he coöperates with nature. Many people label delay in accomplishment as "God's own time," but the intelligent person knows that until he awakens to the value of the mental and natural worlds and co-operates with them, he will fail. If you would attain your desires, utilize the laws of life. Centuries come and go; nature continues; if you compel her by working with her laws, she will serve you and your highest purposes.

God is the Law and the Law-Maker. His power is never divided, never shared with anything outside his being. What is said of God can be truthfully said of the law: it is the same yesterday, to-day and forever—permanent and unyielding; it is

impossible to intensify or to stimulate it. Man is the product of the law, a creation of Divine Mind, and is and forever will be supported by it as he contacts himself with it.

Aboard an ocean liner not long ago my attention was brought to the Gulf Stream which added its warmth for some time to an already heated temperature. That great current of water which flows northeasterly from the Gulf of Mexico across the Atlantic Ocean retains its equatorial heat, its undeviating course and its unvarying velocity; it neither mingles with nor is affected by stormy or icy waters through which it advances, but moves steadily, undisturbedly onward, influencing only what contacts it. So, victoriously moves the law of good for humanity.

There is a popular view that universal laws are impersonal and have no direct *intention* for man and his affairs. Jesus

WORK AND SUPPLY

stated otherwise when he said "It is your Father's good pleasure to give you the kingdom." The kingdom of all-sufficiency has been prepared and the gift made ready for man's acceptance; but, like all gifts, it requires desire and demonstration to receive. One may believe there is a Gulf Stream and wish to investigate its influences, but without an effort to reach it one cannot experience its effect. Faith is an important attribute, but faith alone is not sufficient—"Ye see, then, how that by *works* a man is justified, and not by faith alone"; "Faith without *works* is dead." Intelligent work distinguishes men from animals, superiority from inferiority, success from failure.

Working with the law of supply, or team-work, is the way of victorious demonstration. Faith in and acceptance of the principle that the law is working for your good; with a persistent application of mind

and strength, and a bending of every energy toward coöperating with it, is the affirmative attitude. Team-work spells success everywhere. Especially do we see this in the business world where employer and employe work for the same result.

A friend who is prominent in the commercial world, and who has hundreds of employes under him, once told me that he discovered that a higher degree of efficiency was obtained in his plants when he appreciated the position of his workmen. On the other hand, another friend, a woman and a housewife, wonders why she is always without competent servants. Her method, however, is the reverse of that of the business man; she is forever seeing the negative side of her cook and her maids; and until she overcomes fault-finding and criticism she will be without reliable and efficient domestics. No one can do his best when his shortcomings are

constantly held before his mind. No one can succeed by being reminded of them, but rather, by eliminating or forgetting them. Stimulate your employes with faith in their ability; help them to release their natural potentialities through the law of increase, the principle of gratitude, the spirit of coöperation; and you will have successful demonstration.

There should be team-work in the home—members of the family circle having the same interests. A new race of children will be brought into the world when parents and educators learn to emphasize the constructive phase of the child nature. To rear healthy and happy children, it is necessary to learn and apply the psychology of gratitude and praise. Little ones usually do the very things they are told not to do, for it is the negative, the disagreeing, the “shall not” instruction which is usually stressed by parents untrained in

the value of stimulating the child to conscious effort.

Speeding eastward recently on one of our "limited" trains, I heard a young mother say to her toddling child: "Look out, you'll fall and hurt yourself." After a repetition of that expression a dozen or more times, the tiny girl received a serious injury, which could have been avoided by wisdom on the part of the mother. Another time I noticed a father harshly chastise his small son, and was not at all surprised to see the little fellow turn, with stick in hand, and serve his pet dog with the same treatment. Kindliness and appreciation make gentle children; cruelty stamps itself on the child mind. Here was a law of action and reaction, yet the father meant to correct the child, not to develop in him cruel characteristics. Praise a child for kindness; appreciate the good in him; emphasize the affirmative

attitude and you will find it unfolding in his consciousness.

Rupert Hughes has written in *The American Magazine*: "Praise, like charity, should begin at home. Many people believe that praise at home makes children conceited and insufferably egotistic. But in my opinion the very reverse is true. Praise that is lavish and spontaneous and gushes forth from the full heart of love, like water from the rock that Moses smote in the desert, merely quenches the thirst of the soul for comfort and refreshment. It makes one strong but meek. In my own case, I know that an extravagant compliment always fills me with a sense of unworthiness instead of self-satisfaction. Once, when I was a little boy, my mother called me to her side and read me a newspaper article stating that it was about time for another Shakespeare to appear, and adding, 'He

may be at this moment a young lad standing at his mother's knee.' She put her arm about my shoulder and said: 'Here he is now.'” She was a remarkable mother in that she had a vision for her son and an appreciation, as he related, of the law of increase. Could her son be less than a writer of international fame?

Last winter I received a letter from a young man who was attending one of our large eastern colleges, and in it he told me that unless his relatives ceased a weekly barrage of complaining letters to him, he felt he would surely fail in his examinations. This young man needed the stimulus of encouraging letters, and these complaints hindered both sender and recipient.

Team-work in sports—the team playing as one man, to win; team-work in the nation—citizens pulling with the government; team-work in the universe—na-

tions at peace; the mind of man "team-ing" with nature and bringing forth great work—this spells accomplishment. Agreement is the cardinal point in Christianity; it is team-work with Divinity. "One with God is a majority," furnishes an unassailable position. With Moses it opened a way through the waters of a sea; with Elisha it furnished invisible hosts of defenders; with Jesus it rolled the stone away from a tomb. The law is always on the side of those who harmonize and work with it.

Disagreement is always disorganizing and disintegrating. Operating in a way which is contrary to law is like pulling against the current, travelling in opposition to the traffic, or pressing on against the wind. "He that is not with me is against me" does not mean something personal; rather it signifies that the person who is not in harmony with the law is

opposing it. "All things work together for good to those who love God." All supply gravitates to those who coöperate with his law.

Many people are offended at the mention of supply in connection with God or religion. Why should we hesitate to summon the law of supply into action? It is principally because we consider the manifest world the sphere of the material, thus recognizing opposites. We call upon the Infinite for many things—why not for our supply? We do not hesitate to ask for health, life and love. When health is not expressed in strength and endurance, in poise of body and clarity of countenance, we immediately work for the visible demonstration of it. Health remaining in the invisible is of no practical benefit to mankind; neither is unexpressed substance a blessing.

Man's consciousness must be free from

destructive thinking before it can demonstrate its natural and opulent supply. He cannot afford to speak disparagingly concerning himself or others. Such expression causes inharmony, for it is not in key with the truth of the universe. Disease, discouragement and death are the result of lack of appreciation and coöperation; they come from lack of vision, from condemnation and criticism. To say: "I am weak"; "I am unsuccessful"; "I am unhappy"; is to depreciate your value, and is the surest way to become of no consequence. This attitude turned in the direction of others can be harmful and often disastrous. The "I" of man's soul is his divine identity, and "The Lord will not hold him guiltless that taketh his name in vain."

The racial belief in that terrifying phantom, poverty, must be abolished. In Java and the Sunda Islands of the Dutch East

Indies, there grows a tree, a poisonous variety of the breadfruit family—the Upas. Natives shun it except as they use its acrid juice for poisoning tips of arrows; birds will not fly over or near it because of the virulent and malignant poison which it sends forth into the atmosphere. Poverty emits a poison, a noxious one too, causing disease, crime, discouragement and destruction; often by its miserable effect forcing men to sell their honor and women their virtue; and spreading malignant and death-producing sickness.

It is the theory of Jane Addams that drunkenness is not the direct cause of poverty, but that the opposite is true, poverty being the direct cause of inebriation in a majority of cases. Surely no one knows more intimately, or can speak with greater authority on the subject than this remarkable and self-sacrificing woman who has devoted so many years of her useful life

WORK AND SUPPLY

to sociology and practical work in the slums.

It is believed that poverty is the natural consequence of extravagance and lack of industry, but there are circumstances in which the most industrious and economical find themselves—trade fluctuations, accidents, wars or deaths—over which they cannot exercise control.

The greatest thing that can be said in favor of poverty is that it forces men and women to the study and application of the law of supply, and to depend upon the source of substance—God. It is a popular belief that poverty is a necessity; that it goads men on to better conditions; and that without it in the lives of men, great work would never be accomplished. Yet, for one Lincoln born in a log hut, there can be cited many presidents who began life amid harmonious and prosperous surroundings. Washington was one of the

wealthiest men of his time, but he loved liberty more than his possessions. Ruskin was born in a home of plenty, but it did not hamper his work, and wealth in the hands of Thomas Edison has but enhanced his endeavors. He is quoted as saying recently that, knowing what he does about electricity, he would like nothing better than to begin his life work all over again. There is no room for argument in the statement that art, music, invention and the best of literature are fostered by men and women of wealth.

Man has been influenced by the old teaching that only the very poor may enter the kingdom, and, reading certain passages of Scripture with lack of understanding, he has been led to regard Jesus and his disciples as a band of wanderers living upon public charity. He has overlooked the fact that the Nazarene consorted with rulers and was an honored guest in homes

of wealth; that his raiment was so fine that soldiers gambled for it at the very foot of the cross; and that his body was prepared for burial with great care and expense, and laid in the tomb of a rich counsellor. No greater fallacy ever gripped the human mind than that of the poverty of one whose recognition of omnipresent supply needed no "rainy day" fund, because his perfect coöperation with law placed the universe directly at his command.

