

Both Riches and Honor

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CHAPTER 1

Prosperity through Spirituality

Both riches and honor come of you, and you rule over all; and in your hand is power and might; and in your hand it is to make great, and to give strength unto all.

IT IS NOW ESTABLISHED in the minds of many people that health of body is a legitimate result of spiritual knowledge and eventually will be one of the signs of a practical follower of Christ; but these same people, many of them, find it difficult to believe that health of circumstances can be demonstrated in the same way and is as legitimate and true a sign of the understanding of spiritual law as the healing of the body. Considering riches with a fair, unprejudiced mind, we shall understand why it is that they have been largely in the possession of the unspiritual instead of the children of God, to whom the heritage rightly belongs.

WEALTH REFUSED

Worldly riches have been feared, despised, condemned, and even hated by spiritual aspirants, because of ignorance of how to be in them and yet not of them, how to possess them and not be possessed by them. Doubtless this attitude of repudiating and ignoring wealth is less deceiving than the other error: greed and worship of money and the fear of losing riches. But the really wise avoid both attitudes through knowing worldly wealth to be but a reflection of the real, the spiritual riches that must be sought first, last, and always. Having found the riches of heaven, you cannot escape the riches of earth unless you purposely repudiate them.

THE NEW CANAAN

The rich state of being is the Promised Land that belongs to the people of God. Its occupancy by the selfish and carnal is like the Hittites, Canaanites, and others possessing the Promised Land at the time the Israelites began their march, under Moses, out of Egypt to regain their own country. The land, according to the spies (Num. 13), was most desirable, "a land flowing with milk and honey." This innocent land was sweet and pure and goodly even though exploited by the heathen. So are worldly riches: impersonal, good, useful, commanding the world's respect. Let us be true and not despise that which symbolizes a divine blessing, nor yet on the other hand lust for that which is not the real riches; for "how hardly shall they that have riches enter the kingdom of God!" which is a saying that applies to the eager, anxious poor as well as the foolish rich. It is not money itself that is the root of all evil; money as such is nothing but a symbol. It is the love of money that makes the terrible trouble in families and between friends and spoils the candidate for spiritual power and illumination.

THE RIGHT ATTITUDE OF MIND

The first step in prosperous attainment is to have the right attitude of mind and heart toward worldly wealth; to see that prosperity and spirituality must be wedded here upon the earth and that man's must be the word that makes the marriage an accomplished fact. Too long has prosperity been looked upon as material and carnal, a Dame Fortune, a scarlet woman, fickle and false, like the untrue wife of Hosea, who forgot the source of her riches. "She did not know that I gave her the grain, and the new wine, and the oil, and multiplied unto her silver and gold." Too long has spirituality, like an austere monk, ascetic, condemnatory, impractical, and exclusive, repudiated "riches" and not known that whom "God hath joined" man cannot keep asunder. That old spirituality is dead. All hail to the new, which does not put off the kingdom to a time after death but realizes that here and now, today, is the place and time for the riches of the kingdom to be made manifest.

THE WEDDING OF SPIRITUALITY AND GOOD

Man, like an officiating priest, marries these, the spirituality within and the wealth without, which have seemed to be two and even to have been in opposition, (1) by believing in their union and (2) by revealing that in its true character prosperity is spiritual and spirituality prospers. Prosperity is of God, like life, health, and strength. It is man's privilege to use these divine gifts as he wills; he may use his strength to knock another down; he may use his health to impose his appetites on others; but these uses do not lessen the fact that strength and health are the gifts of God. Man may misuse his prosperity, may derive it from sources dishonest and selfish, but those are his mistakes; the truth is still that all that is universally good in itself is of the same origin, God. And prosperity originates with the all-prosperous One, who makes all things good and very good and never knows failure. There is not one good pursued by man that, when regarded in its purity and from the highest viewpoint, cannot be identified with God. "I am Jehovah your God, who brought you out of the ... house of bondage." I am the Lord, your good, that delivered you from that great trouble, saved you from that mistake, failure, or other liability -the evil that beset you.

PROSPERITY THROUGH SPIRITUALITY PROSPERITY AND GOD ARE ONE

Prosperity is the presence of God. It is that expression of comfort, power, beauty, and freedom which is always associated with the kingdom of heaven. Whenever the advent of the Christ reign is described, the language of earthly riches is used, and the Scriptures teem with heavenly attributes and comparisons, drawn from the prosperity of men of the world. Identifying prosperity with God, we see this to be the truth of its being, that it is omnipresent and universal. Being everywhere, you do not need to go from place to place to get it. You find it within. Then you carry it with you - you are yourself prosperity. Like the poet Whitman you can say, "I seek not fortune, I myself am good fortune." You find it in the business you have now. You fulfill the promise declared of him whose "delight is in the law of Jehovah; And on his law doth he meditate day and night ... And whatsoever he does shall prosper."

PROSPERITY UNIVERSAL AND UNCHANGEABLE

Being universal, the prosperity that is one with God expresses itself in everything and through everyone. It manifests itself in your life as abundant good luck. All the kingdoms of the world yield their best to you. In the vegetable kingdom your plants are healthy, your crops are abundant and not subject to drought, frost, pest, or blight; in the mineral kingdom the gold and silver, the treasures in the rocks, diamonds, coal, and oil, are uncovered to you; in the animal kingdom your cattle increase and keep in fine condition; in the kingdom of man you are magnetic, blessed with friends, with initiative, with executive ability and efficiency. Prosperity, seen to be one with God, is not temporal and changeable. It is eternal. It is not limited in its expression. It is not only manifest in the ordinary ways of the world but it also includes "prosperity" in health and in strength, in honors and in pleasures, in love and in learning. The prosperity of the worldly-minded has the proverbial wings, and there is always a skeleton at the feast of the unprincipled rich. How superstitious they are! They build fine houses and hasten to move into them, because forsooth! rich men have died before they could dwell in their new houses! How fearful they are of competitors! How discontented with the riches they have! How little hold they have upon health and life and their loved ones! Riches without spirituality are Dead Sea fruit. The substance and lasting joy of riches is a knowledge of Truth.

Yes, the prosperity of the worldly-minded and unprincipled has wings.

HOW SPIRITUALITY PROSPERS ONE

Let us return to the statement that spirituality prospers us and consider how it does so. First, it gives us insight into human character, so that we know with whom to associate in business, what are the things that men want, how to please. Secondly, it inspires confidence within and invites the confidence of others in us. Thirdly, it increases our fellow feeling, gives us a lively interest in the welfare of even strangers, making us magnetic. Fourthly, it gives us a clear head, sober judgment, common sense. Fifthly, it gives us poise and trust as to the future. These are a few of the reasons why spirituality can prosper us; others will be disclosed as we pursue the subject. Good fortune is not a thing of chance. It is not a fatality, not a matter of our stars or our karma, but its cause lies in laws fulfilled either consciously or unconsciously, the latter with most people, the former with the enlightened.

THE ONE SOURCE TO ACKNOWLEDGE

One of these laws, is acknowledgment of the real source of our fortune. This law was fulfilled by Abraham, who would not receive anything from the king of Sodom - "I will not take A thread nor a shoelatchet nor aught that is yours, lest you should say, I have made Abram rich" - and this law was enjoined strictly upon all the Hebrews. For the tendency of the mortal is to ascribe his success to his own skill or labor, foresight or energy, forgetting that even these are gifts of God and that they are being applied daily by others, but without success. Our God dwells within us, our real I AM. This is likewise the I AM of everyone else and cannot be claimed by any mortal ego as his exclusively. It is the same one in us today that spoke to the ancient Israelites and now gives us

warning of the way to be eternally prosperous: You shall eat and be full, and you shall bless Jehovah your God for the good land which he has given you. Beware lest you forget Jehovah your God, in not keeping his commandments ... lest, when you have eaten and are full, and have built goodly houses, and dwelt therein; and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; then your heart be lifted up, and you forget Jehovah your God . . . and lest you say in your heart, My power and the might of my hand have gotten me this wealth. But you shall remember Jehovah your God, for it is he that gives you power to get wealth.

THE INNER GUIDE

Cultivating an intimate communion with the divine I AM within us, we are led from one expression of prosperity to another, along a sure road whose every step is scientific and inspired. This inner guide is called "the Holy Spirit" by Jesus Christ, "the Spirit of truth," "the Comforter." It is impersonal and universal yet its voice can be heard unmistakably by those who will not give it a personal interpretation (as when it is called "spirits"-what tricks and folly and even outrages have been perpetrated under the influence of such a delusion!) nor ignore its great commandments given through the prophets. This inner guide has been called by a variety of names, such as "something in me," "my impression," intuition, business sense, even "the prosperity microbe" by a well-known American wit, who says that he never could be rich because he never had had the "microbe." Once many years ago when Bell, the telephone inventor, was first placing his stock on the market, he saw that it was a good investment. He therefore drew out all he had in the bank - it was only thirty thousand dollars - and was on his way to buy preferred Bell Telephone shares, when he was met by an officious friend, who laughed scornfully at his simplicity and persuaded him to return with his money to the bank. "And so I just escaped being a multimillionaire because I did not have the microbe," he mournfully concluded. He had it but did not know its name and nature! By whatever name it is called, it is only another name for business sense or business ability.

ILLUSTRATIONS OF INNER GUIDANCE

A young Chicago broker, who enjoyed an ephemeral Napoleonic run among the bulls and bears on the exchange, was beseeched to give out the secret of when and how much to buy and sell that was making him such a phenomenal success. He confessed that it was no exact system that he could define, only "impressions."

"Something in me prompts Me to do it, and it is irresistible," he said. But his power was of short duration, for he did not know that it was the Holy Spirit. Therefore he did not seek wisdom from it, so as to know when to abandon the foolish manipulations that are nothing to Spirit, which chooses the nobler instruments of men's hearts and minds rather than stocks and bonds.

When ethical laws are ignored and crossed, no ordinary illumination can keep the novice in the use of spiritual power from making a failure. It is possible to ascend heights of success under the tutelage of the Holy Spirit and never become falsely entangled with the moral law, as witness one beautiful character, who was led to the discovery of remarkable mines in Wisconsin, and to

establishing a beautiful home in one of the most favored spots in California, where she had a chapel and healed many sick people. She had heard the inner voice from her youth, and like Abraham, she had been assured from the beginning that if she were obedient to all its instructions great riches would be hers; and like Abraham, when she became rich, she had acknowledged the one Spirit, Lord God of the whole earth, as the source of her prosperity. I refer to Mrs. Chynoweth of Edenvale, near San Jose, California, who for years published a most interesting paper describing her wonderful, indeed thrilling and romantic, guidance and protection by the Spirit.

SEEK FIRST THINGS FIRST

Settling it in one's heart that the law the Master gave - "Seek ye first his kingdom, and his righteousness; and all these things [after which the nations seek] shall be added" - is a sound, scientific rule for the establishment of eternal prosperity, let us proceed to fulfill it. And early in the pursuit let us strictly regard that "first." So shall we discover that in a new sense "the first" shall be "the last"; in the sense that to seek first the kingdom of God truly we must make it our last or final search and our only pursuit. This means that we are not in Truth for its prerequisites but for itself. It means a certain indifference to the things "added," indifference as to how long they are in coming, as to whether they ever come - such is the paradoxical state of mind of one who knows that prosperity is inevitable.

FIRST EXERCISE

Meditate daily upon the pure Being of God under the name of prosperity. Continue the meditation under all the other names as being one with prosperity: God is Prosperity, Omnipresence, Omnipotence, the Good, Life, Health, Love, Wisdom, Peace, Purity, Faith, Truth, All One. Copy the above upon a card, to be put in some convenient place for ready reference. Begin some definite practice such as the following:

Keep a handy little notebook in which to jot down helpful thoughts, original and otherwise.

Identify prosperity with all the other names of God, not all at once but one after the other, from time to time, and watch what masterful thoughts will arise. Thus we reason: Since God is prosperity and God is omnipresence, therefore prosperity is omnipresence; that is, prosperity is everywhere, in all I meet, in my business, in whatever I put my hand to. I do not need to move from place to place. Yet I can go anywhere and be prosperous. Everything and everybody prospers me.

Since God is prosperity and God is omnipotence, prosperity is omnipotence; my prosperity is all-powerful; even though it seem but as a grain of mustard seed yet it can move mountains. Nothing can keep it from me. It prospers itself. Nothing succeeds like success. Since God is prosperity and God is the good, therefore prosperity is the good; that is, on the plane of the Highest, prosperity will bring me good only. It will not bring me pride or folly. It will not mislead me or make me unspiritual. True prosperity prospers others, being of the same nature as the one who makes two blades of grass grow where only one grew before. My prosperity benefits my neighbor; it is not

parasitical; it is the presence of God. Since God is prosperity and God is life, prosperity is life; that is, there is life throughout my affairs. There is no waiting for the death of anything or anyone to bring me prosperity. Prosperity is one with health, that is, there is no exhaustion of vitality and energy in bringing prosperity. Prosperity is one with love. On the plane of the Highest universal unchangeable love, not selfishness and greed, is the key to prosperity. Proceed in this way *ad libitum*, always taking each name in its highest, ideal sense.

UNCEASING COMMUNION WITH GOD

What is here recommended is a practice that has ever been recommended by spiritual teachers from ancient Oriental times, and that was especially endorsed by Jesus Christ in His words "Watch and pray" and in His direction that men ought "always to pray, and not to faint." If the Orientals thought prayer always meant a beseeching and asking for something, Paul would never have given the precept "Pray without ceasing." He knew that it meant communion with the omnipresent One, our life and very self, and communication to us of the vital, blessed gifts of God. The worldly-wise man who grows rich thinks money, prices, property, ways and means, devices night and day in order to gain a prosperity that is but as a breath of wind. The man who would know eternal prosperity thinks God night and day until he sees and knows nothing else but that one supreme, blissful presence.

