



# The Campbell M Gold Newsletter

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**Campbell M Gold**

**Consultant**

**Self-Help and personal Development through  
New Thinking, and Hypnosis and Subliminal  
Programs**

**Just the Facts...**

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## **Welcome**

Welcome to another Newsletter... and to the next part of "The Science of Being Great", by Wallace D Wattles.

As always, no hugs, just the facts... in this case, the facts as presented by Wattles in 1911 - so let's jump right in...

Kind regards,

**Campbell M Gold**

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## **Looking Back To Move Forward**

In *The Science of Being Great*, Wallace D. Wattles introduces the reader to the power of positive thinking, and guides the individual to increasing personal power and finding greatness and success.

"THERE is a Principle of Power in every person. By the intelligent use and direction of this principle, man can develop his own mental faculties. Man has an inherent power by which he may grow in whatsoever direction he pleases, and there does not appear to be any limit to the possibilities of his growth. No man has yet become so great in any faculty but that it is possible for some one else to become greater. The possibility is in the Original Substance from which man is made. Genius is Omniscience flowing into man."

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**THE SCIENCE  
OF  
BEING GREAT**

by

**Wallace D. Wattles**

(1911)

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**Part 18**

**Jesus' Idea of Greatness**

IN the twenty - third chapter of Matthew Jesus makes a very plain distinction between true and false greatness; and also points out the one great danger to all who wish to become great; the most insidious of temptations which all must avoid and fight unceasingly who desire to really climb in the world. Speaking to the multitude and to his disciples he bids them beware of adopting the principle of the Pharisees. He points out that while the Pharisees are just and righteous men, honorable judges, true lawgivers and upright in their dealings with men, they "love the uppermost seats at feasts and greetings in the market place, and to be called Master, Master"; and in comparison with this principle, he says: "He that will be great among you let him serve."

The average person's idea of a great man, rather than of one who serves, is of one who succeeds in getting himself served. He gets himself in a position to command men; to exercise power over them, making them obey his will. The exercise of dominion over other people, to most persons, is a great thing.

Nothing seems to be sweeter to the selfish soul than this. You will always find every selfish and undeveloped person trying to domineer over others, to exercise control over other men. Savage men were no sooner placed upon the earth than they began to enslave one another. For ages the struggle in war, diplomacy, politics, and government has been aimed at the securing of control over other men. Kings and princes have drenched the soil of the earth in blood and tears in the effort to extend their dominions and their power to rule more people.

The struggle of the business world today is the same as that on the battlefields of Europe a century ago so far as the ruling principle is concerned. Robert O. Ingersoll could not understand why men like Rockefeller and Carnegie seek for more money and make themselves slaves to the business struggle when they already have more than they can possibly use. He thought it a kind of madness and illustrated it as follows: "Suppose a man had fifty thousand pairs of pants, seventy - five thousand vests, one hundred thousand coats, and one hundred and fifty thousand neckties, what would you think of him if he arose in the morning before light and worked until after it was dark every day, rain or shine, in all kinds of weather, merely to get another necktie?"

But it is not a good simile. The possession of neckties gives a man no power over other men, while the possession of dollars does. Rockefeller, Carnegie, and their kind are not after dollars but power. It

is the principle of the Pharisee; it is the struggle for the high place. It develops able men, cunning men, resourceful men, but not great men.

I want you to contrast these two ideas of greatness sharply in your minds. "He that will be great among you let him serve." Let me stand before the average American audience and ask the name of the greatest American and the majority will think of Abraham Lincoln; and is this not because in Lincoln above all the other men who have served us in public life we recognize the spirit of service? Not servility, but service. Lincoln was a great man because he knew how to be a great servant. Napoleon, able, cold, selfish, seeking the high places, was a brilliant man. Lincoln was great; Napoleon was not. The very moment you begin to advance and are recognized as one who is doing things in a great way you will find yourself in danger. The temptation to patronize, advise, or take upon yourself the direction of other people's affairs is sometimes almost irresistible. Avoid, however, the opposite danger of falling into servility, or of completely throwing yourself away in the service of others. To do this has been the ideal of a great many people. The completely self - sacrificing life has been thought to be the Christ - like life, because, as I think, of a complete misconception of the character and teachings of Jesus. I have explained this misconception in a little book that I hope you may all sometime read, "A New Christ". Thousands of people imitating Jesus, as they suppose, have belittled themselves and given up all else to go about doing good; practicing an altruism that is really as morbid and as far from great as the rankest selfishness. The finer instincts which respond to the cry of trouble or distress are not by any means all of you; they are not necessarily the best part of you. There are other things you must do besides helping the unfortunate, although it is true that a large part of the life and activities of every great person must be given to helping other people. As you begin to advance they will come to you. Do not turn them away. But do not make the fatal error of supposing that the life of complete self - abnegation is the way of greatness. To make another point here, let me refer to the fact that Swedenborg's classification of fundamental motives is exactly the same as that of Jesus. He divides all men into two groups: those who live in pure love, and those who live in what he calls the love of ruling for the love of self. It will be seen that this is exactly the same as the lust for place and power of the Pharisees. Swedenborg saw this selfish love of power as the cause of all sin. It was the only evil desire of the human heart, from which all other evil desires sprang.

Over against this he places pure love. He does not say love of God or love of man, but merely love. Nearly all religionists make more of love and service to God than they do of love and service to man. But it is a fact that love to God is not sufficient to save a man from the lust for power, for some of the most ardent lovers of the Deity have been the worst of tyrants. Lovers of God are often tyrants, and lovers of men are often meddling and officious.

**Continued in next issue...**

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## **Health Bite**

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**Thank You**

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