Many are the causes of poverty's persistent presence in the lives of men and women. Being born and reared in lack and deprivation, or existing, surrounded by saving and thrift habits of false economy; fear, with its chilling blight; mental and physical association with thoughts of want; enslaving ignorance—all these make possible this greatest enemy of man. It is the verdict of our most careful and

honest sociologists that education, culture and enlightenment are required for the banishment of this bugbear.

The law of life is the law of expression. To live is to express, and we note that man is ever giving expression to certain attitudes of mind, these being the substance of his thought life and the determining factors in forming his being and shaping his affairs. Constructively or destructively are we expressing ourselves every moment of time; for life is never marking time, and man is going forward with it or backward moving. These two characteristics of thought, the constructive and the destructive, must be definitely understood, for one is the narrow road that leads to the Kingdom, the other the broad way which ends in destruction. One is upbuilding and the other downtearing; the first is the law of increase and the second the law of decrease. The law of in-

crease integrates, while the law of decrease disintegrates.

Physicians say the laws of disease are as interesting as the laws of health. This we cannot approve, for a thing that is diminishing cannot possibly be so interesting as a thing that is increasing. The law of increase is the law of life, and the law of decrease is the law of death. Many shades of thought enter into the complex make-up of man, but these two general classifications cover his whole thought life.

About us everywhere in our human experiences we see what the destructive thought processes have wrought. When man is not in the constructive thought, he is shutting off life, love, intelligence and substance. Any thought of fear, condemnation or criticism destroys health, happiness and success. Complaint and ignorance shut off power and life; appreciation and praise bless and enrich. It lies

THE LAW OF INCREASE

within the reach of every person to either increase or decrease his good.

The freedom of which Jesus spoke must be applied to lack of supply as truly as to other distressing conditions from which men are seeking to escape. Emancipation follows knowledge of the Truth. To know the Truth is to be free in every department of life. Infinite intelligence has so perfectly designed man's life, that with his coming into the world he is potentially in an abundance of every good thing. This we see when we open our spiritual eyes, and this we demonstrate when we think accurately.

To recognize our all-sufficiency is the first step by which we enter into the world of substance. We operate the law of prosperity by continuous recognition of the substance of God. As long as he dwells in the consciousness of abundance, man will never lack supply. It is the law

that recognition increases that upon which its attendance is focused. To multiply the blessings of life, to double the manifestations of supply, requires turning one's attention to those things which are desired. It has been said that the secret of success is attention.

To affirm the universal principle of abundance and to endeavor to demonstrate the natural inheritance of man, is not to unduly magnify prosperity nor to deify opulence, although certainly this belief needs fostering above the poverty-delusion. To stress the point of the individual proof of the natural law of supply and to claim a divine right to prosperity, is not to make a god of material sustenance; it is but emphasizing the universal principle of balance.

The law of supply is the natural principle that action and reaction are always equal, and in opposite directions. We re-

THE LAW OF INCREASE

late ourselves to this law by certain attitudes of mind. One of the most effective attitudes is gratitude, and if one would establish harmonious relationship between himself and the unfailing law of prosperity, this principle must be observed. Gratitude is the constructive practice of sending forth the power of mind in praise and thanksgiving. Energy thus directed increases that to which it is sent; this is action, and since the law is that reaction is equal and in an opposite direction, there is at once set in operation a movement which rebounds.

The Scriptures tell us that if we approach God, he will draw nigh unto us. This is the same principle as the law of increase. Gratitude magnifies and hastens that which is addressed. An old edict is: "Whoso offereth praise, glorifieth me." The innermost part of man, the divine nature, is awakened and magnified by

praise and gratitude. The same exercise applied to the bountifulness of prosperity causes a reaction which manifests that beneficence of the rich substance of God.

Bodily functions are helpfully affected by speaking of health and by the recognition of life. Scientists have recorded that our vibrations are raised to a higher rate by positive attitudes such as praise. For centuries it has been a religious rite to bless the food. This has had a definite effect upon health. A pronouncement of the word of thanksgiving upon the substance of which we partake charges it with life-giving elements. In cases where food has previously disagreed with the body, it has been changed into palatable and healthful sustenance through the saying of grace or praise. ✱ Normal, nutritious food does not disagree with us; but if our attitude toward it is not true, we disagree with it. It is evident that we do

not live by bread alone, but by the Spirit and the ideas of Divine Mind.

Eating is a symbol of the appropriation of spiritual substance, and when we eat in the right attitude of mind we are better nourished, at the same time requiring less food than formerly. "Eat thy bread with joy, and drink with a merry heart." Thanksgiving quickens the life-flow in the body, vitalizing and regenerating the mind and its reproduction. "A glad heart maketh a cheerful countenance."

In accordance with the law of action and reaction, circulation, not stagnation, is the secret of prosperity; compensation, the universal principle. For every action an equal and opposite reaction—an inflow and an outflow, a giving and a receiving. Most of us are like funnels—with a large, wide-open capacity for receiving from the source, and a very small, constricted channel for giving out. Equal and opposite,

is the law. Man must act (give), that his good may react (be given) to him again. Give *and* receive, is the law. In spite of an overflowing reservoir, a child's pressure on a garden hose can shut off and hold back that generous supply. How tightly the iron cap holds water in a hydrant, but not more tightly than the mental cap which presses back our supply which we shut off through our withholding.

Yearly an edict is issued by the President of this great republic setting aside a day for national thanksgiving. It is good to have the nation thus united for one day, but the work of scientific Christianity is to establish three hundred and sixty-five days in the year for praise and thanksgiving. We know the value of it, we, who have seen thousands of broken bodies healed, shattered homes united and made happy, and empty purses filled by an atti-

THE LAW OF INCREASE

tude of praise and thanksgiving to God.

It is impossible to evaluate the power of praise and thanksgiving. Its effect upon the consciousness is beyond computation, and that which affects the consciousness affects all of our possessions and governs all production. The social and the environmental life are directly controlled by our attitude toward them.

Praise with thanksgiving is an attitude toward life, and *our* attitude toward life is attractive or repellant, according to the voluntary or spontaneous impulses that spring up within consciousness, reactions of the conditions which confront us in our daily existence and work. The gift of the Father is bountiful, an unlimited, inexhaustible supply of life, love and intelligence. "God hath not given us a spirit of fear, but of power, of love, and of a sound mind." Man is to "stir up the gift which is with-

in him." He must prepare channels for the inflowing of this unfailing supply. Reaction is in exact ratio to action. As he gives, so shall he receive.

Let us so discipline ourselves in praise and thanksgiving that we may come into that magnetic and attractive state of consciousness which will enable us to accept the good which it is the Father's eternal will for us to have. Let us rejoice exceedingly that the gift of life is ours, a gift which enables us to learn to live, to love and to work out the hidden powers of the universe, and in so doing to become like the Father. Let us stand sentinel at the mind's door, refusing admission to thoughts and ideas which do not bear the countersign of harmony and efficiency, of courage and of truth. To negative, destructive messengers of lack and false beliefs about supply let us say, as the Master said: "Get thee behind me, satan."

THE LAW OF INCREASE

The resource is unlimited; the substance of supply, inexhaustible; the ways of the Spirit, numerous; the abundance greater than any demand made upon it.

SUCCESSWARD TOWARD SUPPLY

WE HAVE come to realize that no one road leads to success, but that, on the contrary, there are many paths which man may travel successward. The ways are divergent because no two individuals are functioning in the same state of consciousness. Because of individual entity definite classification is quite beyond us, making it impossible to standardize human powers and abilities. This is the first important idea, in treating this subject, for one hears all too frequently, remarks of this nature, "Perseverance (or some other *one* trait) is the key which unlocks the door to success"; or, as Disraeli said: "The secret of success is constancy to purpose." A popular author on personal efficiency writes: "The first essen-

tial of a successful career is to expect it." Another says it is coöperation, and so on. Innumerable are the qualities mentioned by the various writers dealing with the principles of the subject. Each aspiring man must develop the special faculty or faculties which he needs for balance and power, and it is generally a combination of qualities rather than a single quality which is required.

Success, being a subject of extreme breadth, will be treated in this particular instance according to the usual acceptance of the word, i.e., a favorable termination of anything attempted; a result corresponding to the aim or design entertained. Though this might be the generally accepted meaning of the idea, it is not the general attitude of men, for each person has a definite idea of what constitutes individual success, and all unconsciously he measures others by his own personal

standard. This is unfair, because he must take into account that all are making an evolutionary journey; that no two of us have identically the same development, and while there is no such thing as original inequality, the fact is, that some of us have started on life's journey before others, or we have traveled faster along the way. If we but knew where our brothers stood on the pathway of evolution, then we might be competent to judge their endeavors as successful or otherwise; but since we do not, let us be slow to judge. What would constitute success for one man, might be nonessential to another. Financial independence and material success are determined by one to be a favorable result, but not by another. Could you imagine this sort of achievement to be success for one like Epictetus?