CHAPTER 2

The Magic of Meekness

*Blessed are the meek for they shall inherit the earth.
Happy are the dispassionate, for they shall inherit the earth.*

When abstinence from theft in mind (envy and covetousness) and act is complete in the devotee, he has power to obtain all material wealth.

WE HAVE LONG been willing to acknowledge the powerful place that mind occupies in our affairs, that is, by virtue of its objective, not its subjective, activity. Men point to inventions and arts, writings and buildings, business and science as the noble fruits of man's intellect; and these outer results as the means, along with other externalized thoughts, by which mind influences the world. But that there is a way for thought to work directly upon these outer affairs is as difficult for some persons to believe as it once was for all of us to believe that an electric current could be used without a conductor. But just as the Marconi messages do have "conductors," though invisible to men's eyes, so thought force has conductors and is transmitted though the avenues are still unsensed by mortal man.

"THOUGHTS ARE THINGS"

Science is working with thought, experimenting and collecting data, and certain scientists in the van of progress can hardly restrain themselves from publishing their conviction that thoughts can be felt and measured, analyzed and described, as heat and electricity have been, by their effects. But science is conservative. It is philosophy, acknowledging intuition as a factor in acquiring knowledge, that will keep men abreast of the times and be the handmaiden of the new thought and theology, whose influence can no longer be denied. Suffice it for us to know that all over the world men and women are proving that thoughts are the greatest forces and substances upon the whole earth; that thoughts can be read and their vibrations felt most distinctly; that thoughts create atmospheres that are attractive or repellent according to their character. It is a crying necessity for men to be educated in this field so that they may not be exploited by the unscrupulous, nor fall into the error of such exploitation themselves, but may rather join in using the great thought forces that make for righteousness; that is, for the health and happiness, wealth and freedom of their neighbors as well as themselves.

THE POWER OF WORDS.

The word, silent or audible, is the conductor of thought, and the trained mind knows what words to use, and what thoughts to make positive and negative; and how to keep the true thoughts free from adulteration of false notions, opinions, sentiments, and fears. In the preceding chapter we dwelt upon the thoughts that constitute the true positive activity of the mind, that make for success through spirituality. But not only must we know the true positive way of thinking; we must also know the right way to make denials. For in the realm of appearances there are both the positive and the negative to be correctly manifested if things are to be rightly reflected. To try to fill our mind

with true thoughts while clinging to old false ideas is like trying to fill a bottle full of ink with milk, without emptying out the ink, with the result that we have neither ink nor milk but a useless liquid. Out of the many affirmations of the last lesson, let us select two: "God is omnipresent" and "God is good." It logically follows that "Good is omnipresent," the first great axiom of the true science of God. It is as simple as two and two are four and it is as important. It is the scientific basis of true and lasting optimism. When the mind has "a reason concerning the hope" that is in it, then hope can pass into certainty, and even at the times when experience and the senses would utterly sweep away a groundless optimism, one can abide in cheerfulness until its wisdom and its effectiveness are proved. Prosperity and cheerfulness are boon companions; one always attracts the other. "Plenty and good cheer" has passed into a proverb.

GOOD IS OMNIPRESENT

That the realization "Good is omnipresent" may be with one continually, the mind must be given over to the thinking of Truth night and day. "Love the Lord your God with all your heart,, and with all your soul, and with all your strength, and with all your mind." "The law shall not depart out of your mouth, but you shall meditate thereon day and night." "Pray without ceasing." "In all your ways acknowledge him." These scriptural instructions can be fulfilled only by determined refusal to entertain the opposite thoughts and feelings. Thus the mind refuses to meditate upon evils and failures, wrongs and losses, fears and worriments. Every time an unhappy thought arises wisdom displaces it with a silent statement of the allness of the good. Reason becomes the schoolmaster, and the sense testimonies are set aside. "Remember Jehovah your God, for it is he that gives you power to get wealth." Not only do we remember this, but we learn to forget the old ways of ascribing our riches to material sources and personal effort. In remembering the Lord our God, we are reminding ourselves of all good, and this means the forgetting of evil.

There are people who are suffering from conditions of poverty because their minds are filled with memories of losses and failures. If you think about loss, you produce what you think about. Sometimes it is not the loss of money and things but the loss of friends, or reputation, or some good that seems to have no connection with one's financial welfare.

THE ERROR OF GRIEVING

Socrates says, "He that grieves much is a magnet for attracting waste of property." Cease to grieve or entertain sad memories of any kind. One student of Truth, Mrs. T-, had a revelation as to the cause of her failures upon hearing these words of Socrates explained by her teacher. The psychology of the connection between grief and loss is that grief is a deep feeling about, and meditation upon, lack and loss; and mind being cause, these thoughts of loss are outpictured in circumstances as loss of work, money, patronage, friends, and other forms of deprivation. Mrs. T. could trace a series of failures in prosperity to a marked event in her life - when a beloved son had gone utterly out of her life. She had been a very successful dressmaker; had built up a clientele that was rich and increasing daily so that she was able to keep a large staff of workers very busy in meeting the demands upon her skill, ingenuity, taste, and good workmanship. She had been a

widow with an only son when thrown upon her own resources and had had very little of the world's goods. But at this time she had a goodly sum in the bank, real estate that was valuable, and everything pointed to a life of financial independence. But one day they brought her beautiful twelve year-old boy, who had been the joy of her life, to her door- he had been drowned. Although she knew that in Truth he still lived, she was so young in it that she forgot to apply her principles and gave herself up to paroxysms of grief and days and weeks of mourning. Her mournful presence repelled her wealthy clients. One by one they sought other dressmakers and tailors. Down, down went her income, and loss followed loss. Finally she attended a course of lessons in prosperity and received that nugget of gold which Socrates gave. She realized how disloyal she had been to her faith. She was like one awakened from a weird nightmare, and then and there she resolved to put away all sorrow and to remember that her son lived throughout eternity, and no longer to deny the presence of All-Good. From the day of that resolution her affairs revived, and today she has a deep-seated consciousness of God's eternal supply and demonstrates it daily.

RIGHT SPEECH

Our thinking is assisted by our speech; so let our determination be to speak on the bright side and refrain from talking about "hard times" and "money being scarce" and other forms of financial straits. Man himself decides the character of the times by his mental attitude. Man controls the currency, he can make it free or congested at will; and sometimes one man can be the key log of a whole situation, continuing the "jam" by his stolidity or causing an easy flow by his freedom. As an illustration of the difference it makes whether an individual talks "hard times" or simply refrains from such talk, a man told me the following as an actual experience: There were two merchants in a town in Southern California, both in a flourishing state, when there came a financial panic, which put the character of both to the test. One talked of the bank failures and the gloomy outlook; the other was full of assurance that it could not last, had only cheery answers to all the pessimistic speculations, and never indulged himself in any talk on the negative side. About twenty miles from this town lived a young man on a ranch, which he was developing while depending for his living upon a monthly remittance that came from his home in England. He knew nothing of what was taking place in the rest of the world, as he had no newspapers, receiving his mail only when he drove to town, which was at long intervals of time. On such visits he always laid in a good store of provisions. In the midst of the panic he went to town, stopped at the store of the optimistic merchant, and "stocked up" liberally. Then he went over to the other merchant's place, where he intended to buy just as freely. He found that merchant standing idly at his door, and he exclaimed at the dearth of customers. Thereupon the merchant launched forth on his tale of woe, which so affected the young man that he ceased all further purchasing and soon started back to his ranch, resolving to hold onto his money, although England at the time was not in the least affected by the local stringencies of America. According to my informant, the optimist went through the hard times with little falling away of business, while the other merchant did not recover his old status until long after the panic had passed. It is as foolish for men to hold back their money at a time of national, financial difficulties as for the motorist to shut down on his power when ascending a hill. Nothing can change this natural action of self-preservation but spiritual insight and a regard for one's neighbor's welfare equal to one's regard for one's own.

THREE GREAT DENIALS

Three dominant types of carnal thought must be emptied out of the mind,

- 1) the belief in evil,
- 2) the belief in materiality, and
- 3) the belief in the mortal self;

and daily three dominant spiritual ideas must take their place,

- 1) the belief in All-Good,
- 2) the belief in Mind as the one substance and cause, and
- 3) the belief in the God self as all in all.

The power to set aside one's human selfhood through realizing the self that is divine is called meekness. This word is not commonly understood, being generally associated with weakness and lack of spiritedness, whereas no one can be truly meek who is not strong and spirited. Moses has been cited as the most remarkable example of the meekness that inherits the earth. Full of fire and charged with power, he did not use these for his own personal advantage. But he wished all to stand at the same place that he had reached. One of his followers, Joshua, once grew very jealous for his master's glory and power and asked permission to stop certain young men in the camp from prophesying, because they had not been ordained to that work by the great Moses. But the mighty man replied to his disciple in these noble words: "Are you jealous for my sake? would that all Jehovah's people were prophets, and that Jehovah would put his Spirit upon them!"

TOO FULL OF SELF

There are people who do not achieve prosperity because they are so full of their earthly selfhood, all the time thinking of their rights, and seeking to exalt themselves, and demanding acknowledgment from others of their righteousness and ability. Pride prevents them from doing work for which they are specially adapted and which they could honor and exalt if they entered into it in the right spirit. Egotism makes them insufferable to others, even to those who would otherwise be glad to prosper them. Envy makes them bitter and even malicious in their action and speech, so that men who are in a position to choose their associates avoid them. Covetousness and greed make them overshoot the mark in placing a value on their goods; again fear may make them run to the other extreme to undervalue their work and cheapen themselves. Ambition blinds them and after many failures leaves them stranded, wallowing in pessimism and poverty. All this is because they did not know how to let go of their mortal selfhood, the "little I," and so to enter into the power of their mighty meekness. Meekness is freedom from pride, envy, greed, and egotism. It is a certain "emptiness" that has a wonderful drawing power.

THE VACUUM MEEKNESS

The principle of meekness is the same as that of the vacuum. It is this principle which keeps all good in circulation. What the vacuum is in nature, meekness is with the respect to the rich substance of God. Without a "vacuum" that continually demands filling many movements of nature would cease. It is the vacuum that draws the air into the lungs, and in mechanics it is the secret of the useful pump. Even when men have had but little of this meekness it has made them rich. It is the key to the prosperity of many a "self-made" man. Starting from small beginnings, letting no pride stand in his way, such a man has gone steadily ahead, often quite free from envy of the success of others, and even at the pinnacle of his own success being so free from vanity as to do menial things, if exigency requires it, and not thinking himself lowered by anything he does. Yet he may again lose this meekness; he may forget and let pride and egotism arrest his development, all because his meekness is not grounded in knowledge but is an unconscious gift from his God Being.

HONOR THROUGH MEEKNESS

When one's God-given meekness continues through life, then one's prosperity includes great honor and position, along with riches. The world loves to honor the man who loses himself in the cause for which he stands. It was this quality in Gen. Ulysses S. Grant that made it easy for the world to honor the United States in honoring him. His reticence, his freedom from egotism, his modesty and freedom from all demands as U. S. Grant, opened wide the gates for the inrush of praise and gifts. The world lay at his feet. He needed only the Christ knowledge to have placed him forever beyond the reach of failure. The full meekness of the Christ is established in the consciousness that makes right valuations. In it there is ever the seeking first of the kingdom of God, and there is perfect deliverance from the pursuit of material things. Material things follow; they seek the person possessed of such a consciousness. He does not need to run after them; they are drawn to him as fervently as steel to the magnet, for he has the substance that they represent. Those who pursue material things are always just missing them, and not until they have ceased to care and may even have forgotten their ardent desire for them, do these things come into their world. The Talmud says: "Who runs after greatness, greatness runs away from; but who runs away from greatness, greatness runs after."

OUR ONE REAL DESIRE

Turn that rich desire nature of yours toward the realization that there is nothing for you really to pursue. All that you have sought, all that is worth having, you already have, you already are. Awake! Arise! Come to yourself in realizing the great truth of the ages that the one desire of our heart is God, and always has been. And God we have, and God we are. For there is nothing else to have or to be. Perceiving this, for very joy's sake you fulfill the injunction of old, "Diligently harken to the voice of Jehovah," wherever uttered, by the lips of fools or in the oracles of masters, in the songs of birds or of poets, in the roar of the earthquake or in the still small voice within. And ever hearing and obeying the prophecy, you find it is fulfilled in your life: And all these blessings shall come upon you, and overtake you . . . Blessed shall you be in the city, and blessed shall you

be in the field ... Blessed shall be your basket and your kneading-trough. Blessed shall you be when you come in, and blessed shall you be when you go out. . . . And Jehovah will make you plenteous for good, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground ... Jehovah will open unto you his good treasure the heavens, to give the rain of your land in its season, and to bless all the work of your hand.

SECOND EXERCISE

In conjunction with the meditation, given at the close of the last lesson, meditate daily upon the following, learning the words by heart, and repeating them until there is an answering thrill within you at each repetition:

I AM THAT I AM is the rich fountain of my abundant supply.

By the power of the Spirit rich substance is now overflowing into every avenue and expression of my life.

God's presence and power, working all things together for good, is felt and seen in everything I put my hand to.

I AM THAT I AM, my true self, fills my whole being and all my world. Where I am there is only good, and therefore declare: There is no place for evil; there never can be any failure; there is nothing to fear. Where I am there is only pure Spirit, Divine Mind, the eternal rich substance of God. Therefore I declare the nothingness of material things. They have no power to attract or bind me.