We read, the other day, a news item

about a certain rich man, a titled European, a powerful man in the affairs of the world, who was forced to relinquish his hold on his interests and to retire because his health had failed. He was a man, as we say, in his prime. Beginning with his penniless boyhood, up to his present exalted position, he carried three resolutions: to become a millionaire; to acquire a certain property; and to win a decoration at the hands of his country's ruler. His desires were gratified; he became possessed of the things upon which he had set his heart. The world would say he was successful; but in the light of true success, when we look upon this man, bereft of vitality and health, of what avail is his success? To-day he is in search of health. Though he has the leisure in which to enjoy his prosperity, he has no happiness, because he has sacrificed his body, health, and powers on the altar of wealth and

fame. Health, to the mind of another, would be of greater importance than all the riches of this European.

Let us bear in mind, as we press forward, that our being is represented on three planes: physical, mental, spiritual; or in the scientific interpretation of mind: conscious, sub-conscious, super-conscious. Every idea to which man gives his attention (consciousness) is automatically recorded in memory (sub-consciousness), and immediately becomes a part of him. The body and affairs of man are the manifestation of the ideas which have been registered in his mind, and conditions are but the outpicturing of what the visional faculty (consciousness) has beheld. The super-consciousness of man is the Mind of God, and in this infinite consciousness man lives, moves and has his being. Man as the natural consequence of the super-conscious mind, is God's in-

called me to one of the large banking houses down in the Wall Street district. An official of the institution had been interviewing a business man. At the close of the interview, the banker rose, and, extending his hand said, "You have the right spirit. We'll stand behind you." It is always so! The whole universe is behind that person who has the right spirit.

I need not explain further, because we have all experienced moments when harmony was so apparent that we were conscious that we were unified with the Universal Spirit. In this consciousness, or spirit, there is no opposition, no fear, no loss, no failure. In fact, this state of mind converts these negative ideas into power, and causes us to become magnets for all the things which mean success. I cannot name a single characteristic peculiar to the failure type that cannot be

transformed by this wonder-working power. All fear is converted into confidence by it; weakness into strength; worry into optimism; friction into harmony; self-depreciation into self-reliance; sorrow into happiness; illness into health; and failure into success.

Of necessity, success comes through action—mental action, primarily. But that action must be constructive—that we know. Everywhere we see active people; but are they thinking and living scientifically? That is the important question! The world is filled with people who are alive, alert, keen, and energetic; but judging from the standpoint of success, hosts of them are not progressing; their projects fail and their efforts are fruitless. Such failure proves to us that they are not directing their action in constructive channels.

Activity, to bring about favorable re-

sults, must be governed by scientific thinking, or, in other words, must be harmonious with the law of the Spirit which underlies all genuine and enduring success. This form of activity is free from friction, fatigue, fear, and failure. Anyone desiring to reach this stage of development should undertake seriously a course of study which deals with the laws of mind action, the principles of spiritual realization. It was gratifying, the other day, to meet a gentleman who approached me with the intention of seriously studying this science. One in my profession often meets those who are desirous of making what they term "demonstrations," that is, they want an immediate proving of the law of prosperity. They want some miraculous change to take place in their material affairs, without taking into consideration that law and order govern the universe. Do not misunderstand me.

This statement does not contradict the truth of instantaneous healing of lack or of failure, nor does it deny that all things are possible with man and God. But to reach the point where the Almighty can express himself in this perfect manner, requires a super-conscious state of mind, and this is acquired only by study and application. (We must not forget in moments of exultation that beneath every occurrence there is the law. Success is the effect of orderly thinking, and to prove this, one must reckon with the laws involved.

Failure is the refusal to eliminate ideas of inefficiency which have been ignorantly registered in consciousness. Disaster lies in recording negative and destructive race beliefs. The general welfare of mankind is benefited by each individual discovery and application of scientific thinking. As man gains the ability to see and *think*

correctly he begins to utilize spiritual powers. Success is the correction of our material misconceptions. False concepts never reproduce enduring prosperity. The destruction of our former limited views, which created incompetency, is the end of failure and unhappiness.

Inactivity is the cause of widespread failure. This is known not only by the practical business man, but is discerned by the poet as well, for we read in the words of Tennyson: "I myself must mix with action, lest I wither by despair." And the scientist, Huxley, arrives at this conclusion: "The great end of life is not knowledge, but action." The Scriptures also give the mentally and physically indolent and inert a maxim worth remembering: "Not slothful in business; fervent in spirit." Every field of endeavor demands activity.

Let those who are pressing toward

success by the various avenues ask themselves: "Am I sufficiently active in spirit, in mind, and in body? Am I putting enough of myself into my work?" And see to it that you are answered truthfully! Great masses of people are now complaining of lack of success when they themselves have dodged the real issues which have kept prosperity from being realized in their individual lives. Since success depends upon our ability to sell our services to the world, we must honestly analyze ourselves in all departments of being, in order that we may know wherein we fail to measure up.

We hear the question: "How can I increase my earning ability and power?" To take the words of the Master: "It is the spirit that quickeneth." This is the secret of increase, as revealed by Jesus. This idea has direct bearing upon any phase of success, and I desire this presentation to be

sufficiently human to reach those who have thought that spirit pertained only to those vague things that come with religion. The Spirit is the most practical power in the universe! Jesus attributed all his work and success to this power, and why should we, in this century, blindly struggle, ignorant of the workings of this mighty force? The Spirit is the energy which increases the live elements in man to the maximum, and one need not have any strange experiences to prove this activity. There is no reason why a man cannot be normal and rational, and at the same time employ the Spirit to quicken a heavy, material consciousness, and to make himself alive in every atom of his being, or even to increase success in the commercial world. In fact, I am acquainted with successful business men who use the Spirit daily, though they possess no special knowledge of things spiritual.

WORK AND SUPPLY

It is by means of thought that this quickening power works. A perceptible improvement will be recognized in one's affairs when the Spirit becomes active in the consciousness; new causes become operative; new effects become visible. When this live element enters your mental domain, you will receive an increase in those things which you think about.

The process of creation has been accelerated by the vitalizing powers of positive thought. A constant upbuilding continues as long as the mind is active in constructive thinking, regardless of what line of success is desired; this applies to business, finances, health and talent. There is nothing enduring apart from this quickening power, and to the degree that we are separated from it, to that degree do we fail. We could not live a moment separated entirely from the Spirit, for it is life itself. Then, intelligent use of this creative

energy is the only way to insure continued success.

Success is not captured by merely accepting these ideas. Do not stop with a few moments' reflection upon them, but take some action upon them. Make them a part of your sub-conscious self. Great changes will be wrought in you and in your affairs, if you will install them in your sub-conscious mind, just as a man installs a piece of machinery in his plant. The machinery is of little value until it is in operation, and the same can be said of these ideas; they will not materially affect you until they are working. Enough cannot be said about the sub-conscious states of mind in connection with success, for it is through this department of the mind that the quickening power operates.

Objectively, many are endeavoring to think constructively, and they wonder why they do not succeed, but when you

investigate what is going on subjectively, you have the reason for their failure. Consciously and externally, they represent one thing; sub-consciously and internally, they represent another, which often is quite contrary in character. Team-work is required here to get favorable results, so we must join these two phases of mind. The sub-conscious obeys absolutely the orders and desires of the conscious; therefore the office of the directing or conscious mind is to coöperate with the great world of the internal. It is the deeper mind of the sub-conscious that supplies the power which expresses and reproduces in response to corresponding conscious action. When we seriously consider the unlimited possibilities of the sub-conscious, the mental material stored there, and the attainments that it can readily produce if properly impressed, and when we can at the same time bear in mind how this inner

world has been neglected by those who have striven so hard for success and have failed, it is no mystery why greater achievements have not been made.

Practical results may be secured by directing the quickening power of the mind toward the sub-conscious. Concentrating attention on the subjective in this way, causes an expansion in consciousness. If one is working for success, expansion is the thing desired; it gives greater capacity, more power, and increased ability. In this, as in all other endeavors, one must not be discouraged, if at first it may seem that nothing is changing. There *is a response to your every thought*. You do not realize this because you have no means of cognizing what is happening in your inner world; but continue your present forward movement, and you will arrive at the goal which you have in view.

When ideas of deficiency and inharmony knock at the door of your mental domain, refuse them admittance. In its scientific sense, Christianity reveals the practice of being instant in prayer, or standing sentinel at the door of the mind, guarding against unprofitable and destructive thinking. Heretofore we did not challenge the thoughts which entered into consciousness, so to-day, understanding the immutable law that the inner becomes the outer, we do not stand in wonder at the confusion and inefficiency which abound. Realizing that correct ideas produce favorable conditions, we instantly reject ideas of an opposite nature when they gain entrance into our mental household.

Success is the achievement of intelligent thinking, whereas failure is summarized as ignorant belief, the immediate consequence of false thinking. Mental blind-

ness has produced the failure shadow—for there is no reality in it—but this passing ghost quickly disappears with the coming of illumination, knowledge. Successward is the way of productive accomplishment. As man receives the ideas and images from the higher consciousness, his powers develop and his genius breaks forth; and his hidden potentialities are released.

THE TENTH PART

(Publisher's Note. Some years ago the author of this book was commissioned to write this chapter as an article for *Unity Magazine*. The first edition of *Work and Supply* did not contain "The Tenth Part," but the many requests for its re-publication have warranted its appearance in this volume.)

WHAT IS this ancient custom, concerning the Tenth Part, that is receiving such marked attention in these modern days? Can we, in this present era, institute successfully a practice originated for a people in times of antiquity? Let us investigate and see.