I know no greed for possessions. I have all that is real, and I covet nothing that passes away. Where I am there is only love that loves and gives to all, and therefore I know no envy nor jealousy, no pride nor selfishness.

"Come unto me all ye that labor and are heavy laden and I will give you rest. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

CHAPTER 3

Confidence through Knowledge of Truth

Be sure you are right, then go ahead. Because you have asked this thing . . . I have given you a wise and an understanding heart ... And I have also given you that which you have not asked, both riches and honor.

ONE OF THE most essential concomitants of prosperity is confidence: self-confidence and confidence in others, trust in the outcome of an undertaking, and assurance that one is in the right and bound to win. Without this deep interior faith, one cannot draw the confidence of others and so have the co-operation of all those whose aid and abetting give a person standing in the business world.

SELF-CONFIDENCE AND CHRIST

Everything works for and to the credit of those who "know in whom" they have believed and who have great principles as the foundation of their confidence in themselves and in their enterprise. Credit is one of the greatest business factors, if not the greatest, in the world today. It would be impossible to carry on the immense amount of commerce and trade found in the world if it were not for the credit system. There is not enough coined money in existence to serve as the medium of exchange for the business transacted even in one day, nor would there be time or facilities to effect the exchanges that even the banks require if suddenly all credit were removed from affairs. So potent is credit that even the touch of the hem of its garment has been known to save a man from financial ruin. With reference to the power that the Rothschilds are said to have wielded in the realm of credit, the story is told of a man whose business was once on the very verge of ruin but who was convinced that he could easily weather the crisis in his affairs if a little restraint could be put upon his creditors. This man appealed to one of the great Rothschilds (who knew him but slightly but believed his story) for a loan, an endorsement, or a mere word that might pilot him through the dangerous straits. The great financier said to him: "My friend, I have an errand down the street. Just take my arm and walk with me." And so as seemingly intimate business friends they passed among the brokers of Paris. It was enough. The man's creditors stayed their claims, the crisis was passed, and his business was saved. It was thought that did the work, the greatest power in the world.

THE TRUE TRUST AND THE FALSE

To know when to have confidence, where to place it, and how to retain it are some of the questions that meet us. There are those who are not succeeding, because of undue caution and a lack of trust; because in giving credit they have lacked judgment, or operated with a slack hand, or got into bondage because of fear. Then there are those who think they cannot trust anybody, that all men are dishonest; and they will trust no one until he has been proved trustworthy. Experience, bringing loss and disillusionment, has been their hard and bitter teacher. In this world of appearances there are two kinds of trust, a positive and a negative kind. The latter is the trust of the ignorant, and

unless there comes understanding, this trust will prove its falseness. Innocence can trust and be justified, for innocence is divine. Ignorance and innocence are not synonyms, as some suppose; there is no perfect innocence that is not based upon intuitive knowledge. It is when the innocent mind begins to resort to worldly knowledge that failure follows. Then people's trust in one another becomes a mere looking to the mortal, and their trust in God is trust in a being who is far away, inclined to be partial, and of uncertain character. Presently their faith is tried, and it cannot stand because their knowledge, being of a worldly nature, is according to appearances and has no real foundation.

TRUST IN THE GOD OF EVERYONE

True trust, the positive trust that nothing can take from you, is trust in the divinity of everybody and everything. You trust yourself because you let your divine self guide you. You know that the Lord in you can do everything, and you let His wisdom direct you and give you skill and insight, inspiration and understanding. You may need to remind yourself often of the One in whom you trust if you have hitherto lacked confidence. Or if your old confidence was a kind of self-conceit, brazen yet weak, when you pass, like Paul, from the old boldness to the new meek yet fearless confidence, it will be good to say: "I can do all things in him who strengthens me.

DIVINE WISDOM

This is the wisdom of which Solomon sang and wrote, whose price is above rubies: "For the gaining of it is better than the gaining of silver, And the profit thereof than fine gold." It was this understanding which brought to the Hebrew king all his riches and honor. Having wisdom, you cannot be poor. Mines of rich ore are discovered by it. Timely inventions spring forth from it. Secrets of nature come with it.

Business foresight, good judgment of human efficiency, right valuations of land and commodities are some of its fruits. The list of advantages that accrue from divine understanding is too long and universal to be written about in these lessons. Only taste and see. By the light of wisdom you look for the divinity in everyone, even the dishonest, and the One will come forward. By having your eye single to the One you will also be able to discern the errors that hide man's divinity, and there will be no confusion in your mind as to human nature. You will not put your trust in the "flesh" or in "princes" but ever in the One that is "trust worthy." Great principles of prosperity are announced in those verses of Scripture which declare that man to be a failure ("cursed") who trusts in that which is less than God, and to be a success ("blessed") who trusts in the Lord. "Thus says Jehovah: Cursed is the man that trusts in man, and makes flesh his arm, and whose heart departs from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh ... Blessed is the man that trusts in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters ... and shall not be careful in the year of drought, neither shall cease from yielding fruit." Be sure the Lord is on your side; your sense of righteousness is keen enough for that. Business ethics is not different from other ethics. Business is not business when the Spirit is left out. It is only a dead and cold Moloch that in the end will consume what you hold fairest and dearest in life. If you abandon scruples and conscience you must know how not to sink. You must rise on the

wings of your godhead.

THE SNARE OF RICHES

Certain good people fear to be rich lest they should fall into the snare of riches and miss their way into eternal happiness. Learn to pray that you be not led into the "temptation" of any God gift. The Spirit can protect you from every liability if you but remember. The saying "How hard is it for them that trust in riches to enter into the kingdom of God" applies to the poor as well as the rich, for many are the poverty-stricken who labor under the delusion that they would be completely happy if they were only rich. It is our attitude toward riches that determines whether they are a stumbling block or not. Good people, search the Scriptures, and gather together the many texts that show that riches belong to the righteous! No longer deceive yourselves into thinking Jesus was poor! At any moment He could have had all the wealth of the world at His command. Compare two statements that Paul makes about the Master as to His poverty and His sin, that both were but an appearance: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." It is not money that is the root of all evil but the love of money. Let money be nothing to you, and let us not talk of "wanting to be rich because of the good we could do"; but let us see that we want to be rich because it is right, and riches belongs to the daughters of the King and the princes of God.

FAITH IN GOD ETERNAL

There is never any occasion in all one's life for losing faith or entertaining doubt. The man who doubts not "in his heart," according to the Master, can have "what he says."

"Verily I say unto you, Whosoever shall say unto this mountain, Be you taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he says cometh to pass; he shall have it." Faith is persistency, which is rooted in the knowledge that this good is for us and we can have it.

When Jesus wished to illustrate the faith that wins, He chose an example of persistency, a widow who won her way because of her own nature and not because of justice or love or any other reason. In the case figured a judge who neither feared God nor regarded man, and the widow came to him demanding that justice be done her in a certain cause. At first the judge pays no attention, but the widow troubles him so much with her determined claims that at last he yields to her - "lest she wear me out by her continual coming." Another peculiar parable to illustrate this power of persistent prayer is given in Luke 11:5-10, where a friend's need is said to be met "because of his importunity."

ABOVE THE LAW OF CAUSE AND EFFECT

"I have always tried to do right and to be good, and I have never wronged anyone. I don't see why I

should be so poor and suffer so!"

When tempted to complain in this way, close your lips on any utterance before it can come forth, and rise in your mind above the law of cause and effect, of reward and punishment, and take fresh hold of this thought: "My good is for me and I can have it now, and I do have it this moment in Spirit, and now it can become manifest!"

Once to San Francisco from a country town came a young woman, an orphan and friendless, who desired to get work. She soon found that her lack of experience handicapped her sadly. She was unattractive and without tact, silent and colorless. But she had a marvelous tenacity. At last she got a position in the United States Mint, a most difficult thing to do unless one has excellent references. She remained there three years because her political sponsor was a man of influence. When someone inquired one day as to his personal character, she replied: "I know little or nothing about him beyond the brief conversations that I had with him before getting my position." And then she told her simple story of how she had succeeded where hundreds had failed. When she learned that women worked in the mint, she went to the superintendent to ask for a position. He was a polite man, who answered her courteously that there were no vacancies. In a few days she applied again. Receiving the same answer, she left a self-addressed envelope, asking the superintendent to let her know when there would be a vacancy. She presented herself a number of times after that - every few days. At last the superintendent must have pitied her ignorance and perhaps admired her simplicity, for he condescended to explain to her that without "influence" - the endorsement of some public official or other man of influence or position - she could not be accepted. She asked him to name such a man. It happened that a certain Congressman had arrived in San Francisco that very day. She went to see him, took his specious promises in earnest, and haunted his office day after day until at last, to get rid of her, he wrote the letter that gave her the position. It was the story of the widow and the judge repeated. Many a man and woman has succeeded by just such simple faith. It was not the mere going, nor the bold, impertinent annoying, nor an ordinary aggressiveness, but a deep, childlike trust that took everyone at his word and knew no failure.

FAITH IN MAN'S GOOD WILL

It is wise never to approach another person beset with the idea that he is ill disposed toward you. If you suffer from such an idea, either recover from your lack of faith in the person's good will or make no attempt to see him. Faith in the good will of people, when it is based upon your respect for their true self, often leads them for the sake of their own peace of mind and self-respect to show forth their better side. So well is this law recognized today in business that clerks and other employees are being educated by their employers to welcome all with a pleasant and to be invariably courteous and agreeable whether customers buy or not or whether they are polite or not. This is good business common sense. A noted merchant prince of Chicago had the following printed and freely distributed among the patrons and employees of his great store under the caption of "The Marshall Field Idea":

To do the right thing
at the right time, in the right way;

To do some things better
than they were ever done before;
To eliminate errors;
To know both sides of the question;
To be courteous;
To be an example;
To work for love of the work;
To anticipate requirements;
To develop resources;
To recognize no impediments;
To master circumstances;
To act from reason rather than rule;
To be satisfied with nothing short of perfection.

TRUE RICHNESS MAKES OTHERS RICH

The finishing and sealing of eternal confidence in yourself, your fellow men, and your world lies in the realization of the truth of these two master thoughts:

First. Your richness is a blessing to all creation.

Second. It is the will of the true God that you be a great success on earth as well as 'm heaven. The old thought that one cannot be rich but at the expense of his neighbor must pass away, and every exercise that has had that thought for its basis. True prosperity adds to the richness of the whole earth, such as that of the man who makes two trees grow where only one grew before. The parasitical belief in prosperity as coming by the sacrifices of others has no place in the mind that thinks true. "My benefit is your benefit; your success is my success" should be the basis of our wealth. It is the divine will that you be a self-reliant, self-supporting person, strong, upright, efficient, a nobleman of God's realm, able to command all the elements and to use and beautify all creation through your knowledge of your self and union with God. It was from the standpoint of his disobedience that man judged the Lord to be a harsh, austere taskmaster of poor slaves. Now we know that we do not honor God by such a view; we see Him as He is, the lover of all, the true God who wills that everyone shall enter joy and freedom while yet on the earth by co-operating with the only will there is, the will that seeks always and everywhere the good and happiness of the whole.

CHAPTER 4

Inspiration in Work

*Whatsoever your hand finds to do, do it with your might.
Not by might, nor by power, but by my Spirit, says Jehovah of hosts.*

EVERY human being is a dynamo of concentrated creative energy, ever seeking avenues of expression. And when the right avenues have been found and there is nothing to prevent the free and full manifestation of this energy, then heavenly joy is realized, and this continues as the fruits of the creative work return to glorify their source.

WORK VERSUS LABOR

Work is divine, and everyone who is normal in mind and body loves work - not labor but work; for there is a distinction between work and labor. The first is the creative activity of God, congenial, inspired with love, one with play, and one with rest. True work is the result of choice; it is never obligatory nor limited by time or space. Work is done from the heart, and there is no curse upon it, for the worker obeys the inner voice and ever seeks its sanction in all that he does.

But labor is work mixed with false thoughts and feelings, and therefore its fruits are not happiness and freedom. It is unspiritual living and ignorance of his divine origin that brings man to the place where he must labor in the sweat of his face, become a slave to others, be imposed upon, and have cruelty and injustice heaped upon him. To escape the misery and degradation of undesirable and brutish labor man must get knowledge about himself and his fellow beings, and above all he must know the true God and the reason of Jesus Christ's coming and the way to live the Christ life.

SOLVING THE LABOR QUESTION

Men may change their environment and their master, may seek new work and make new laws, but as long as they are content to sit in spiritual darkness and ignore the God within them the problem of labor will go unsolved. Social and economic systems grow out of men's views of life and the passions that dominate them. If these are radically wrong the systems are false, and only as Christ ideals are held uppermost in mind, and human passions are turned from earthly power and money - the passions of the poor as well as the rich- can new systems arise, true laws be enacted, and the curse of the old order pass away. There is for everyone a congenial work; it is that which he can do most happily and successfully; that in which he can feel himself in tune with his own soul and the souls of his fellow beings.

THE RULE OF THE WORD

The most direct way to this work is to follow the rule of the word. To the novice in spiritual methods this statement will need explanation and enlargement. First of all, let us understand and agree upon this, that all is mind; in other words, that matter and motion, the two components in

which scientists once classified all the parts and phases of creation, are mind stuff and the play of mind stuff upon itself - in the highest terms, God substance and God working.