Recently many of the newspapers and popular magazines have given us much evidence that certain principles of prosperity are set into operation in all the affairs of mankind when men observe a commandment which was given to the

THE TENTH PART

children of Israel by their great leader and lawgiver at Mount Sinai, many generations before the Man of Galilee reiterated these principles. These discussions show that the entire history of the Hebrews places significant emphasis upon the law of giving, which never fails when practiced faithfully and sincerely. Then, too, I have read letters that bear out the same testimony, and have talked with a number of persons who spoke encouragingly of the results they obtained by following the laws pointed out.

The Tenth Part represents what is popularly known as the "tithe." The first mention of this practice is given in Genesis. Tithe paying of the twentieth century, we are told, is no different from the tithing promulgated by Moses, whose law revealed that one-tenth of an individual's income should be set aside for some good work or devoted to religious

uses. That the Lord might receive a just and reasonable return, the Mosaic law required a tithe, or tenth, in acknowledgment of his bounty to his children, as in the case of Jacob, who vowed that he would give to the Lord a tenth of all that he received.

The popular mind doubts that prosperity will come through giving up a tithe of all financial receipts. I should like to call attention to this actuality: The world's richest man tells us that he willingly tithes his income, which, you may imagine, is no small amount of money. He considers it one of the greatest blessings of life that he was taught, when a lad of eight years and earning only ten cents a day, to give away regularly a portion of his income to purposes of public and religious character.

That man prospers under the tithing plan and becomes impoverished by dis-

THE TENTH PART

continuing its practice, is illustrated by the following excerpt from an interview with William Arthur, a Wesleyan Methodist minister, of London: "I know many men who, at the outset of life, gave a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting the giving of one-tenth has prepared him for a higher proportion when years of plenty set in."

This example was given by Mary Dewhurst in *The Outlook*: "I was told of a man in Syracuse who tithed regularly, when the tenth was only ten dollars a month; he prospered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice. Disaster followed, until he was brought to poverty and humility. He began tithing again, and now is on his feet, financially and spiritually."

Jacob H. Schiff and John Stewart Kennedy, both noted bankers, have been tithers for many years, so we are told by James L. Sayler, in "Who Tithes and Why," in *The World's Outlook*. Mr. Schiff has exceeded the tithe in his gifts in recent years. It is said that he is a contributor to every local Hebrew charity, besides aiding many nonsectarian societies, and that the total amount of his gifts is more than one hundred thousand dollars annually. Mr. Kennedy was a tither from the very start of his business career. During his lifetime he distributed several million dollars to good causes, and we read that his will transferred nearly thirty million dollars to religious, charitable, and educational institutions.

Such men of prominence as these are cited by Mr. Sayler as tithers: Isaac Rich and Alden Speare, cofounders of Boston University; William Christie Herron, of

THE TENTH PART

Cincinnati; R. Robert, whose contributions opened the way for Robert College, founded in Constantinople; Hon. Chester Ward Kinsley, of Boston, an important figure in religious and political life; H. Z. Duke, who has helped scores of men and women through school; Daniel Sharp Ford, editor and owner of the *Youth's Companion*.

The list would be incomplete without the names of Jay Cooke, the financier and philanthropist, who knew no lines of creed or religious differences in his giving, and John S. Huyler, head of the Huyler candy stores. Mr. Huyler is quoted as saying: "I heard the preachers say that a man should give one-tenth to the Lord; and after a while I gave a fifth, and later I gave a fourth, and then one-half, and then—I ceased to keep account."

When I mentioned several of these instances to a man of moderate circum-

stances, he replied that it was no hardship or sacrifice for the rich to give, but the working man could not afford to tithe from his meagre allowance. This person is one of the many who overlook the fact that tithing is a means of establishing mankind in a consciousness of prosperity, or divine favor, as we hear it expressed in the churches. The minister who said that he found it necessary to tithe to get out of debt, voiced a truth that is evident to thousands. Mary Dewhurst, investigating tithing in Geneva, N. Y., asked one woman: "What do you think of the tithe?" The answer was: "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep going." While in Geneva, Mrs. Dewhurst was told: "You'll never find a tither in the poorhouse."

William Colgate, the founder of the Colgate perfume and soap business, began

THE TENTH PART

to tithe when he as poor. With increased wealth came an increased responsibility to the community at large. "His benevolence was a religious conviction; it reduced his charities to system and made them a means of self-culture and of homage to God. He dispensed his gifts both with purpose and proportion, and recognized at all times his stewardship to God," according to Mr. Colgate's biographer.

My stating that Mr. Colgate began tithing when he was poor, brings to mind the following incident: A woman came to a metaphysician, testifying that the tithe had worked wonders for her. One year previous to that time, she had been destitute, having been abandoned by her husband, and left with four children to support. She had given her pledge to the Lord that she would give a tenth of all that she received. She started forth to earn the supply necessary for herself and

her little ones. Her first work brought a salary of only eight dollars a week. Of this amount she gave a tithe to a good cause. From the very beginning of her business career, she was prospered. Her salary increased rapidly, and at the end of the first year her monthly check brought her \$250, or nearly eight times as much as she had received at the outset.

An outstanding feature of the law is that nature yields her increase abundantly to the cheerful giver, for God loves this obedient son. Then, I should say that the first essential in adopting the tithing plan is a willingness to give. If one has not decided to give a fair proportion of his income to a worthy cause, he should withhold his offering until he feels free to give or to offer what he can with a willing mind and spirit; in this, as in all other problems of life, a complete decision makes the conflict half won, and some-

THE TENTH PART

times wholly. If the justice of tithing appeals to one and he is yet reluctant about giving, perhaps it will be necessary for him to grant himself a little discipline, to charge his mind with the value of integrity.

To-day I see more clearly than ever before what that master mind, Jesus, meant when he placed emphasis upon the benefits received from giving. He referred to the blessings that follow a free expression of giving. Blessings, rightly interpreted, means the conferring of prosperity upon one, and this in turn means the bestowing of all good things. An expansion of consciousness results from the grace of giving in the right spirit. We all have seen instances of shriveled souls, directly due to financial grasping and withholding. Physical inharmony, such as paralysis, often results from this state of mind.

WORK AND SUPPLY

I cite herewith an actual experience that gives force to this point of being blessed by giving willingly: There was a certain church organization that found it necessary to assess its members, because its work was to be enlarged. When one of the members, a woman, received her assessment, she discovered that it amounted to more than a thousand dollars. She told the finance committee of the church that she had not the money to pay her share and that she would have to sell her little home to meet what was required of her. The answer that she received was to the effect that if she was not willing to give her all to the work of the Lord, she should keep her property. One day, several weeks later, she experienced a great sense of freedom with the leading to give all to the work of the church. This she did, and from that moment she began to prosper. Soon afterward, she received a

THE TENTH PART

beautiful home, one far handsomer than her original home, with plenty of every needed thing added.

Movements devoted to tithing, such as *The New Era* and *The Stewardship*, are flourishing to-day in the churches. A new spirit is manifesting itself in the religious realms, the same spirit that is evident in every phase of expression of this new age. And how great the field! Statisticians show that there are more than forty and one-half million church members in the United States alone, with an average per capita income of about five hundred dollars. Imagine the tithe for Christlike activities for only one year; it would amount to more than two billion dollars. This amount used wisely should soon provide a setting for this revived spirit of giving, representing it to the world as a correct method by which to gauge our benevolences.

PRINCIPLES OF SUCCESS

*(Extracts from a series of Twelve Lesson
Lectures on the Subject of Principles
of Success)*

EACH man determines what success shall mean to him, building his own structure, according to his own blue-print, with materials of his own choosing. The results of his building are based on the two alternatives which the Master contrasted: the foundation of sand, and the foundation of rock.

For many years the predominant idea of success has been that of financial prosperity—money, profit, gain. “Is he successful?” is taken to mean: “Has he accumulated a fortune?” The fact that success is achieved by inventors, authors and artists seems to be generally overlooked. The attaining of material pros-

perity has, primarily, nothing to do with successful achievement. All men who have become wealthy through their own efforts have simply developed ideas. Visible and tangible wealth has been merely a result.

True success, the material expression of what a man *really is* fundamentally and potentially, is a spiritual quality, working from within outward, and is accompanied by that pure joy which radiates from an inward satisfaction from having attained a desired result. Do you suppose any idea of money or gain entered into the thrill of Columbus, beholding the continent of his dreams? Was it a factor in the supreme moments of Newton, Field or Edison? What did Lincoln collect for the Emancipation Proclamation? or Wilson for championing the League of Nations? Did a thought of gold inspire the harnessing of electricity,

or the conquest of the air, or the capture of wireless vibration? And what, think you, was the financial attitude in those most successful accomplishments, the feeding of the five thousand and the raising of Lazarus?

Real success, manifesting itself in an enrichment of the race first, takes little account of the accumulation of individual wealth. That it does follow, we know. Seeking first the Kingdom, or City of Achievement, and its right-use-ness, all *things* are added unto us. If, as Emerson says, "Happiness lies only in the triumph of principle," we may well use these two words, "happiness" and "success" synonymously. Both are spiritual qualities, one being dependent upon the other, and neither can be bought nor sold. Success, as clearly as happiness, is a triumph of principle, a solving of problems in accordance with universal law.

THE PRINCIPLES OF SUCCESS

In its broadly general meaning, success has been the passion of humanity, its popular topic of discussion, and its universal inspiration-theme since the beginning of civilization. In its pursuit men have used and proved the efficacy of certain definite attributes indicative of specific operative direction, and as applicable to the science of success as are those "signs of operation" in the science of mathematics which are the child's first introduction to arithmetic. Indicating some particular operation to be performed upon the quantity before which it stands, a knowledge of these signs of operation is a definite requirement for the solution of even the simplest problem.

The inspired writer of Revelation describes the wonders of his vision of a city of perfection containing the glory and honor of the nations of the world. It needed neither temple nor illumination

because God and the Son were its inspiration and its light—a City of Achievement, with walls great and high, but whose gates were wide open. Its walls were built upon twelve foundations, and upon each a name was written. Man builds this city in consciousness with materials of his selection and writes on them the names of his own desires.

Many there have been whose attainments in the science of success have authorized the listing of their operative principles, the stability of whose city walls has led us to investigate their foundation materials. From innumerable qualities we have chosen, as underlying constituents which epitomize and include many, the following twelve attributes: Contacts, The Law, Self-reliance, Observation, Concentration, Perseverance, Efficiency, Service, Justice, Good-will, Enthusiasm and Personality.

THE PRINCIPLES OF SUCCESS

CONTACTS

The man who would achieve largely must understand the language of his time; must know more than just his own line of work; and must be able to touch the universe at many points. I learned recently that business houses contemplating opening foreign branches often send people to those countries to live for a year or more before anything is announced regarding a business relation. It is the object of these forerunners to be friendly; to gain confidence; to engender good-will and to make favorable contacts for future interests.

The student of success must have numerous points of contact, connecting up with the thing he desires by a knowledge that it functions through his consciousness as an idea—of health, harmony or substance. Great actors, by contacting the

characters they represent, galvanize them from lifeless fiction into living, glowing personalities. Mansfield was submerged in *Peer Gynt*; Arliss, in *Disraeli*; Bernhardt, in *Camille*. The people we contact in literature live in our minds. John Wanamaker touched the idea of service and worked it out into a master business; Andrew Carnegie, the ideas of wealth and education, leaving a trail of gift libraries across the continent. In our Scriptures are recorded numerous stories of various contacts: Moses so touched the idea of Law that his name became synonymous with it; Solomon, of Wisdom; and Isaiah, of Intelligence.

What are we contacting to-day? Are we floundering about in a bog of petty things? Are we confronted by discouragement, self-consciousness and failure? We wonder why we stay in the same situations year in and year out, never advanc-

ing, never succeeding. It is because of mental stagnation. Instead of building backgrounds of substantiality by reaching out intellectually, contacting ideas and entering new worlds, we are rushing around, seeking diversion or amusement.

Michael Angelo, calling at the studio of Raphael during his absence, wrote a word upon his unfinished canvas—"Amplius," meaning to amplify, to enlarge. No greater lesson was ever so epitomized, in book, lecture or sermon. "Amplius!" must be the written direction on each life-canvas; the name traced on each foundation-wall; a countersign leading out of limitation into freedom; a watch-word guaranteeing a safe return from darkness and danger into the light of truth.

Kosloff, the noted Russian dancer, said recently that the very first rule to learn about dancing was to take the right position. Who takes the time or trouble to get

WORK AND SUPPLY

into position mentally? That is, to see himself, first of all, true and successful as the Builder created him—as a portion of Infinite Mind transferred into man's individual consciousness. Man must come to know that he was not designed to be turned loose to wander about at will, lacking pattern or purpose. He is the thought of God, and getting this knowledge of his position into his consciousness contacts him with the All-Good of his source.

THE LAW

Have you ever visited a factory where compasses are made, and seen the needles scattered about in boxes, pointing in all directions, just so much raw material waiting to be used? It is purposeless, until magnetized and adjusted, after which, in proper position, pointing straight and true toward its center of at-

traction, the north, it is transformed from inert matter into vital power. Neither tropic heat nor arctic cold, deadly calm nor raging storm, blazing light nor inky darkness now can change its direction; unfailing, unswerving, governed by universal law, it points the way. This same Law — unchanging, immutable — which holds the planets in their orbits and stabilizes the foundations of our world, is the permanent power by which man must transform his life from inertia into energy. Until he is magnetized by contacting God, and adjusted into position in the Infinite plan, he drifts or is thrown about from place to place, never accomplishing anything—aimless, dissatisfied and unhappy. After this adjustment is made he comes to realize that he can swing his mind and soul in the direction of success just as truly, just as surely, as the compass needle swings ever towards its pole.

Man's ability in calculating a solar eclipse many years in advance, with perfect confidence in the out-working astronomical law, should assure him that he, as a part of the universal scheme, is controlled by principle—as permanent, as reliable and as dependable as that force which swings the heavens in order: God, the same yesterday, to-day and forever. A recognition of this basic fact, that man is created, supported and prospered by divine law makes him perfectly secure in Infinite Mind. A disregarding or setting aside of this fundamental truth disorganizes, disintegrates and destroys. All chaotic conditions of the race are a result of man's inharmony with law. A practical definition of success is: getting in touch or harmony with law by fitting into the needs of an organization or situation; rising to its opportunities and meeting its emergencies.

THE PRINCIPLES OF SUCCESS

In Rostand's play, "Chanticleer," the joy of that king of the barnyard, the cock, was founded upon the conceit that his voice was the motive power which, each morning, ushered in the orb of day. There came a time when, arriving late for this ceremony, Chanticleer discovered his mistake. The sun had risen—without him ! Chaos would have descended upon him with a knowledge of this fact, had he not changed his idea. Falling in line with the great scheme, and catching the ultimate perception of the necessity of harmonizing with law, he raised his voice in the joyous ecstasy of service, and announced that the sun *had* risen !

It is a popular belief that fate, designated as luck, chance or accident, in place of law, plays the chief role in the drama of life. Every day you hear people say, not once but many times: "How *lucky* he is !" or "If only I had his *chance* !" or

"He *happened* to make good!" And by their very thoughts they are condemned. I have read that John Jacob Astor declared that success is sequence, a result, an effect. It is to have an idea; to watch it grow; and to work it out. The Astor fortune is rather a substantial proof that its founder knew whereof he spoke.

The Chinese have a saying; "Man has many plans, God has only one." A realization of this one Mind, this concrete idea which is God's perfect pattern for man, is the divine principle by which all problems are solved. To have a definite vision in accord with the Infinite plan; to watchfully hold to it until it grips and controls you; to remove all debris of doubt, worry and fear; and to let it work out in your life, is to finish the sequence and to place in the foundation of your city of success its corner-stone, law.

THE PRINCIPLES OF SUCCESS

SELF-RELIANCE

There is in man a divine ego, the perception of which is one of the attributes success demands of each soul. It is a recognition of the power or Spirit within and a confident dependence upon it. The prophet Ezekiel, falling upon his face before the appearance of the brightness and glory of his vision of God, was commanded: "Stand upon thy feet and I will speak to thee." With the command was given the strength necessary for accomplishment—the Spirit within raised him to his feet. / To watch for the flash of your own thought, to believe in and trust it, is to possess miracle-working power. To be conscious of this power is to have it; out of it the world has been created. To think success is to bring it into being, to *cause* things to happen instead of worrying about what *might* happen. One's own

thought is the only badge of mediocrity and its quality the only difference between a slave and a master. Riches never came at the call of a poverty-thought; health does not answer a summons of disease; harmony will not combine with carping and criticism. Each man impresses upon himself his own face value and cannot hope to pass for more.

Confucius said that "what the superior man seeks is in himself; what the small man seeks is in others." In reading the lives of successful men we know this to be true. Those who have achieved largely in any direction have sought and found, each in himself the key which has unlocked his door to success. Self-reliance was the motto of Charles M. Schwab during the accumulation of his wealth, as he believed that it brought out and developed many latent powers. It is related of the elder Rocke-

THE PRINCIPLES OF SUCCESS

feller that when he first entered business his father loaned him a small amount of money for which he required a note. Whenever financial affairs were tight his father would call the loan. At the first call, the young man was unable to meet it and received a severe scolding. It was this incident which taught him the necessity of depending upon himself, and always afterward he was able to meet his obligations.

That great banker, Nathan Rothschild attributed his success to these words: "I can do what another man can," and the realization that always he was a match for any man. Shakespeare voiced the same principle from his poetic standpoint: "To thine own self be true," knowing full well that nothing false could rest upon a foundation of truth.

In the achievements of Jesus there was no weak timidity, no vacillating hesi-

tancy. With what authority he launched his commands: "Get thee hence!" "Follow me!" "Arise and walk!" "Lazarus, come forth!" Self-reliance here, irresistible power vested in a realization of his oneness with the Father, and a confident dependence upon his divine sonship accomplished a miracle as a result in each case. "Son of man, stand upon thy feet, and I will speak to thee."

OBSERVATION

Herbert Hoover has recently said that fifty per cent of the difficulties of the world are due to a failure to see all of the facts in the case. This faculty of seeing and recognizing ability and opportunity when met is common to all men who have attained a measure of success. According to Plotinus, there are two classes of men, those who see, and those who do not. Goethe has told of two men, just

returned from a long journey; both saw practically the same things, but one, relating his adventures with vigorous animation, had observed, while to the other, with eyes that saw not, all had been humdrum and commonplace.