Thought is mind in motion, and every activity upon this earth begins as a thought. The nature of an activity can be decided by the quality of the thought that was its origin and the thoughts that followed and were its modifiers. When a thought comes out of abstraction into the definite form of a word, it is like electricity, and can be conserved, directed, and used, as its thinker wills.

As molds determine the form of the melted metal that is poured into them, so the word decides the outer form that thoughts are to take in the realm of appearances.

As molds are patterned after certain ideals in the mind of their creator, so our words should be spoken from our higher consciousness, the heavenly ideals that are now true in God. The rule of the word is to speak ever, in the present tense, the Truth as it is in God, using positive affirmations with reference to the good only and strong denials with reference to evil. It is to look to the word as the God-appointed means of bringing into the visible that good which still seems invisible to our earthly senses.

YOUR CONGENIAL WORK

There is a direct line between you and the work that you desire to do, the position that you can best fill. This line remains ever the same, and you move along it by the power of your true word, and the truth you speak is that which applies to your divine self, which is ever in its right place and doing its harmonious and happy work. Following this rule, you declare: I am now in my right place. I am now doing the work I love to do. According to appearances, these words may seem untrue. But you are not speaking from the standpoint of appearances but from the standpoint of the real. "But," you may say, "if words have such power, will not such statements keep me in my present position and work, which are so undesirable and so distasteful to me?" Not unless this position and work are quite transformed and become truly representative of your heavenly state and activity. This sometimes takes place under the word. As you continue gathering spiritual thoughts and ruling your silent mental speech as well as your audible words according to the highest ideals, you may discover that you are where you are in order to redeem certain traits of character that militate against your spiritual advancement and therefore interfere with your earthly prosperity also. Then it will be wisdom for you to cast yourself fervently upon the divine Presence, prepared to be moved and placed just when and where the supernal will decrees, while you still hold the true word. By so doing you save yourself many unnecessary, even painful, experiences, the result of the unregenerate nature's interfering. Often one does not know just what work would be most congenial; one may even feel that one is not yet fitted for the work that would most appeal. In either case Christ abandonment to the divine will is wisdom, and perfect trust in the love of our heavenly Father is the surest road to the work wherein lies our supreme success.

A PROSPERITY MEDITATION

Eliminate every false thought from the work in which you are now engaged, and whether you be an

employer or an employee meditate often upon such thoughts as these:

I cannot grow weary in well-doing. I cannot be overworked.

No mortal can enslave me. No person or institution can bind me.

I am fearless and true.

No false system can use me or abuse me.

I am God's free man, I am God's noble man.

I "work not for the food which perishes, hut for the food which abides unto eternal life, which the Son of man shall give unto me.

Nothing is laborious to me. I am not a hireling.

Money is no object to me.

I serve the Lord in all lovingly, faithfully, abundantly, and I trust the Lord in all to serve me richly, honorably, truly.

I am redeemed from every curse of labor.

Secretly as well as openly I do my best. All my work is on honor.

Competition is nothing to me. Another's success cannot take my success away.

My own comes to me. I have no rivals. I know no enemies.

I rejoice in my neighbor's success.

Slander cannot hurt me, for I envy no man. Bitterness and strife have no place in my affairs.

Only the elements of harmony can enter into my business. I draw to me those who love truth and honor.

I fear no lack for my loved ones. They attract prosperity even as I do.

I gravitate to the highest, most valuable, most useful and happiest position and work that I can now fulfill to the honor of man and the glory of God.

Emerson says in "Spiritual Laws": "Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away and he sweeps serenely over a deepening channel into an infinite sea.... "By doing his work he makes the need felt which he can supply, and creates the taste

by which he is enjoyed. By doing his own work he unfolds himself."

"HAVING DONE ALL, TO STAND"

When a person seems not yet to realize the Absolute and has no position at all, yet everything is crying out in him and through those near and dear to him for the sustenance that he still feels must come by the law of cause and effect, what then? The same rule of the word applies to him as to others; but more than anything else let him attend to the spirit of rich service and divine guidance within him.' Perhaps there has been too much running to and fro and whipping of oneself into strenuous search after work with, all the time, a sense of the uselessness of it. Then it is wise to wait, like Mary of Bethany, who "sat in the house" until the (inner) message was brought: "The Teacher is here, and calls you." An illustration of this from a Truth student's experience will serve best to convey the instruction intended.

A man whose wife had been healed of a severe case of rheumatism had long been out of work because of his appetite for drink, which had not only caused him to be discharged from many good positions but had drawn upon him most bitter invectives from his last employer, who had suffered certain losses through his failing. The "Captain," as he was called, swore at him and told him never to show his face in his (the Captain's) place again. But through his wife's spiritual treatments the man had been wholly healed of his intemperance, and all appetite for liquor had left him forever. Nevertheless as he went to and fro through the city looking for work no one would take him, because, as they said: "You said before that you had sworn of and would never drink again. We cannot trust you." The wife was trying to help with her word, but she was young in the thought, and needing more instruction, she came to me to ask what to do next. "He has gone everywhere he knows," she said, and is ready to go more, although he feels it will not be any use and there must be another way." Since he was beginning to get this feeling, I said: "Now he is ready to 'stand . . . still, and see the salvation of Jehovah'. Let him not go out of the house again to look for work unless he has a strong leading from within, but let him speak the word: "I have my true position. I am now in my right work." The man did so. It required fortitude and strength of character to abide by it. But he knew enough of the principles of Truth to wait and trust. In a day or so the mail brought a letter from the old "Captain" -to whom he had not had the temerity to go after the terrible dismissal he had received- which was couched in polite language, saying that he had heard that he (the man) had been looking for a position, and that there was an opening in his old place if he desired to come back. He took the old position, where he remained for many years, until he finally went into business for himself.

ENRICHING QUALITY OF TRUE SERVICE

Fill the heart and mind with desire to serve, regardless of whether there be recognition of your value or just recompense for your good work, and there will gather within you a rich quality, the presence of which can always be sensed by a man of large outlook, making him respect your willingness to serve even while ignoring other desirable qualities.

A successful man in Vancouver, who was attending a prosperity course that I was giving in that

city, furnished me with an example of the success of this method in his own experience as an employer. A few days before, as he was loading or rather superintending the loading of a great number of barges with lumber, two men came to him, one after the other, asking for work, and were refused. This was nothing uncommon and would have passed unnoticed but for two incidents. The first was that both men did the same thing, though strangers to each other. After receiving the short, quick dismissal the first man went and sat on a pile of lumber to watch the workers; the second man did the same thing, sitting down near the first one. As a great load was being swung around by a derrick, it began slipping, and the foreman shouted for the other men to come and take a hand. Some were excited, some were slow, and as the foreman called for more help the second man to ask for work sprang forward and gave his aid - and then continued at work for the rest of the day. At the close of the day the foreman touched him on the shoulder and said: "Come tomorrow, my man. I want men like you!" He gave him a job the next day with the thought that he would keep an eye on him, while the first applicant was lost to him like a pebble dropped among many others. In the midst of all the success that comes to us in our worldly business, let us never forget that we came to this earth on one special errand alone, and so far as we perform this errand we are really successful. Truly there is but one business in all God's world, and that is to prove our own divinity and the divinity of the whole race, at the same time proving that God is all there really is.

CHAPTER 5

Freedom from Debt

Owe no man anything, save to love one another: for he that loves his neighbor has fulfilled the law Love works no ill to his neighbor; love therefore is the fulfillment of the law.

Wherever there is a sense of indebtedness there also, is honor; and where honor abides, wealth and power are near at hand, for in Spirit they are never separated: "Both riches and honor come to you, and you rule over all; and in your hand is power and might; and in your hand it is to make great, and to give strength unto all." And so surely as a debtor gets understanding, by which he can keep his trust as well as his honor, he will never be harassed by his creditors or be brought to shame or want.

WISE CREDIT

It is a matter of wonderment to some people that they are trusted so implicitly by their creditors. Yet the reason is simple. Men are continually reading each other's thoughts, and when they have the determination to do right by their neighbor, this state of mind is written upon their face and in their actions as well as radiated through their aura; and if the creditor will but trust his impressions his debtors then become simply good investments.

LOVE FREES FROM DEBT

As Paul declared, the key to freedom from debt is love that seeks the good of the neighbor first, last, and always. For with love goes that respect, that honor which is a perpetual magnet for riches, even though they are passed along as rapidly as received and no one may appear to be rich through accumulation. The truly rich are those who have plenty to spend and who spend that plenty, not those who have plenty to save and who save it. The miser is not rich. The prodigal is nearer to prosperity, even in his ignorance, than the frugal person who never learns to spend wisely. Perfect love casts out fear as to one's continuance in prosperity, and guides one into the way where indebtedness is no burden but a convenient and harmonious arrangement, where each is benefited and each is sure of the outcome. But the debts that we made in folly and selfishness, that hang over us like a pall and drag upon us from the past so that there seems no deliverance -what of them? And what of those which, it may seem, can only be paid with a lifetime of labor and yet for which no prospect of funds lies ahead of us?

FORGIVING OUR DEBTORS

"Though your sins may be as scarlet, they shall be as white as snow." Though your debts be "scarlet," they shall all be canceled, for debts in business are like sins in the character, and the Christ law must be known and applied to bring perfect freedom. In the prayer that Jesus gave to His disciples as a model we have this law embedded in the words "Forgive us our debts, as we also have forgiven our debtors." As you open the way by which your debtors can be free, according to the great equity of God, the way of your own freedom will be revealed. Let us consider the philosophy of forgiving "our debtors" so that they may be helped to pay us, if not with money, with something valuable to us. It may be revealed to us that an old score in some former existence has

been balanced and that they really owe us nothing. At any rate, it is not righteous for us to hold any thought or feeling against our neighbors, no matter how false their attitude toward us may be, but at all times to have such a state of mind regarding them that they may feel comfortable in our presence and even be glad to think of us.

MENTAL HARASSING

People often keep their debtors from paying them by mentally harassing them. They wonder with indignation why so and so does not pay that bill, and perhaps they talk him over with a mutual acquaintance until, if character were clothes, he does not have a rag to his back. Perhaps they hear that the debtor is spending money freely, buying luxuries; and the rumor adds fuel to the flames of resentment. In the meantime the debtor is exceedingly uncomfortable every time the thought of the creditor comes into his mind, and he shuns him. If he sees him coming, he will cross the street or in some way avoid a meeting. He may even hate him. Finally he succeeds in dismissing him from his mind to such an extent that when he is ready to pay his debts this particular creditor does not come into mind at all. This uncomfortable feeling is also the reason why one who has received a favor of money loaned is so often not a good friend after that -the burden of obligation chafes him.

BEST THOUGHTS FOR DEBTORS

If because of Truth you will not think evil of your debtor -that he is dishonest or selfish or weak or poverty-stricken - but will hold him in the consciousness of his noble, honorable, true being, you will easily and happily come into his mind just at the right time along with the desire and also the ability to do the right thing by you. This was literally demonstrated in the experience of a woman, a student of Truth, who like many others had loaned money to a man who made a failure of the venture in which all the money was sunk.

This man left town followed by the anathemas of all his creditors except this woman. She kept her mind upon his true self, and whenever the subject of his default was broached she never spoke against him but always said: "He will pay me. I have no fear; I trust him," or words of like meaning. Then news came that he had "struck it rich" in Alaska. This brought no hope 'to those creditors who had decided that he was thoroughly bad; but the woman soon received a letter, with the full amount of her loan enclosed in it, and the enlightening words: "You have never said one word against me, and so I pay you first. The others can wait."

This woman exercised real forgiveness, which is not a sentiment but a power. She forgave or "gave for" the false appearance of fraud the true thought of the real man, with the result of proving that what she declared was true. Our debts are forgiven us by the same process of the law of the good, substituting freedom from all indebtedness for the former bondage; and healing the cause, our weakness or ignorance, and bringing forth our good judgment and insight.

SUBTLE ERRORS

With the new mind, many errors fall away that have not been seen as errors although their basis was some belief in limitation or evil. Thus one ceases to hold back money from fear or to save it up for "a rainy day." To bank the surplus when there comes an overflow of money may then be a matter of convenience but not of fear. There should be no waiting for others to pay us before we

will consider paying our debts. Doing our part may supply the impetus to our debtor to do his, as when a single five-dollar bill has been known to pay twenty dollars of indebtedness by being circulated at the right moment. Pride and conventionality are displaced, and debts may be paid in full by very small sums paid at intervals. Inspiration guides us as to whom we should pay first. Sometimes we may hold a hard thought against some person, and this acts like a curse, preventing the free flow of our blessings. A true step taken may relieve the whole situation. A dollar paid to a man who thinks that what you owe him is a bad debt may relieve a congestion in the thought causes back of your affairs.

A young woman had been owing her music teacher for lessons for over a year because she never had the amount, fifteen dollars, on hand when she thought of him. She resolved to put aside her pride and fixed ideas of how he should be paid and to send him a dollar at a time until the debt was paid in full. To her letter of apology enclosing the dollar she received a most cordial reply full of protestations that she did not owe him anything and begging her to dismiss all thought about it, as she had paid him many times more than that amount in pupils to whom she had recommended him. The attempt she had made well repaid her; for not only was the debt canceled, but the expression of appreciation that she received was a surprise and a delight, as she had not considered the favor she was doing him but only the benefit she was conferring on those who became his pupils through her recommendation.

RIGHT THOUGHTS AID IN CANCELLATION OF DEBTS

Through meditating on the divine desire within you to bless your neighbors there will come joy in paying them. Also there will come faith that others enjoy paying you, and you yourself will not dread to present a bill. Sometimes letters and other papers are so imbued with the false thoughts that were held when they were being prepared that they come like a blow or an insult and quite fail of their purpose.