In the New York papers, some time ago, an account was given of a method used by the Russian Minister of Education. Two boys, returning from a walk, were required to give detailed accounts of what they had seen. One had appreciated each minor particular and was able to give an accurate report, while the other had seen only a road. The basic requirement of the business world to-day is an ability to see, to know and to invoice both one's stock in trade and the public's demand for it. An accurate report follows only the clear vision of the man who observes keenly.

It is the custom of Chinese actors to

paint upon their foreheads the "third eye of wisdom," which supposedly aids them in reading the thoughts and secret motives of others. This third eye is a thing we all possess, but few of us use—the "single" or spiritual "eye," which Jesus taught would illumine the whole body.

Zona Gale, paying laudatory tribute to the work of Joseph Conrad, was asked how she could so admire the writings of a pessimist. She replied that reporting life truly and accurately did not make Conrad a pessimist. A newspaper man describing any casualty due to fire, flood or earthquake is not necessarily pessimistic. He relates what he has seen. Through the "eye" of Conrad we have touched those phases of life which he contacted and interpreted.

Several prominent men of our country made yearly vacation pilgrimages to the home of John Burroughs, that they might

behold nature through his eyes—those eyes whose sight was a spiritual quality. His appreciation of natural beauty originated in a training of mind and soul to see and reveal much that was invisible to the casual observer. “The friends I seek are seeking me,” he wrote, in his poem called “Waiting.” Seeking him in his quiet forest were such men as Edison, Roosevelt and Hubbard, coming to pay tribute to this quality of observation, through which Burroughs contacted countless points of interest.

The parables of Jesus show a keen sense of appreciation of detail. He spoke of flowers and birds; of laborers in the fields and fishermen drawing their nets; of women sweeping and making bread. These homely, commonplace duties of everyday life he touched with his magic artistry of illustration and out of them created pulsating life.

WORK AND SUPPLY

Professor Moulton has commented upon the distinct difference in style between the Old and the New Testaments of our Scriptures. Those old Hebrew writers gave us literature—majestic and inspiring—the greatest of any time or age—myth, poetry and song. John voiced the tenor of the new when he wrote: “We testify to that which we have seen and heard.” These later writers were primarily reportorial, narrating what they had observed of the Master’s life and experience. To see clearly and to report accurately is the principal business of life; to see past all semblance to the thing itself and to get a vision of the Kingdom of God in the world.

The ancient prophets, realizing that man combines with what he notices, fixed a penalty for those who watched for iniquity, and the people were forbidden to

THE PRINCIPLES OF SUCCESS

behold sickness. They understood the force of observation.

CONCENTRATION

That man must keep in touch with numerous phases of life by making many contacts does not imply a scattering of his forces nor the lack of another attribute which is frequently named as the secret of success: that quality which gauges intelligence and focuses energies—concentration.

Newspapers for a time were filled with the triumphant achievements made by Paavo Nurmi, the celebrated runner; that marvelous Finn who defeated champions and broke world records and whose remarkable career received comment, not only in the sporting-news columns, but on the editorial pages, of our newspapers. During an interview he is quoted as saying, "I am more interested in running

than in anything else. It is my business." He could not help being a great runner with all of his forces focused in that direction.

To a chemist, a concentrate means an essence, a saturate solution which contains the exact amount of substance a solvent will hold or dissolve. When people use their minds as solvents of doubt, worry and fear, or of envy, hatred or jealousy, is it any great wonder that they obtain solutions of inharmony, disease and poverty? They tell me they cannot concentrate; that it is impossible to keep their minds for more than ten seconds at a time from wandering; yet there are those who lie awake all night worrying about obligations or debts. Good concentrators, certainly, but not concentrators of good.

Concentration is keeping the attention fixed upon one subject, the forces turned

in one direction. It is the ability to forge straight ahead toward a definite goal, ignoring distraction and deflection and overcoming what may appear to be insurmountable obstacles. It is an appropriation of that slogan which made the life of the Apostle Paul a marvelous example of concentration, "This *one* thing I do." Napoleon was greater than other generals of his time and country because he knew better than they how to focus all of his energies upon one idea, and, gasping it, to bend every other existent force toward its achievement.

"No man can serve two masters," Jesus said, and in a lesson concerning the sheep and the goats, he emphasized the necessity of discriminative choice. The goats of limitation and poverty are to be cast into the fire and destroyed. The sheep of success, substance and production, are to be chosen for safe keeping.

Having selected and acknowledged which master he will serve, man must keep the eye of his mind "single," "one-pointed," focused upon his choice. If Peter had kept his attention upon Jesus, wind and waves could not have frightened him.

No obstacle stands in the way of a man who maintains a steadfast vision. Concentration is not creative, but it brings into visibility a mental image. It is a step which leads onward and upward, a means towards an end. By focusing the rays of the *Son*, or spiritual power within, through the lens of the will, there is kindled the fire of strong purpose which makes for unfailing success.

When you pray, enter into universal mind and close the door. This is the teaching of Jesus. Just as the business man, going into his private office, closes the door to shut out annoying disturbances, so concentration, closing the door

of the mind, shuts out thoughts of disease, limitation and inharmony. Success is a result of knowing, loving and concentrating on the idea of success; of having a definite idea and holding to it in consciousness.

Your body and your affairs do not possess you—you possess them, for they exist in your mind, and they become the crystallization of your thought. Are you struggling with limitation and failure? Your results are as large as your beliefs. Do you *believe* that the “earth is the Lord’s, and the fullness thereof,” and that “all that the Father hath is thine”? Then focus your attention upon greater ideas. There is one Mind, one Spirit, one Power, one Supply—the substance of your deepest desire lies there. Upon the concentrate or essence of your thought depends its manifestation.

WORK AND SUPPLY

PERSEVERANCE

For the effective, practical application of concentration there is required its complement, perseverance or persistence. This quality, perhaps more than any other, will be found on the list of success-secrets named by leaders in every line of achievement. It has pierced matter, broken through poverty, set aside limitation and performed miracles. Johnson says that "all performances of human art, at which we look with praise and wonder, are instances of the resistless force of perseverance." Proving the efficacy of its magic, stand the pyramids of Egypt, the wall of China, the discovery and civilization of our Western Hemisphere, the triumphs of steam and electricity, the flight of the aeroplane and the wonder of the radio. John D. Rockefeller considers that it overcomes almost everything, even nature.

THE PRINCIPLES OF SUCCESS

It is true that man must first have vision, but without the resolute determination to keep moving steadily and unwaveringly toward his goal, the vision profits him little. The greatest genius in the world amounts to nothing unless backed up by persistent purpose. Few things are denied where ability and application are combined.

During a recent discussion of evolution, Arthur Brisbane called attention to the fact that, as a monkey has no continuity of thought, man cannot be his descendant. It is this very persistence of continued thought in the material or race consciousness which has blinded man to that vision of success which is his stimulus to growth and advancement into the being he really *is* in Infinite Mind, that being whose inheritance is all of God's creation, to possess as he makes and sustains contact with it. For lack of vision the people

perish, but to him that *endureth* is the promised reward.

Many a man has failed by allowing his attention to wander from its purpose. It is related of Coleridge that, awaking one morning with the vision of a wonderful poem which had come to him during sleep, he consented to receive a caller about some unimportant matter. During the discussion of trivialities which followed, his poem was lost beyond recall. The door of the mind must be kept closed to the petty, irritating calls of sickness, inharmony, lack and failure. "Man should at least have the virtue of a postage stamp," said Josh Billings. "It sticks."

Probably the name which stands out most prominently as an example of assiduous endurance, of sheer, dogged determination, is that of General Grant. Lincoln likened his fixity of purpose to the bulldog's grip, that grip on the power of

his purpose which weathered the storms of ridicule, criticism and abuse which were beating about him, and, in the face of what seemed insurmountable difficulties, carried him straight forward to success. This power of persistency, which Carlyle called the "hinge of all virtues," has been taught by all Truth masters.

A legend of the Buddha relates that, while he was engaged in gathering precious gems at sea, having found one of great value, he accidentally dropped it into the water. Unable to find it he began to bale the water out of the ocean, whereat the sea-god laughed, asking him how he expected to empty a boundless sea. Buddha replied that it was his intention to recover his gem, even though he had to bale out the whole ocean, and that his resolution would not waver. The sea-god, fearing for the safety of his realm, then restored the treasure.

Jesus gave to us those wonderful parables of the unjust judge, who rewarded the widow's importunity, lest she wear him out by her continued persistence; and of the friend who, approached at midnight for a favor, granted it, not for friendship's sake, but because of the applicant's importunity. If these, caring neither for justice nor for friendship, recognized the efficacy of perseverance, how much more effective shall it prove in the form of unceasing prayer and universal gratitude! Ask, and receive; seek, and find; knock, and it shall be opened. Jacob, persisting throughout the night, received his strength and the blessing. Unlike the unjust judge, God is a loving Father, trying to give, waiting for man to receive his inheritance—the new name which identifies him with his Father-source. Ask, seek, knock, not once but with the omnipotence of persistency. Man is in Infinite Mind, the

THE PRINCIPLES OF SUCCESS

kingdom of infinite supply. A steadfast, unwavering adherence to this vision embodies itself in specific success.