An illustration of this fact was given me by a member of one of my classes.

Miss M-, a teacher, had given many lessons to a wealthy woman who had made no movement toward payment, and finally Miss M. concluded that she was waiting for a bill. Feeling it to be thoughtless on the part of her patient to wait for a bill, and moved by a combination of resentment, impatience, and indignation, she sat down and wrote the bill and mailed it. Now this woman was generous and just and also a good student of Truth. If she had not been, Miss M. would have waited long for her money. "For," the woman said, "the moment I took the bill in my hand I had such a feeling of resentment, impatience, and indignation against you that I almost threw the bill into the wastebasket, with the vow that I wouldn't pay you for a month! Then I remembered my principles, and instantly I knew that those were your feelings about me and that I had been reflecting them, and I immediately came down here to pay you. Be careful, young lady, what you think, when you send out bills!"

The question has sometimes arisen if we should contract debts when there is no money in sight to pay them? Unless there is the true, supreme assurance from within that the money to pay such debts is already on the way, it is better to fast and pray until such assurance comes than to put oneself to too great a test. Faith is not demonstrated by our venturing into debt but by our realizing that the means to meet debts will be there even before they are contracted.

TAKE INTEREST IN HUMANITY

Keep well in mind the understanding that you are no mere machine but always a brother, a sister, a fellow man, a member of God's family. There is nothing so interesting to a man as another man, and especially another man who is also interested in people. Approach a man from whom you expect a favor with interest in your face that has sprung from communing with the Spirit within him, and if the favor is not granted, take the decision for the moment as being from the Spirit -not necessarily final- and so maintain a high standard of respect between you. Your action will not be forgotten, and the next time you apply it will be easier to get a favorable decision.

Some good advice was given to a young man, who had been spending days looking for work until he was greatly discouraged. The man who gave the advice had just made the stereotyped reply "Sorry, but I've nothing for you," and as the young fellow was turning sadly away, he added: "But, young man, I can give you a piece of advice which, if you take it, will get you a position soon. It is this: Never again approach an employer with that gloomy face. Smile, look cheerful, and you'll succeed." The young man thanked him and put the advice into practice. As he kept thinking upon cheerfulness and smilingly received one refusal after another, he grew lighthearted until at the last place he applied -a coal yard- as the same old answer was given him, he turned and went through the yard whistling a merry tune. The man called him back. "You seem to be a pretty cheerful fellow! I like such men around me. Come here tomorrow, and I think I can make a place for you." He received work from that time, and never forgot the valuable advice of his stranger-friend. Never expect to succeed by appealing to another's pity or sympathy; nor by bringing forward your need or lack, weakness, or ignorance. Let your main thought ever be "How can I serve you?"

A FEW APHORISMS

A few aphorisms are added for your meditation:

Riches are a state of mind. Riches should circulate through our affairs as air does in the lungs. Nothing succeeds so well as success; nothing prospers so well as prosperity; therefore never make a "poor mouth."

Freedom in giving and receiving is the law of healthy supply. "God [Prosperity] loves a cheerful giver."

Do not save up for a "rainy day"; for the rainy day will come as surely as you prepare for it.

Money must not be clutched. It loves freedom.

Carry yourself as one who owns the earth, for you do.

Business instinct is spiritual intuition applied to business affairs.

Money invested in spiritual things is not loss, but gain a hundredfold. "Consider the lilies of the field, how they grow."

They have a law within themselves by which they draw to themselves their own sustenance.

Get into the current of the stream of prosperity and your boat will be carried along all right without interfering with your neighbor's.

CHAPTER 6

The Rich Mentality

Lay up for yourselves treasures in heaven.

The good man out of his good treasure brings forth good things.

They shall prosper that love you.

Then shall you prosper, if you observe to do the statutes and ordinances.

Why do you transgress the commandments of Jehovah, so that ye cannot prosper?

Because you have forsaken Jehovah, he has also forsaken you.

Acquaint now yourself with him, and be at peace:

Thereby good shall come unto you.

Receive, I pray you, the law from his mouth.

And lay up his words in your heart.

If you return to the Almighty, you shall be built Up ...

Lay your treasure in the dust,

And the gold of Ophir among the stones of the brooks;

And the Almighty will be your treasure,

And precious silver unto you.

RICHES ARE primarily a state of mind and not a matter of accumulation of money or things. A rich mind will necessarily be represented by plenty of the world's goods, either in a person's possession or at his command; but to have millions and to lack the fertility of mind to utilize them is to be like the mule that bears rich ore on his back out of the mine--he knows the burden of it and not the joy of practical use.

MENTAL PAUPERS

Men and women of assured income who have not known the inner wealth have led miserable lives of fear lest thieves should rob them of everything, and some have gone insane with the dread of poverty and spent the last days of their earthly existence in hourly expectation of being sent to the poorhouse because of indigence. Paupers in consciousness, these people cannot recognize riches when they stare them in the face. Therefore the wisdom of the Master: Seek first to be rich toward God and let the earthly riches follow. For then is the problem taken hold of at the right end, at its source, and one escapes the folly of so many poor who have put the cart before the horse, seeking riches first and the spiritual life last.

EVERYONE'S RICH AURA

Everyone who comes into the world has a rich 'aura' the gift of his heavenly Father. It is his "living" from the source of all wealth. Most of us seem to have been prodigal sons, letting our rich consciousness be frittered away by the delusions of sense, until we find ourselves bound to mortality and far from happiness, heaven, our home. But we know that even then, if we only remember and "come to ourselves," we can return to the rich consciousness by keeping our face steadily toward our Father's house, that is, by "seeking first his kingdom, and his righteousness. The rich aura that surrounds and fills each of us is the reflection of Divine Mind, and it contains all

the elements of every expression of richness upon the face of the whole earth. Its thoughts of goodness are the reality back of gold; its consciousness of freedom lies back of silver; its purity is the substance of diamonds, and all its virtues are portrayed in the gems of the earth. Its life fructifies the very soil; its beauty and grace determine the forms of fruits and flowers.

SPIRITUALITY AND GOOD CROPS

As long as man looks outside himself for all the causes of his fortune or misfortune, he does not find the law of thought and feeling by which he may be prospered. In man's attitude toward this rich mentality, which is in truth his Divine Mind, lies the clue to many an unusual experience in his life. Certain habitual thoughts and feelings toward God and the spiritual life have made one man's fields yield more richly than his neighbor's although in every other respect the soil and the seed were the same. Crops have been delivered from pests, and also protected so that blight or frost or some other enemy could not harm them. A story illustrating this truth was told the writer by a student about his father, who had some remarkable proof that a "praying man" comes under divine protection even in his fields.

This man said that his father, Mr. N., was a successful farmer in England, who to raise potatoes had united with a number of his neighbors in leasing a long strip of land, which was divided so that every farmer had two rows of potato hills. The men bought seed together and ploughed and planted at the same time. Mr. N. had a most practical belief in the presence and power of God in a man's affairs, and so while planting his seed he invoked the blessing of the Almighty upon it, for he believed that all his prosperity came through remembering God in all his ways. When the time came to gather the potatoes, the farmers found that a potato disease called "dry rot" had attacked every tuber, causing almost a total loss to each farmer but Mr. N. For when he turned over the soil in the two long rows of hillocks, he found that not one potato had been touched. This made a very deep impression upon all the country round, especially as Mr. N. ascribed his protection to the goodness of God in answering his direct and believing prayers for the yield of his field.

All that one puts one's hand to comes into this divine aura, and if a man consciously or unconsciously co-operates with it and fulfills its laws, that will take place which is written: "Whatsoever he does shall prosper"

This rich mentality may be compared to a field of rich soil that each one owns. If it seems unyielding as regards prosperity, it is because prosperity is not recognized and cultivated. The field may be like a wilderness, full of weeds, yet may yield a certain increase. Such is the field of the spendthrift, the sordid, and the care-ridden. Perhaps it is unwatered, like a desert, which proves to be wonderfully fertile when well irrigated. If this rich mentality is neglected, ignorance of the great law of prosperity is the cause, or forgetfulness of the truth about oneself, one's source, and one's powers. The desire in the heart of a man to be self-supporting and independent is implanted by divine intention. The revelation of man's inner, eternal supply establishes the consciousness of endless prosperity. "As the Father hath life in himself, even so gave he to the Son also to have life in himself."

THE BREAD OF LIFE IN OUR AFFAIRS

Richness circulates through the body of one's affairs, as air in the body of flesh. And just as

through intelligence and power we control the breath, so we should subject our circumstances to our mind.

A woman in Southern California, Mrs. R., once realized this power of control, to the great advantage of an important crop. Her home was in the midst of a large orange grove, which was then in full bearing and promising a fine revenue that winter, out of which the family hoped to recuperate its fortunes and once more be on its feet. Mrs. R. had a neighbor whose economic background was almost identical with her own; both, with their husbands, had invested in adjoining lands and planted orange trees, which had already yielded several crops. But the neighbor woman did not believe in the power of mind; she scoffed and criticized so much that Mrs. R. ceased to refer to Truth and its powers in her presence. One night a report was carried through the town that they were likely to have a black frost before morning and that every man had better "smudge and so save his grove. "Smudging," it should be explained, consists in producing a smoke from specially built fires, which warms the air and keeps it moving so that the cold air cannot bite the tender fruit. Now it so happened that the husbands were both away. The neighbor woman came in wringing her hands and crying: "What shall we do! -no one to help us- we cannot do it alone-our crop will be ruined!" Mrs. R. tried to console her, but her own heart was heavy, and she had little success. After the woman had gone home she walked the floor trying to calm herself with Truth, repeating statements about the allness of good and the nothingness of evil in every variety of declaration that came to her. Presently her faithfulness was rewarded. She remembered what her teacher had said as to the power of Mind to go forth and heal the plants, and she spoke aloud: "God can protect my grove! The presence of God is there, and even now folds it round about and keeps it from every harmful thing." She remembered the passage "There shall no evil befall you"; she recited the 91st Psalm; she remembered the words spoken to Job beginning, "He will deliver you in six troubles," including "Neither shall you be afraid of destruction," and ending, "The beasts of the field shall be at peace with you," and she was filled with trust and a mighty consciousness of power. An impression came to her of her grove being covered over as with a great canvas, and she lay down upon her pillow and slept like a child until morning. The black frost came, and every orange grove that had not been smudged came woefully under the blight, every grove but that of Mrs. R., in which not one orange was touched. The crop of her scoffing and skeptical neighbor was a total loss. It was a nine-day wonder, and many were the congratulations. She was young in Truth and told no one of her prayers, although her neighbor suspected the source of her victory, for she never again scoffed at her belief.

THROWING OFF GLOOMY THOUGHTS

When discouragement and despondency settle down upon a man, or when discord, misunderstanding, or bitterness distracts and tears the inner man, his very countenance and his other creatures show forth his state of mind in their condition. Lift up your mind, get hold of the Spirit, throw off those mean feelings as you would shake off the flakes of snow before entering a warm room. Practice repeating words of cheer and spiritual promise, and meditate upon thoughts the very opposite of those which drag you down until there comes an inner change. And the longer it takes you the greater should be your persistence - the fact of its taking so long shows how sadly you needed the practice. Remove the curse from that unrented property by mentally filling it with loving, attractive thoughts; change the deadening, repelling atmosphere that people feel even as they approach it making them decide against it before examining it. Read Isaiah 35, 11:1-9, and

65:16-25 and give your mind and heart to the fairest pictures of concord and harmony that they bring into your mind.

TRUE PROSPERITY PROSPERS OTHERS

You are building up this rich mentality. It is already there in all its fullness and perfection. It is your part to uncover it, to co-operate with it, to believe in it. Then, as it does to the lilies of the field, the law that is within you can operate and draw your own to you. We perpetually remember that the one who is prospered by a knowledge of Truth brings prosperity to the whole earth, for he draws heaven into the earth. Love is the law of his life, causing him ever to lead his fellow beings to the same law within themselves that he has found in himself. As vines that are pruned only bear better and fuller fruits, so all the periods of hardship and wrong and failure through which we pass are but times of pruning. Because we are alive let us know our life to be prosperity itself, the rich mind, containing the greatest fortune that earth has ever known. Now is the time and here is the place to prove ourselves to be the masterful Word of the Almighty, establishing the kingdom of heaven in the earth, until poverty is known no more and there are no poor, but all come to their thrones, glorified sons and daughters of the Most High.

CHAPTER 7

The Age of Miracles Still Here

PROFOUND LAWS are to be found in the realm of spiritual prosperity, and when the operation of these laws is not viewed with superstition or as miraculous in the sense of doing violence to natural law, it will be more frequently recognized. Moses received these laws both from his Egyptian tutors and from his spiritual instructor, great Jehovah, and he understood them. It is for us to prove that our supply is not fixed by "the rule of three" but that there is a living principle back of our silver and our gold that is one with God, and that to touch principle is to open a way by which our material supply will increase, like seeds that sprout if the right conditions are Present. The law that brings increase can be known with the same exactness with which we understand the laws of the telephone; and scientific men are preparing to study these laws with the same zeal and profound passion with which devoted astronomers have sought out and found the laws of the planets.

SIX SPIRITUAL TREATMENTS

In this and each of the following lessons, we are first to consider the right attitude to take in our home where our life is separated from business and we are not put to the test of strenuous affairs - so that the Truth may work in our secret thoughts and feelings.

In the second place we are to read a meditation, letting the ideas sink into the heart to bring forth original observations, of which we should make written notes.

Third comes the treatment, which the student is to read for himself as though the inner voice were uttering the words and his spiritual reason were confirming them.

Not only read them for yourself but silently read them to others who are feeling stresses in their circumstances. Be orderly in this, and write down the names of those whom you are treating, and the times of treatment, and seek to realize what you are saying to them.

In giving these treatments to yourself or to others, pause with impressive realization at the end of each line. As the word does its work, there will come a definite feeling of power and satisfaction both to the healer and the one being healed. Even though this feeling does not come at first, the Truth in the words will do the work, often to the surprise of the young student whose faith is weak or undeveloped. Remember the virtue there is in repetition. Just as one progresses more rapidly in learning a language or acquiring an art by having frequent lessons and practicing constantly, so repetition speeds the spiritual acquisition of the prospering power. Foreign missionaries give the first two years of their novitiate - almost all the waking hours of each day - to learning the language of those whom they have come to save. The human mind seems slow. Let us possess ourselves in patience and in due time we shall reap.

FIRST MEDITATION - GODLINESS THE SUBSTANCE OF RICHES

*"He shall be like a tree planted by the streams of water,
That brings forth its fruit in its season,
Whose leaf also does not wither;*

And whatsoever he does shall prosper."

Thus is the godly man described as regards his good fortune.

There are some of us who did not come into this existence "with a silver spoon in our mouth." It seems to us that all our goodness has been fruitless, that fate is against us, and that there is no use trying.

If we have started this life as bankrupt men, then the more must we have resolution and determination and a courage that knows no defeat. The law of Christ removes the past burdens and debts that may have been loaded upon our shoulders. No matter what bad luck may seem to have been ours, from birth, this day we come under the law of our Christ self and believe in the God promise that our good shall take tangible form here and now.

Exercise a patience that is one with absolute trust and never, even in the secrecy of your own chamber, acknowledge any slowness of manifestation or any failure as real or lasting.

The treasures that you have laid up in heaven - the within - are destined to take form as the treasures of earth. You do not need to wait for another incarnation, but your good of today can be expressed here and now as overflowing plenteousness of the world's goods.

FIRST TREATMENT

Listen to me, O offspring of pure goodness! You know how to bring forth into this world all the goodness there is in you.

The Spirit instructs you in what ways to express your love. It takes universal form, overflowing to all.

Your magnetic quality is irresistible. Humanity loves to bask in the sunshine of your presence. Your value is high. There is a market for it everywhere.

Your goodness overflows in generous service to all. Your goodness draws forth goodness.

Your talent is uncovered and appreciated in terms of financial rewards.

Your ingenuity and power of invention come to the fore. You are invaluable to humanity.

Your goodness makes others feel good. Your generosity makes others generous.

You are a seed in the soil of richness, drawing whatever prospers you to yourself.

You flourish like the lilies of the field, without fear, without anxiety or hard work.

You are a law unto yourself. You are independent of man-made laws, of personalities, of corporations, and of systems. These serve you and bless you but cannot enslave you.

You look to the One only as the source of your prosperity.

You are not vainglorious; no mortal pride can trip you up; no mistake of the past can keep you down. No foolish pride can keep from you your own.

You have self-respect, not pride, and you hold your head up and keep your back straight and your step firm.

Nothing can discourage you. The wrongdoings of others cannot make you bitter.

The success of others cannot make you envious. You radiate the goodness of God.

You are an ever-flowing fountain of resourcefulness. You are in connection with the Fountainhead on high.

You are the power of God, ready to translate divine, invisible substance into tangible, visible forms.

Your faith is unlimited because it is based on reason and knowledge.

You can do all things by the God power in you. Divine wisdom guides you; you are kept from folly.

You do not waste yourself, your time, your substance, or your life. Good judgment attends you ever.

Divine intelligence keeps you from foolish ways and foolish things.

Inspiration lifts you out of all entanglements and sets your feet firm in the way of wisdom.

Your gentle goodness cannot be preyed upon. You are one with the Lamb of God; no wolf of commercial greed can seize you.

The folly of others cannot deceive you. Deceitful words and deeds cannot move you.

You cannot be ensnared by greed or ignorance. No one's craftiness can beguile you.

You are true to yourself, and your trueness defends you.

The goodness of God fills your whole life. Goodness fills and covers all that is yours.

All that you put your hand to prospers. All that you touch turns to riches.

Surely goodness and mercy shall follow you all the days of your life, and you shall dwell in the house of the Lord forever.

IT IS ESTABLISHED.

CHAPTER 8

In the Quiet of the Home

THE REAL HOME of each one of us is heaven, and the bitter homesickness of so many of the race will never be healed until each of us finds heaven within himself. For the longing of men and women for a spot that they can call "home" is but a form of spiritual homesickness. The students of Truth are wise who will not seek the healing of this malady through acquiring the outer home, for without the conscious union with heaven within they will only acquire burdens with the house that they desire to be their home. But by developing home "realization" within they will discover that every place where they can relax and spend the quiet hours of their life is a happy nest, a sheltering abode, drawing others with its home charm as well as expressing their own deep, holy peace.

AN ABIDING OPTIMISM

From the quiet of your abiding place, be it a flat or a garret, a farmhouse or a hotel, a bungalow or a hall bedroom, radiate the richness of your soul until the transformation of your rooms reveals the achievement of your true thoughts.

Never take the worries of your business into the family life. Take your faith there when you consult your loved ones as to your affairs. The only connection there should be between your business and your home is a common atmosphere of spiritual cheer and an abiding scientific optimism. As you stand at your front door say, "Peace be unto this house!" And be sure that you never let your peace depart from you! Hold your peace to you forever!

SECOND MEDITATION - THE HIGHROAD OF PROSPERITY

"Come now, and let us reason together." God is the true source of all the riches in the earth. "The silver is mine, and the gold is mine, says Jehovah of hosts." You are the offspring of the Most High, heir of all the richness of God, and you are here to express that richness through this body and in this world.

There is a highway of prosperity, a king's highway, a road up the mountain of supreme success, and it has an easy grade, the travel is ever smooth, and they that walk therein know no more worry nor fear, nor strife, nor hard times, nor slavish work, nor failure. They live and let live, and they are consciously secure forever from all sense of deprivation or lack.

The uninstructed follow bypaths in seeking their wealth where there is much stumbling and blindness of chance, where burdens pile up, and the travelers never reach the heights. All these side-roads end in gullies and pits, for all that is gained must eventually be given up. Men enter them as short cuts to wealth, and though some of them cross the real road, so intoxicated are these wanderers that they know not this road even when their feet press its fair track, long miles at a time. The right view of prosperity as God's own presence, which is not to be refused or despised, but to be seen as the legitimate expression of the spiritual life, comes to the man whose eyes are open and who seeks understanding so as to think and feel, speak and act according to the law that operates to make bodies healthy and circumstances wealthy, who sees that it is all one and the same work. The body is wealthy that has health, and the circumstances are healthy that have

wealth.

SECOND TREATMENT

Listen to me!

The highroad of God's prosperity is unlimited wealth, riches that are eternal, and a life that is endless ease and comfort. This blessed road is not far from you; it is not divided and set off from your life or the life of anyone.

For it is the omnipresence of God.

Because this highroad to prosperity is the omnipresence of God, you are in it now, you cannot miss the way.

Your mind is set right now.

And the mind being the cause of all that is manifested in your life, right thinking on its part will show forth right conditions in your affairs.

Your Father is rich. Your Father has "enough and to spare," and His decree is that you prosper in whatsoever you put your hand to.

Your heritage is boundless wealth, and the wise One within you reveals to you the laws by which your own comes to you.

Jesus knew the deep laws of Spirit by which He could pay His taxes, furnish the finest wines for the feast, and feed multitudes with overflowing abundance. You have the same intelligence in you; for it is the mind of God opening up the way of your supply. Now you are on the highroad to the riches that will never fail.

You are coming out of mortality's dream. As a mortal you have been rich a thousand times in lives gone by. What did it profit you? Nothing. Now temporal riches are finished. Enter into the riches "prepared for you from the foundation of the world."

Because you seek the riches of God first, you must have the other also. It is the law. You have the word of Jesus for it.

Being rich toward God, rich in loving service to humanity, rich in goodness of character, rich in holy wisdom and devotion to God and His Christ, you cannot miss the riches of the world. God's prosperity flows to you without effort. It is the divine gift. It comes not by hard work of head or hand but by the Spirit.

Inspiration leads you to the expression of happy usefulness. You find the work you love to do, and it pays.

Debts are no part of your life. The light of the Christ mind shines on your way and shows you how

to cancel every debt.

Spirit keeps your mind at ease. You need never worry. Worry never does anything helpful.

Now you let trust in All-Good displace all anxiety and give you rest.

What is to be of God's good state and accomplishment is already.

Therefore your debts are already paid in Divine Mind.

Honor and equity take you out of all indebtedness. You are not a debtor, you are a good investment. You make rich returns.

You are a bank, not a bankrupt. The law of the Spirit in Christ Jesus makes you free.

Every day brings you fresh inspiration.

Every night brings you innocent sleep and righteous rest.

Every experience means closer communion with God.

Nothing can daunt you. Nothing can discourage you.

You touch the highroad of God's prosperity and you are wafted along the way on winged feet. Honor and riches are yours, and your peace no man can take from you now and forever more.

IT IS DONE NOW.

CHAPTER 9

Prosperity Begins at Home

EVERY HOUSEHOLD can prove itself a center of the expression of God's prosperity, no matter how small its beginning may be. As a mighty oak is but a spindling twig at first but, through faith in itself and the loving encouragement and protection of nature, becomes the tower of strength that is the admiration of all who behold it, so one's spiritual demonstration of prosperity may seem a weakling at first. But if you temper the wind of the fierce race suggestions of the reality of poverty and keep your faith steadily centered in the rich God life that dwells within you, your prosperity will prove itself an established presence that no fluctuations among the nations or untruthfulness among individuals can move or destroy. Your wealth, like your health, will be eternal.

SELFISHNESS MUST PASS AWAY

But let no home work for itself alone and neglect its neighbor. For the joy of demonstrating God's presence in any form is that the consciousness of this presence can be given to our world. Sometimes in order to come to one's individual expression of prosperity one must consider one's world first; for there is always a stage where selfishness must pass away if one is to go on into greater power and prosperity. It may seem to be selfishness that gives people prosperity, but the path of such prosperity is crossed and re-crossed with decay and death, and only the spiritually ignorant will walk that path. What are millions to you if they cannot save your life, or heal you of blindness, or bring you love? Many are dying or going into insane asylums or leading a life of sorrow whom the world envies because of their wealth. The riches that come through Truth are permanent and are accompanied by all the joys of heaven, because they are not confined to property and affairs but are universal and express themselves through every department of our being.

THIRD MEDITATION - RICHES THE GIFT OF GOD

The laws of spiritual prosperity are the very reverse of the laws of worldly prosperity. In the divine economy you do not gain by saving up for a rainy day; you do not lose by spending; the more you give away the more you have. You do not "earn" divine riches; therefore you do not have to work hard for them either mentally or physically. It belongs to your creative consciousness to love to work, and by fearlessness as regards supply and support you can gravitate to your congenial work, which

You will be valued highly by the world because art will enter into it.

"Art is love for one's work."

We come out of Egypt by ceasing "to work for a living" in our mind. Whatever work you are engaged in now, put your soul into the service and become an artist in it.

Educate yourself to find divinity in your work and in your associates, whether employer or employee. When you have learned your lesson, you will graduate easily into a congenial, because

your own, vocation. The Spirit knows Spirit only, and in its realm there is no bargaining, no buying and selling, no wages, no hirelings, no laborers, no rewards or punishments, no merit or demerit, no deserving and no unworthy persons. All is love, and everything is done for love, and all the fruits of love are gifts.

THIRD TREATMENT

Listen to me!

The substance of prosperity is spiritual and it infolds you and fills you, breath of your breath, and the fullness and perfection of your life.

This rich substance is a gift to you; it came with you into the world.

You did not earn it, and so it can never be taken from you.

Riches are yours whether you deserve to prosper or not.

You are a prince with God. Princes are rich without earning their wealth.

You are an heir with Christ, and all that the Father hath is yours.

The silver and the gold are mine, says the Lord, and all that the Father has is mine, says the Christ.

Your good takes care of you.

As you were nourished and protected from the beginning, so now.

You came with a world of wealth. Now by the power of God within you you draw it into manifestation.

You lay up riches in your heart. God gives you trust in place of worryment. God gives you faith in place of fear.

God gives you forgiveness to take the place of bitterness.

God gives you inspiration and takes away plodding.

God gives you insight instead of scheming.

God gives you interest in your neighbor in place of selfishness.

God gives you honest ways to replace all trickery.

You rise above the plane and law of cause and effect. You dismiss from your mind all sense of injury.

Mortal man is nothing to you. Wrongdoing on his part cannot make you suffer.

The Spirit rights all wrongs. You do the right thing by your fellow man. No one's curse or hatred can keep you from your own.

You look not to man for your support. God is your sufficiency and the source of all your riches. God is for you. What can man do against you?

You live in a world of freedom, and you give everybody and everything freedom. You give money freedom. You do not clutch money. You let go and trust.

"Stand ye still, and see the salvation of Jehovah."

You go to your happiest work. By the Spirit within you find your place.

Your genius goes before you and makes channels by which to express itself.

Angels of prosperity surround you. Angels of prosperity work for you. Everything you put your hand to prospers.

You are now opening the way by which your riches can take tangible form in your world.

Prosperity seeks you and must find you. You are walking in its way, and it cannot miss you.

You bear witness to the presence of prosperity by your carriage - you hold your head up; by your poise - your back is not bowed; by your courage - you put your best foot forward.