EFFICIENCY

According to the advertisements of "efficiency experts," any measure of success is governed by the *way* in which one's work is done; they maintain the firm conviction that the application of principles of efficiency to any problem, either industrial or personal, is an assurance of achievement. We know that there are those who advance, and those who are submerged. The efficient person is the one who gets results; who has the ability to apply scientific methods in the production and distribution of labor, money, time and material. This has been called the day of the specialist. Certain it is that if one does not excel in something he is cast aside; the non-producer, like the bar-

ren fig-tree, will not be permitted to "cumber the ground."

The idea of efficiency has, of course, been overdone and misdirected, making machine-like automatons of men. In the days before the late war, Germany was called the world's most efficient nation; yet sacrificing millions of lives was certainly not an intelligent direction of that attribute.

Investigation has shown that the average man is capable of five times the efficiency that he is using. This failure to measure up to his natural capacity prevents his meeting the exigencies of life with the authority which is his by divine right. His application of lists and budgets for the purpose of producing results is ineffective because it is beginning at the wrong end. The way lies from within. Life being the expression of thought, this objective world consists of an externaliz-

ation of what was primarily mental. The human mind is filled with false conceptions; it is a world of floating images which produce blurs of fear, worry and discontent, destroying ability and sapping bodily strength.

Man is far greater than he has believed himself to be; capable of infinite power when he discovers and releases his latent, dormant forces. Efficiency is the method by which this spirit within him is liberated and used through the application of scientific principle. Great heights are reached by an understanding of the spiritual. Christianity points the way toward a recognition of the spiritual side and a normal use of forces and powers. Aimless wandering is the result of a lack of principle and a misunderstanding of the basic idea of creation.

Kant taught that the epitome of efficiency is man's knowledge that he is a

law of nature, and should be *himself*. All great men have discovered this "something" back of conditions. Having seen and followed universal principle, they have been laws unto themselves; decisive, efficient thinkers, who, by quickening their mental faculties, have learned to train their powers and direct their forces.

Never was there such an "efficiency expert" as the Nazarene! By his spiritual method he made of ignorant fishermen skilled writers, great orators and renowned healers. Between Jesus of Nazareth and Immanuel Kant there elapsed sixteen centuries, yet both taught practically the same principle: one, scientifically, the other, religiously. "Act as though you are a law of nature," said Kant. Jesus stated the same idea when he declared man to be one with his source. Within him is the accomplished fact which he must recognize and follow. A man might inherit an

enormous bank account, but if he were unable to write checks against it he could get nothing. Most of us lack the ability to draw upon our resources—we cannot write checks against our inheritance of power, substance and intelligence.

To the uninitiate all achievements of science seem miraculous. Efficiency, to the inefficient, is a miracle. Jesus, applying his principle to every problem, brought forth miracles of efficiency. Probably one of the most satisfactory to Jesus was the healing of the Roman centurion's servant. This man approached him as efficient officer to efficient healer: "Say the word, and heal my servant—I depend upon you."

The Hindus prayed a prayer, to be wedged into the Infinite Spirit, through yearning and longing. Jesus' teaching was that man has only to open his thought to the everywhere present good. To be

WORK AND SUPPLY

honest and capable; to measure unto others as you wish them to do unto you; to work for humanity as the Infinite Whole; to follow the Golden Rule, harmonizing with the great rhythm of the universe, is Christianity, which means efficiency.

SERVICE

Ten years ago the man who now holds the great prize of our national life had never been mentioned as a figure in the presidential running. What brought about the romance of Calvin Coolidge, raising him from comparative obscurity to first place in our nation? Here was no Roosevelt, with dynamic personality, sweeping the country in a great emotional conflagration; nor a Woodrow Wilson whose words became world expressions of crystallized erudition; nor yet a Harding, of genial good-will.

THE PRINCIPLES OF SUCCESS

Wherein lies the greatness of Calvin Coolidge, and what was the outflowing contribution which prepared his life for the inflow of success? What was *his* foundation-stone in his city of achievement? Our present President stands before the world, wearing a great and honorable badge which bears a single word—service. He has a remarkable power and ability for work; an idea of contributing something; of serving his country and humanity.

The old belief, which Jesus reversed, was that the greater a man became, the more service he might command. "Who is greatest among you?" was answered by Jesus, not only in word, but in deed, "I am here with you as one that serveth." It is this instinct of service which distinguishes greatness from mediocrity; the superior from the commonplace. The old attitude is a negative race thought, a

stumbling-block and barrier to success. Inefficiency and inferiority enjoy being waited upon and love to command service.

There came to Jesus the mother of the Zebedees, requesting for her two sons positions of honor in his kingdom—"Command that my sons may sit, one on thy right and one on thy left." She did not understand that man's elevation to the place prepared for him by the Father comes through his own merit or attitude of mind, and that the exercising of authority is not a "lording" of rulers, but a ministering to humanity. Napoleon wrote from St. Helena that "Caesar, Charlemagne and I built empires and were swept away." In contradistinction to these stands the kingdom of the Nazarene, a living, growing example of the power of loving service over commanding force; a successful outworking of harmonious

principle through that self-expression which is true service.

As the spider draws his web out of himself, so do we unfold our lives through the channel of work, work which is the foundation of wealth—*real* wealth, I mean, not the accumulation of a lot of money. Having nothing to give, having no offering to contribute to the world, is the only poverty—a poverty of mind and spirit. Carlyle, an enthusiast on this subject, exclaimed: "Produce! In Heaven's name, produce!" A knowledge of the teaching of Jesus, that he who serves most is greatest, constitutes a true background for the science of life.

That the world's greatest characters have been its greatest givers does not mean that they disregarded the value of service; this would be rank injustice. On the contrary your valuation of your own effort fixes its worth in the minds of

others. To sow originality, efficiency and skill is, according to the law of justice, to reap a bountiful reward. Value placed upon superiority often seems prohibitive, but it is only the principle again; you must give generously to get generously. God is the great servant of man, yet he fixes a price for his service. The "free salvation" theory is founded upon a serious misunderstanding of divine principle.

Something cannot be had for nothing. Bit by bit, for whatever we get, we are required to pay, somewhere, somehow and to somebody. Dishonesty and fraud are not realities and therefore they cannot prevail; they may appear to flourish for a time—and perhaps our imperfect, incomplete sight gives them power—yet, sooner or later, divine justice will have its way. Principle will not be mocked. "As ye sow, so shall ye reap." The Father works, yes, but also *I* work.

THE PRINCIPLES OF SUCCESS

According to ancient Egyptian philosophy, man's service or contribution is always seeking him. Infinite Mind created him in his right place. Life is easy and joyous as each soul occupies its position in the universal design. God works, and man works—mentally and spiritually—from orderly thought to orderly expression, according to principle. Taking the right attitude opens the mind to God's plan. What can we do of *ourselves*? The world has answered with troublesome problems arising from limited vision. God has worked out a perfect plan. In the old thought, the closer you got to him the less work you would do; the new vision makes the discovery that he is always working, always expressing, always creating. As the Father works, so the son works. No soul is left out of the great scheme; all are sons, and become inheritors as they pay the price of acknowl-

WORK AND SUPPLY

edgement. Which was greater, Napoleon who demanded service, or Jesus who gave service?

The spirit of service—has it baptized you? healed you? or are you a plodding, clock-watching breadwinner? Are you believing in the Son, the God-self of you as a law of nature, immutable and eternal? Are you trusting in it to fit you into the divine scheme and using it as your passport into the realm of success and happiness? The great servant of the universe is God, waiting in you for recognition.

“He who serves best, profits most.”

JUSTICE

Since the universe is based upon immutable law, its permanency is maintained by power which, ever operating, creates cosmos out of chaos. / This knowledge of the reign of divine law and

order secures man's safety in the natural world, which otherwise would terrify and destroy him. It refutes one of the current beliefs of the race, one of the predominating states of mind in the human consciousness: the belief that injustice exists and is meted out in the lives of men and women. Daily, people are reiterating: "Why do these things happen to me?" "Something withholds my rightful estate from me!" "Others are well, happy and prosperous. How unjust that *I* should be ill and unhappy!"

They must come to know that the same power which controls the universe is the force or principle which works out in man's life, and is as dependable and unchangeable as that which we designate "natural law." Man may ignore this knowledge; defy this principle; avoid this law. In fact he does use dishonest methods of trickery in a futile effort to outwit

justice. Jesus designated all such attempts as foolish and stupid. "God is not mocked," he said. The law of justice *will* prevail.

Those who sow, reap, and they reap *what* they sow. Those who serve will be served; to be forgiven requires forgiveness; friendship necessitates friendliness. In the current coin of the realm in which you sojourn, are you remunerated, irrespective of market values or rates of exchange. Failure to conform to the law of justice results in injustice as inevitably as Jesus' formula harmonizes and compensates. Give unto others only that which you want back again, for, of a surety, it does return to you. With unerring exactitude, both your sin and your good will find you out.

Heads of large business concerns know that the Golden Rule pays; that spiritual laws are as accurate and dependable as the

laws of gravitation or mathematics; and that justice and equity spell success. An inner and an outer exist in everything. There can be no harvest without a planting; no effect without a cause; no justice without law. The law of balance and equilibrium, of inflow and outflow, of harmony and protection, must be complied with and trusted.