You are in the current of prosperity. All things in your affairs move smoothly, with the current. Your heart is at rest, for your prosperity is sure.

ABIDE IN PEACE.

CHAPTER 10

The Home Refurnished

THE HOME is the bulwark of the nation, and anything that builds up the home and contributes to its ideals, strengthens the race both within and without. For the home is also the place to picture forth heaven, and often it is the training school where wild, crude mortality learns the joys of peace, order, and loving service, a preparatory school for heaven here on the earth. Each home that is consecrated to this ministry of the Christ message and healing becomes an example of purity and harmony to those seeking heaven on the earth. Perhaps your ministry cannot yet be an open one, but it can do a silent work by its hospitality, comfort, restfulness, and love. The very walls can sing of goodness and truth. The common furniture can caress us; the homely fare can give us sweetest satisfaction.

BLESSING THE HOME

Fill your home with blessing. Remove every suggestion of discontent. If there is a room that savors of selfishness or impurity or deadness in its mental atmosphere, heal it. You can do this by spending in it each day a half hour of silence in which you meditate upon the omnipresence of heaven, declaring that some special expression of heaven centers there. The richness of your spirit must enter the place where you reside and permeate it, even though it be a cellar or a hall bedroom. The ease and comfort of a rich consciousness must radiate from your personality. For riches draw riches, and prosperity gravitates to the things and the people that are like it, especially when backed by principle. There are people who look prosperous and who yet are undermining themselves by a false state of mind; and there are people who are rich but do not look prosperous, and they are missing some of the good things that belong to them. The kingdom of heaven appears when there is perfect harmony and unity between the without and the within.

ACT AND LOOK PROSPEROUS

In proving God to be the health of your circumstances, see to it that your home does not contradict your faith. There is a great law fulfilled in "Putting one's best foot forward." Businessmen know that it is a good augury of the later success of their projects to have a good office, well furnished. When an instrument like a harp, violin, or guitar is tuned too low, then one string is raised to the proper pitch and the rest keyed up to it. Sometimes one can raise the whole "tone" of a house and of the household by introducing some rich up-to-date feature and then keying all the rest of the establishment up to that tone, even though many days go by before it is finished.

Act wealthy. Talk prosperously. Be a free avenue through which riches may pass to all. The world needs to learn the spiritual science of wealth, and your home can be a classroom.

FOURTH MEDITATION - BLESS, PRAISE, GIVE THANKS

There is no greater prospering power than the word of blessing, of genuine praise, and of thanks from the heart, directed especially toward those people and those things and events which have seemed to curse us.

As this word must not be merely from the lips, it will require skill, discernment, inspiration, and a prophetic sense to find out what one can praise in one's enemies; to see what one can be thankful for in misfortune or can bless in time of treachery. The very exercise itself will enrich one, as it did the sons of the wise father in the fable.

An Aesopian fable tells us of an old farmer who had four lazy sons, and who in dying told them he had nothing to leave them but a field, but that in the field was buried a treasure. So when he died they vigorously dug up that field. But they found no treasure. However the next crop that grew in the field yielded four times as much as the ordinary crop; and then the sons knew that the treasure in the field was what they put in it - their own energy and faith. Practice skill and discernment in finding the good in the people who have injured you and in the failures that have burdened you. Let the Spirit inspire your thanksgiving and open your prophetic sense so that you may see the blessing that is coming out of it all. The exercise is enriching both spiritually and materially.

FOURTH TREATMENT

Listen to the divine voice within you. it guides you. It cheers you. It shows you the way of righteousness and eternal prosperity.

The divine approval overshadows you and protects you.

Your heavenly Father awaits lovingly your return to the spiritual life and its ways, and runs to meet you, saying: You are my beloved in whom I am well pleased.

"The blessing of Jehovah, it makes rich."

The Lord in you blesses your whole world, and the act of blessing enriches you.

You give your heart and mind to blessing everybody and everything.

You bless them that curse you. You do good to them that hate you.

You know no rivals. You have no competition.

All that is done against you helps you.

Your destiny is to know the secret of prosperity.

You cannot fail. Your success is decreed from the foundation of the world.

The spirit opens your eyes to see the way of success.

There is a straight line between you and the next successful step, and you go forward upon it.

Fear passes utterly away. You are calm and trusting.

Your confidence inspires confidence.

You lay up treasures in heaven. You do good and forget it.

You give freely your tenth, your tithe, and you reap a hundredfold.

"Bring ye the whole tithe into the store-house, that there may be food [substance] in my house, and prove me now herewith, says Jehovah of hosts, if I will not open you the windows of heaven, and you out a blessing, that there shall not be room enough to receive it."

No anger can undermine you. No envy can corrode your affairs.

No selfishness can rust you. No greed can overload you.

You are God's free instrument of distribution. Riches flow to you and through you to bless all the world.

You freely receive and you freely give. No foolish accumulation burdens you. No loss disturbs you.

You bring faith into the storehouse of plenty. You bring love into the storehouse of opulence.

You bring knowledge into the storehouse of abundance. You bring goodness into the storehouse of all your prosperity. And they return to you in all the world's forms of wealth, unlimited, unceasing, full, perfect, and free.

Rest in the divine bounty.

CHAPTER 11

Our Unlimited Capacity

Contentment is one of the richest jewels that a home can have, and when its foundation is a knowledge of Truth it abides forever and becomes a powerful magnet to draw to a person the best in people and in things. When contentment is mated with poverty there is usually some false reasoning at the root of the situation. Sometimes it is a yielding to circumstances as inevitable, a kind of fatalism, but more often the cause of it lies in the religious training, especially the doctrine that Christianity and poverty are logical associates and that the greatest of all Christians Himself was poor, having "not where to lay his head."

JESUS NOT POOR

We know now that we cannot call Jesus Christ poor, any more than we can think of the King of England as being poor simply because he has no money in his pocket. Jesus had command of forces that could have made Him a Croesus in a moment, but He would not be cumbered with property. If one chooses to go without, all right. But to be forced to go without and even to be in debt is not a free state and therefore not true Christianity. For has not Jesus said, "Ye shall know the truth, and the truth shall make you free" ?

The old preaching from the pulpit that one cannot expect to be rich in this life was often from a certain Bible text, which was a favorite quotation whenever such views were expounded. It is found in Hebrews 13:5, and according to the King James Version it reads: "And be content with such things as you have." But according to a learned prelate of the Church of England, the translation should read: "Be conscious that you have contained within yourselves all capacity," which version is more in keeping with the context: "For he has said, I will never leave you, nor forsake you. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." "Contentment," "contain," and "contents" are all of the same family of words. Our true "contentment" is our ability to "contain" all the blessings that the good God shall pour out upon us.

THE WIDOW'S POT OF OIL

The story of Elisha's increasing the widow's pot of oil is illustrative of the point stated by Paul with reference to our capacity. There was a widow who appealed to Elisha to save her two sons from being sold for debt, that is from becoming slaves in order to pay a debt. Elisha asked her what she had in the house, and she answered: "Not anything ... save a pot of oil." Then he told her to go and borrow all the vessels she could from her neighbors. "Borrow not a few" was his instruction. Then she was to pour oil from that little pot of oil until all the vessels were filled. She procured all that she could, the oil increased until the last vessel was full, and then "the oil stayed." "Then she came and told the man of God. And he said, Go, sell the oil, and pay your debt, and live you and your sons of the rest." Here was an instance of a woman enriched by the law of God to the extent of her receptive capacity, which was limited. Paul reminds us that our capacity is unlimited and we must be conscious of it. Let us therefore repeat that our capacity, our true "contentment," is our ability to contain all the blessings that the good God pours out upon us. Let us practice removing every

limitation that we have been prone to put upon ourselves as to either receiving or disbursing. We do not need to depend upon our neighbors for our increase. The Lord within us is our support; who shall limit us?

OUR UNLIMITED CAPACITY

FIFTH MEDITATION

"MY CUP RUNNETH OVER"

In the matter of the temporal prosperity that results from worldly methods, it is considered a good principle to gauge one's spending by one's income; and that is good sense when one's prosperity is on a material basis. But the spiritual law is stated thus: "With what measure ye mete, it shall be measured unto you." "Give, and it shall be given unto you." In other words, learn to spend - not recklessly or in a meaningless way, but with the wisdom of one who is being educated to disseminate riches like seed, thus breaking down fear and sense of limitation and cultivating faith and consciousness of all-capacity in himself. To illustrate, a person may start out to buy a garment for twenty dollars, but he finds one just as suitable for twenty-five dollars. Under the old way of thinking the extra cost would rule out that garment even though the money might lie in the purse. If then because of trust in the divine bounty he does pay the extra amount, the purchaser will not "lack" the five dollars, but on the contrary will enter into a new current of receptivity and, if alert, will be able to see the unexpected increase when it comes, in obedience to the great law. When one intends to make a gift of money in a certain amount and then mentally lessens it, he is lessening his own receiving capacity. A homely illustration of this law is the good milk cow that keeps up her capacity to receive as long as what she has to give is all taken from her; but if her milker in a foolish moment should think to save her by not stripping her of her milk, she would give him less the next time, even though he milked her dry. Practice distributing freely because of trust in your unlimited source of supply.

FIFTH TREATMENT

Listen to me!

You have the capacity to receive all riches, and you disburse them according to the leading of divine inspiration and wisdom.

It is nothing to you how mortals feel about the times. You are not under the law of limitation. The income and the outgo are perfectly balanced. The more comes in the more you spend, and the more you spend the more comes in.

You gauge your own capacity. No one can limit you. You enlarge your horizon of expenditure. Where others give pennies you give nickels; where others give nickels you give quarters; where others give quarters you give dollars.

The best is none too good for you, You are a prince in God's kingdom. Our Father is rich, and His children are a credit to His bounty.

You find no fault. You make no complaint. You never whine. You blame no one.

You are not a beggar. You are not a dependent. You are cheery and free. You are courageous.

You are a magnet to draw your own. No one loses who gives to you. Everybody gains by prospering you, and he knows it.

You live in the realm of love, where giving freely and receiving graciously is the law.

Current belief about business cannot influence you; it cannot use you or bind you.

You do your best at all times. You give yourself to the divinity in all. Your work calls forth rich appreciation, which takes form as money and the things the world values.

Make channels for your divine prosperity. Make channels for love to express itself through you. Love and eternal prosperity are one, and they are yours now.

*"Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them everyone.*

*"For we must share if we would keep
That blessing from above;
Ceasing to give, we cease to have-
Such is the law of love."*

CHAPTER 12

Jesus Christ in the Businessman

With respect to business Jesus Christ gave many directions and much teaching. He had come to a people, many of whom were masters in accumulating wealth though missing the main thing, while others were eagerly zealous in righteousness and good works while they failed of prosperity. Yet Jesus was very practical; to both these extremes He taught the one true Way.

OUR FATHER'S BUSINESS

Jesus knew that there was but one business for everybody who had come to this earth, his heavenly Father's business: to bear witness to the Truth, to prove himself immortal and divine, and to make heaven on earth for his neighbor. Jesus made His disciples successful fishermen and then said, "Come ye after me, and I will make you fishers of men." So now the Christ in you will make you a success where you are and at the same time will call you to gather men and women into the kingdom.

"I will make you builders of men's character and health and happiness," He says in effect to the carpenters and contractors and others who are in construction work.

"I will make you promoters of men's spiritual nature," He says in effect to those who are developing business and earth's products.

"I will make you feeders of men's souls, and clothiers modeling bodies worthy of God's children."
"I will make you bankers of men, laying up saved men as gold."

NO SERVING GOD AND MAMMON

What greater work can be done for the kingdom of heaven than gaining success in the business life and proving to men that you do it by the power of the Holy Spirit within you!

You cannot "serve God and mammon" at the same time. You have proved it. You cannot give your whole heart to mammon. You have a conscience that no man can kill. You may drug it with sophistries for years and even think you have no conscience; but you will find your mistake. For conscience is simply one's knowing, the exercise of one's supreme intelligence, and it will not down. It is immortal.

People grow rich with a quasi worship of mammon. They do unscrupulous things for a long time, and think they can bluff their great soul self. But they only fool themselves. Their wealth is as sand and ashes in their mouth. Something has been missed.

THE POWER OF THE LAMB

Better to be a lamb, thrown from one's wolf's maw to another, imposed upon, fleeced again and again, than to win riches at the expense of that tender, holy, rich love nature that leads to the eternal joy that is independent of time and space. But it is possible to keep the lamb quality and receive all the power and the substance that are now owned and exploited by the wolves. Jesus has

shown the way; and by the aid of the Holy Spirit one may gather all His teachings about prosperity, and the records of His deeds that relate especially to the way to succeed, and use this masterly key for opening the door to the kingdom of eternal wealth.

JESUS TEACHES BUSINESS METHODS

Jesus did not despise either money or business. In Judas He appointed a treasurer for the apostles. He taught them to "gather up the broken pieces which remain over, that nothing be lost." He taught them not to be slack.

But He inculcated a new value sense. He told the money-loving Pharisees that "that which is exalted among men is an abomination in the sight of God." "For what is a man profited, if he gain the whole world, and lose or forfeit his own self?" He said; if he lose "his own self" like Alexander, who at the age of thirty had conquered the whole world and yet died in a drinking bout. He paid tribute to Caesar and to the synagogue.

But the plainest teaching of all was on two occasions when He directed His disciples, who had been toiling all night at their fishing without success, just where to drop their nets and make hauls of fish so great that, repeated a few times, they would have made them rich.

Jesus did not hesitate to use His deeper senses to promote earthly prosperity. He had the true business sense that comes through the Holy Spirit. This Jesus stands in your heart today, and if you will hear His voice and be guided by His principles you will be the fulfillment of the great promise: "They that seek Jehovah shall not want any good thing."

SIXTH MEDITATION - CHRIST IN ME MY PROSPERING POWER

Worldly riches will be brought to those who are demonstrating their divinity, to be used by them as they will for the benefit of all humanity. The prophet Isaiah emphasizes this heavenly decree that the riches of those who have been strangers to the Spirit were to come to God's people, since the strangers were to be strangers no longer but lovers of the Truth and followers of Christ.

"And nations shall come to your light, and kings to the brightness of your rising.... the abundance of the sea shall be turned unto you, the wealth of the nations shall come unto you....

"And foreigners shall build up your walls, and their kings shall minister unto you: ... Your gates also shall be open continually ... that men may bring unto you the wealth of the nations."

"You shall be named the priests of Jehovah; men shall call you the ministers of our God; you shall eat the wealth of the nations, and in their glory shall you boast yourselves."

Finding the Christ in oneself leads one to the work in which one can best demonstrate the divine presence and power, and no longer is it the man looking for his work but it is the work and the office seeking him.

The Christ within is the immortal well of wealth, the prosperous consciousness, to which

everything contributes its best and to which everyone comes.

It is the inexhaustible purse of Prince Fortunatus, which was a magnet drawing to him all the wealth he needed and desired. As fast as he drew from it, it was replenished, and the prince could never be without money. "I am the King's Son," says the Christ self within, "and all that the Father hath is mine." Seek this consciousness - the prosperity consciousness - night and day until you know it to be thoroughly established within you. The moment that is accomplished everything you put your hand to will prosper and those who bless you will themselves be blessed.

The Christ, an actual presence realized within, makes your business office a place greatly to be respected, as though it were a sanctuary; makes your business a bulwark of your nation impossible to overthrow; makes you a king among businessmen, always knowing just where to "cast the net." Christ in your heart makes you a magnet of popularity; gives charm of personality; enlarges the circle of your friends; prospers you in art, music, literature, or in any other vocation into which the Spirit leads you to cast your lot.

Remember ever that "God's man" must be about the one business of his heavenly Father. All that he does in the outer becomes subsidiary to the main interest, the vital issue, the establishment upon the earth of heaven's government, in which every follower of the Christ is a king with all the world for his kingdom.

SIXTH TREATMENT

Listen to me!

The Christ in you is your clear insight, your true business sense, and your inspired guidance into success.

You are in business to save the world.

Your integrity pervades your whole world. It directs your vision to the region of richness.

Christ in you superintends all your investments, affairs, and dealings.

You work for the kingdom of God alone. This is your first concern.

You are enthusiastic in your way of working. The Holy Spirit infuses you with a new imagination about your affairs.

You are initiative. You are original. You find new ways to serve humanity.

You discover the wealth-producing regions of the earth. You uncover the most valuable powers in human beings.

You save other men in their business. By the Christ in you you point out the way in which they can be prospered.

You give freely any counsel or discovery that will prosper others. No commercialism can interfere with your inspiration. The Spirit protects you from greed and imposition.

Christ in you reveals the errors to be removed so that you may be receptive to all wealth.

You put your hand to the Christ plow, and you do not look back. You banish all memory of losses.

You do not meditate upon loss of any kind. You spend no time in grieving. You deliberately forget all mistakes - your own as well as those of others.

You give all appearances of weakness, poor judgment, vice, ignorance, folly, and ill luck into the care of the Holy Spirit.

You practice the presence of God. You remember to meditate upon the Godlike thing to do.

You do what Jesus would do. You are Jesus in the business world.

You preach the good news of the way to prosper forever. You preach silently, by your life, by your methods, by your character.

The inspired One in you uncovers the secret laws of increase and transmutation. You have the holy divining art.

You know the way to find gold in the bowels of the earth. You know the place of the water springs.

The elements yield to you their secrets. You are the irresistible conqueror of the planet.

Everything yields you its best by the law of love. You are the lover of all, and draw to you all the gifts of love. You sit still in the Christ consciousness and all the ends of the earth seek you to serve you and bless you. You are at peace with all, and the satisfaction of the richest being in the universe centers in you and showers blessings through you upon the whole world.

Question Helps For Students of Both Riches and Honor (Compiled by Mary Deering)

Chapter I - Prosperity through Spirituality

Since prosperity is to be established through spirituality, what power is to bring it into manifestation?

Can health of circumstances be demonstrated as easily as health of body?

Why have we thought of worldly riches as impossible of attainment by the one who is spiritually minded?

What is our "Promised Land"?

What is the first step in attaining prosperity?

What kinds of "wealth" do we unite?

What is man's privilege with regard to divine gifts?

State the promise given in Exodus 20:2 and its interpretation.

What is true prosperity and what is it identified with ?

How does this universal prosperity yield to man?

How is it manifest?

Name five ways in which spirituality prospers one.

Is "good luck" a thing of chance?

What law must be acknowledged?

What is Our real I AM?

How is this the basis of true brotherhood?

How are we led in our expression of prosperity?

What is the inner guide, and by what other names is it frequently known? Give an illustration of your own.

How can we distinguish between the voice of Spirit and that of mortal mind?

What must we seek first, and why?

Give the First Exercise.

What did Paul mean when he said, "Pray without ceasing"?

Chapter 2 - The Magic of Meekness

Can thoughts work directly upon outer affairs?

What do scientists say of thought?

What is the medium of expression ?

How must we use our words ?

What is the first great axiom of the true science of God?

Name the "boon companions" that always attract each other and explain the reason back of the attraction.

What should we meditate upon, what remember, and what forget?

Why is grieving an error?

Give your own illustration of the power of right speech.

Give the three great denials.

What is true meekness?

Name the faults of the "earthly selfhood" that block our prosperity.

What principle in nature corresponds to true meekness?

How is the full meekness of the Christ established?

What shall be our one real desire?

Give the Second Exercise.

Chapter 3 - Confidence through Knowledge of Truth

What is one of the most essential concomitants of prosperity?

Can we have great principles as a foundation for confidence?

What is the greatest factor in the business world today?

Can we know when to have confidence?

What two kinds of trust have we in this world of appearances ?

Explain what is meant by "true trust"?

How can we attain riches?

What verses of Scripture announce great principles of prosperity?

Is business ethics different from other ethics?

How may riches become a snare?

What is faith?

Is there ever any occasion for losing faith?

How can we rise above the law of cause and effect?

How should you approach another person?

Upon what do you base your faith in the good will of people?

State the Marshall Field idea.

Give the two master thoughts of eternal confidence.

Chapter 4 - Inspiration in Work

What is every human being? Explain the difference between work and labor.

How can we solve the "labor" problem?

What is congenial work?

Are all entitled to their own work?

What is the most direct way to that work?

Explain "All is mind."

What is "the rule of the word"?

What connects you and your work?

What declaration brings you to your right place?

Now do you speak this declaration?

Why is it that sometimes when we declare for a change of position we find ourselves kept in the same place?

What must be your attitude of mind when using the prosperity meditation in this lesson?

What does Emerson say in "Spiritual Laws"?

What rule 'applies to the person who has no position and who has not yet realized the Absolute?

What is often necessary to make the perfect demonstration ?

With what shall we fill the heart and mind?

What is your especial errand, your one business, in this world?

Chapter 5 - Freedom from Debt

What is found where there is a sense of indebtedness?

Where there is honor, what abides near at hand, and why?

Can the understanding debtor be embarrassed by his creditors?

How may the creditor know that his debtor is a good investment?

What is the key to freedom from debt?

What is love" and how does it work?

Who are the truly rich?

What law did Jesus give concerning our debts?

What happens when you open the way of freedom to others?

What should be our state of mind at all times?

What of mental harassment?

What thoughts should you hold of your debtors?

What is real forgiveness?

How are our debts forgiven us?

What about saving for "a rainy day" and waiting to pay our own debts?

Have pride, conventionality, or hard thoughts any place in the mind of the person who is trying to know true prosperity?

What comes through meditating on the divine desire to bless all?

Can letters and other papers be imbued with thoughts?

What should be kept well in mind?

What should be your main thought?

Analyze the aphorisms in this lesson and meditate upon each one.

Chapter 6 - The Rich Mentality

What are riches?

To what can the unfertile mind be likened?

Who are the mentally poor?

What was the teaching of the Great Philosopher, Jesus ?

What is a "rich aura"?

What does it contain?

Where must man look for all the causes of his fortune or misfortune?

Can thoughts toward God and the spiritual life change our outer conditions?

When we consciously or unconsciously operate in accord with our rich mentality, what takes place?

To what can we liken a rich mentality?

What is the divine intention toward men?

To what can we liken the circulation of our riches?

Is the prosperity of our circumstances subject to our mind?

What must be done when one finds oneself in the grip of gloomy thoughts?

Are you building up your rich mentality?

What are you really doing?

How is the whole world benefited by the person who is prospered by a knowledge of Truth?

Is "pruning" good for us?

What is life?

When and where are we to prove ourselves the masterful Word of the Almighty?

Chapter 7 - The Age of Miracles Still Here

How are we to view the profound laws back of spiritual prosperity? Can we prove the living principle back of our silver and gold?

How can we know the law of increase?

What three steps are we to take in using the six meditations and treatments?

As you use the First Meditation are you conscious That the promise of prosperity is given not once or twice but frequently in our great guidebook, the Bible?

That though our goodness may seem to be fruitless there is a courage that knows no defeat?

That we may come under the law of our Christ self and so find our freedom from poverty?

That we must trust implicitly, work patiently, and never know defeat? That we do not need to wait for another incarnation to enjoy the treasures that we lay up "in heaven" but can express our goodness here and now as overflowing plenteousness of this world's goods?

If so, then enter into the consciousness of the First Treatment and know that it is established.

Chapter 8 - In the Quiet of the Home

How can the bitter homesickness of the race be healed ?

Where are we to reveal the achievement of our true thoughts ?

Should business worries be taken home?

Should optimism abide in your home?

What must you declare both without and within you home?

As you consider the Second Meditation are you conscious

That all is of God?

That it is not only your privilege but your divine right to travel the highway of prosperity?

That there is a definite guide that not only can but will lead you in the "paths of righteousness," which are truly the paths of the "right use" of the law?

That your eyes are open and that you do see prosperity as the very presence of God? If so, then enter into the consciousness of the Second Treatment and know that it is done now.

Chapter 9 - Prosperity Begins at Home

Where does prosperity begin?

What can every household prove?

How can you prove it, and what will be the result?

Should the home work for itself alone?

What do we sometimes need to consider?

What of prosperity that seems to be rooted in selfishness?

What are permanent riches, and how may we obtain them?

As you use the Third Meditation are you conscious...

Of the difference between the laws of spiritual and of worldly prosperity?

Of the divine heritage of your creative consciousness ?

Of the result of putting your soul into your service?

Of the road to graduation into your own vocation?

Of the working of the laws of Spirit in the realm of Spirit ?

Of the allness of love?

If so, then enter into the consciousness of the Third Treatment and abide in peace.

Chapter 10 - The Home Refurnished

What is the ideal home, and how may it be built up?

What each consecrated home become?

With what is the home to be filled?

How can this be done?

What must enter the place where you abide?

What radiates from personality?

When and where does the kingdom of heaven appear?

How must you act and look?

As you use the Fourth Meditation are you conscious -

That the word of blessing is a prospering power?

That our utterances must not be merely from the lips; that we must be "wise as serpents and harmless as doves" ?

That our own energy and faith must be put into all we do?

That we must be inspired and opened by the Spirit of wisdom within?

If so, then enter into the consciousness of the Fourth Treatment and rest in divine bounty.

Chapter 11 - Our Unlimited Capacity

What is one of the richest jewels we can have?

How can we keep it forever for our own?

What does it then become?

What false reasoning makes contentment with poverty?

Was the Master poor?

What is the difference between choosing to go without and being forced to give up all?

What is the 'truth that gives us freedom?

What is a truer translation of Hebrews 13:5 ("And be content with such things as you have.")?

What is our true contentment?

The widow was enriched by the law of God to the extent of her capacity; but what of our own capacity?

What should we practice?

Can anything limit us when we recognize our true support?

As you use the Fifth Meditation are you conscious that...

There is a spiritual law governing your spending?

There is a difference between the wise steward of God's bounty and the spendthrift?

If so, then enter into the consciousness of the Fifth Treatment and know that your cup runneth over.

Chapter 12 - Jesus Christ in the Businessman

Did Jesus give any directions and teachings concerning business that are of value to the businessman of today? Was it a practical teaching of the spiritual law in the business world? What did He teach the business life?

Can man serve both God and Mammon at the same time?

What is conscience?

Can man bluff his great soul self ?

How may we find the way and use the key to the kingdom of eternal wealth?

Did Jesus despise either money or business?

What new value sense did He inculcate by His teachings?

What is the plainest of all His teachings?

Is this teaching ours today, and can we too find fulfillment of the great Promises?

As you use the Sixth Meditation are you conscious...

That all the riches of the world are eventually to come to God's people? That divine love can make this possible?

That finding the Christ in oneself leads one to his divinely appointed place?

That the Christ within us is the immortal well of wealth ? That, one with the Christ within us, we can and o say, "All things whatsoever the Father hath are mine"?

That the Christ within us is our prosperity consciousness ?

That the Christ within us makes us a king in the business world?

That the Christ within us is a magnet of love?

That finally there is but one business and that we too must be about our Fathers business?

If so, then enter into the consciousness of the Sixth Treatment and know the Christ within as the prospering power.

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