According to Harold Begbie man is not here to adjust conditions, but to see them as they already exist. The existent, working principle of God's great system is infinite justice; justice of health, harmony and prosperity, realized by man as a resultant effect of his conscious thought, as a crystallization of his strong belief, as a manifestation of his sustained idea.

By a perfect understanding of this law, and an implicit obedience to it, Jesus demonstrated the possibility of its abolishment through fulfilment. Man, recog-

nizing his Christ-power within, may raise himself *above* law and become one with God, his Father-source, which *is* divine justice.

GOOD-WILL

For more than nineteen hundred years there has reverberated a great harmony from that wondrous overture which announced the advent of the babe of Bethlehem—that harmony of voices proclaiming good-will toward men, which should produce peace upon the earth. Faithfully did the life and teaching of the Nazarene respond to his cradle-song; good-will was the fundamental principle of his life. He saw reality back of appearance; recognized divinity in humanity; and brought forth perfection in the lives of men by his steadfast vision of their relation to the source of all good. This sincere desire for the well-being of others controlled his life and his work. How he minis-

THE PRINCIPLES OF SUCCESS

tered to weary, hungry and diseased bodies, comforted sorrowing hearts and enriched depleted minds ! And with what zeal he sought to teach them his philosophy; "but they would not."

Man is beginning to realize and to prove the truth of that marvelous teaching. He has come to know that the kingdom of success is within himself and that goodwill unto others returns to increase his own inner riches, whereas failure and unhappiness follow in the wake of selfish distrust. He has advanced from the old idea of taking advantage of others to the new, yet age-old, teaching of taking thought *for* them, and has learned that in the recognition of human brotherhood lies the psychology of success. (Good-will, like the quality of mercy, "is twice blessed; it blesseth him that gives and him that takes.")

In the world of business it looms large

as a radiation of that something which transforms doubt into confidence; puts serenity in the place of fear; and establishes the foundation of all transactions—credit, lacking which, commercial traffic would stagnate and die. Good-will is a practical application of that unfailing law of life which Jesus emphasized, and which has been termed the Golden Rule. It implies balanced reciprocity, inflow and outflow, giving and receiving. In an employer of labor it is like lubricating oil, freeing, unfettering and increasing the efficiency of the employe, who, according to the law of divine justice, returns its benefits to enrich the giver. John Wanamaker, than whom there is no greater example of business success, spoke with pride of the spirit of cheerful good-will which his business radiates daily. "There is enough to go around, with a large surplus stock," he wrote.

Luthur Burbank, in experiments with plant life, has proved that even the natural world responds to the influence of good-will, and in Chinese silk-culture it is a well-known fact that, to obtain the best results, the delicate cocoons must be surrounded by peaceful good-will. They are tended by quiet maids who love their charges and their work.

Certainly *man* responds to its radiations. It is a magnet which attracts to itself friendship, love and favor. Somewhere in every soul lies a spirit of good-fellowship waiting to respond to its own keynote. It may be deeply buried beneath a debris of selfishness, walled in by hatred or held in an icy grip of personal or national characteristic; but there is existent some expression of good-will which, penetrating all obstruction and touching this fundamental attribute in man, calls forth its response.

WORK AND SUPPLY

Good-will toward men is the very epitome of Christianity; the foundation of all enduring success or permanent prosperity. Getting the correct idea of this attribute lifts man's life and being from darkness into light, from sickness into health, from discord into harmony. We come to know that love, liberated toward humanity, is a boomerang which returns to bless its liberator with peace of mind, peace of body and peace of affairs.

ENTHUSIASM

One of the outstanding legends of American history which has intrigued every school child with its breath of romance is the account of that search for a fabled fountain of youth in the land of flowers. To the child mind the *expedition* of Ponce de Leon was more interesting than the elixir he sought, but with the passing of years, eternal youth

became more and more attractive. The mature mind has come to know that childish fable has become established fact. There is a fountain of youth, gushing with healing, happy water—God's wonderful magic of enthusiasm in which man may bathe his weary, burdensome accumulation of years and emerge with the "easy yoke" and the "light burden" of joyous youth.

As an attribute in the principles of success, enthusiasm shines forth as a primal element, the *one* thing which may not be lacking, the electric current without which there is neither energy nor movement. It is "that last spark, that sharp flash of power, that something *more* which gives life to all great achievement." In the language of Jesus, it is the savor of the salt; it is the soul of life, without which the whole world profits nothing.

The word "enthusiasm" is derived from

two Greek words which mean literally, "in God." This is our noblest definition of it. To be consciously in the Mind of God is to be fired with the glory of that dynamic youth which is the God-energy of the human machine. I speak of youth not as a matter of years but as a state of mind. Perpetual youth in the heart trails clouds of enthusiasm, heightening the powers of perception, magnifying the vision and uplifting the mediocre and commonplace. It is that ecstasy of soul which, by raising the mind out of inferior moods, accomplishes superior results by its elevation, oftentimes even into the fourth dimensional realm.

Disraeli declared that every great production must be the result of enthusiasm, inasmuch as it is generated by sincerity, and no half-hearted effort ever met with success. Its driving force is behind all great inspiration and worth-while achieve-

ment. We have called it a "fountain of Youth"; it may also be likened unto a consuming fire. In its pure flame obstacles of fear, doubt and indecision are destroyed. Its divine spark kindles the fires of all mankind, for nothing is so contagious as enthusiasm. It made the Renaissance national and the Reformation universal. To hear the name of Theodore Roosevelt is to thrill with that enthusiastic interest which he radiated for everything in life, from the dignity of national leadership to the exploration of an African jungle.

In many minds to-day there are three words which link themselves together—those of Rochester, photography and Eastman. This man, who started in a small way years ago, and who has accumulated millions of dollars by furnishing the means of pleasure to countless numbers of people, still retains his youthful

enthusiasm for taking pictures ! Enthusiasm is energy of God.

Never has there lived a greater enthusiast than Jesus. How infinite were his connections with life and how alive his interest in all of them ! His artist-soul thrilled to the beauties of nature; his patriot-spirit yearned over his country's fate; his friend-heart responded to every call; and the divine spark in him fired his companions with burning zeal. In a childish enthusiasm for knowledge and understanding he forgot home and parents; ignored worldly opinion and convention in a scientist's application of Truth; and submerged his human desires and needs in an ecstasy of altruism. Fervently and whole-heartedly he gave his interest and attention to whatever his hand found to do, whether it was contributing to the joy of a marriage feast; superintending a draught of fishes; calming stormy wa-

THE PRINCIPLES OF SUCCESS

ters and fearful hearts; opening blind eyes or conquering the sleep of death.

To use one of his own potent illustrations, enthusiasm is the leaven without which there is a flat, heavy product. It is the *Spirit* which quickens, leavens and makes alive, the same Spirit which, moving upon the face of the deep, ushered in creation's dawning. The God-spirit-in-man, shining across the dark chaos of human limitation and unhappiness, lights the way towards joyous achievement.

PERSONALITY

The conclusion of the whole subject of success may be summed up in a final attribute—personality. What a man *is*, is success, and what he *is* potentially is the sum total of all that he thinks and holds in consciousness. His awareness of what he *actually is* is his true personality.

Success is the result of the amount of this real self he releases or "gets over."

"Man is made of many parts," and his successful accomplishment depends upon many attributes. As he recognizes these and accepts them they become a part of his conscious thought and "body forth" as personality. Recognizing the immutability of divine law and companioning with its presence clears his vision; keeping his eye single to this vision, and steadfastly holding to it liberates his power for divine self-expression. Coöperating with the principle of infinite justice, which kindles the spark of good-will in his heart, and quickens his being with the spirit of enthusiasm, he stands forth a living, self-reliant God-expression, "the Word made flesh," the "I" which identifies and manifests itself as one with the Father-source, and is dynamic with divine personality.

CONCLUSION

The city of achievement is of the Kingdom of God and is located in the potential realm of the mind of man. It lieth four-square, and its walls, great and high, have the beauty of symmetry, being equal in height, length and breadth, and corresponding to the measure or vision of each of its builder. Its twelve gates swing wide. The city lieth four-square, and its walls have twelve foundation-stones: Law, Contacts, Self-reliance, Observation, Concentration, Perseverance, Efficiency, Service, Justice, Good-will, Enthusiasm and Personality.

Its four walls are four activities of Divine Mind stirring in man. These are:

Imagination—that silent photographer of the soul whose pictures are designs for future conditions; that subtle, invisible architect of human destiny which molds

and shapes events, transforming, reproducing and creating.

Sincere Desire—that fire of deep feeling in the soul, whose steady flame illuminates and purifies.

Will—that rudder of the mind, that executive power of the soul, which is the Spirit of God in action.

Faith—which pierces the shadows of matter and perceives that which really is. It heals, saves, and sees “face to face.” It is the entrance of God into man’s consciousness whereby he achieves mastery and dominion.

The twelve gates of the city are twelve pearls of Truth, giving freedom of entrance to purity, honor and perfection. Nothing unworthy may enter there, for glory and radiance abound. Darkness is not, for man himself is the sun or light thereof—Son of God, heir to God’s Kingdom, builder and maker of that city of

THE PRINCIPLES OF SUCCESS

achievement which he has named *success*.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon the rock.” Matt. 7:24.

WORK AND SUPPLY

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