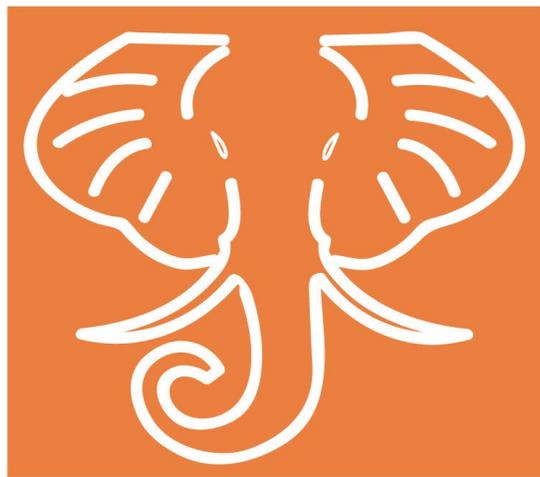


## **The sunlit way, by Ernest C. Wilson.**

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Kansas City, Mo., Unity School of Christianity, 1937.

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# The SUNLIT WAY



by 

Original from  
UNIVERSITY OF MICHIGAN

*In cloth binding this book is  
priced at \$1; in flexible, at \$2.*

## THE SUNLIT WAY

The message of this book by Ernest C. Wilson is a philosophy of joyous living. No one can read it and still believe that ill-health, lack, discord, or inharmony is a part of the Father's plan for His children.

Is it possible to break away from the error of negative beliefs? Chapters two and three will tell you where to begin and how to get immediate results. Doctor Wilson says that no matter who you are, or where you are, or what you have done in the past, the moment you turn to God and begin to apply the law of Truth, conditions will begin to improve for you.

The author believes that all the material for a paradise is at hand, that a new world of joy, health,

C.2

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ERNEST C. WILSON

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*The*  
*SUNLIT*  
*WAY*

*Revised Edition*



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UNITY SCHOOL OF CHRISTIANITY  
KANSAS CITY, MISSOURI  
1937



## FOREWORD

**T**HIS BOOK comes to you as a friend who knows you not for what you seem but for what you are and are capable of becoming. It comes to remind you that the sunlit way is not only a fancy but a fact as well; to help you discover for yourself—and within yourself—the way that is radiant with light.

*The Sunlit Way*, as a book, was in preparation for several years, ever since a memorable summer's day when the author stood looking down a long California highway, lined with eucalyptus trees. The sun was setting—at the very end of the road, it seemed—and its bright radiance was reflected on the gleaming surface of the much-used highway. A road of sunlight, leading straight into the glory of the sun itself! "The sunlit way!"

The words kept repeating themselves in the writer's mind. "It is a symbol of the sunlit way of Truth," he said. "Some day I shall tell its story!" So here it is, written out of experience, a little at a time, as some ray of light would flash across the inner world and reveal another step.

Perhaps something of the glory, the joy and rich-

ness and well-being of the sunlit way, may reach you through this book. Perhaps you will feel as you read it that you are chatting with a friend who like yourself has sought a way out of the shadows; and perhaps you will be inspired and strengthened to turn from the shadows and walk in the light!

*Ernest C. Wilson*

*Kansas City  
November, 1937*

## CONTENTS

---

<i>Foreword</i>	- - - - -	3
<i>I. Why You Are Here</i>	- - - - -	7
Despair Is No Part of You—Making a New Name for Ourselves—Each Life Is Different— Look to the Light		
<i>II. Getting Immediate Results</i>	- - - - -	15
God Can Reach You—Trust in Him—Renew Your Faith Daily		
<i>III. Where to Begin</i>	- - - - -	25
Correcting Appearances—“Reflect” on These Things—How Error Deceives Us—Where Safety Lies—God Is—Oneness in Truth		
<i>IV. Who and What God Is</i>	- - - - -	37
Our Father—As God Seemed—God as Love— Our Divine Heritage		
<i>V. Who and What You Are</i>	- - - - -	45
The I AM—Your Spiritual Identity—Choose Your Words—The Body Temple		
<i>VI. How to Concentrate</i>	- - - - -	53
Mixed Consciousness—Foxes in the Vines— Forgiveness and Concentration—Directed At- tention—Building Consciousness		
<i>VII. Where to Find Guidance</i>	- - - - -	63
The Inner World—Psychic Glamour—Visions and Vision		
<i>VIII. How to Reach God</i>	- - - - -	71
The Silence—The Source of Power—Plain Paths—A Sixth Sense—Facing the Issues of Life—Connections—To Know and to Do		

IX. <i>What and Where Heaven Is</i>	- - -	83
Change and Growth—The Kingdom Come— Eyes to See—The Voice of God—The Spiritual Mind		
X. <i>How to Develop Spiritual Vision</i>	- -	93
Look and Listen—Inner Light—Purify Your Vision—Turn to the Truth		
XI. <i>Coming into the Kingdom</i>	- - -	103
What to Forget—What to Remember—With a Whole Mind		
XII. <i>The Formative Power of Thought</i>	- -	111
"Take No Account of Evil"—Only the Good Is True—The Effects of Thoughts—Thoughts Made Manifest—As a Man Thinketh—Being Too Definite—Clear-cut Results—Mental Mo- tion Pictures		
XIII. <i>The Magic of the Word</i>	- - -	125
The Generative Process—Manifestation—Begin Right—Build a Vocabulary		
XIV. <i>Developing a Prosperity Consciousness</i>	-	133
His Face Told a Story—His Loss a Gain—The Outcome—Believe—The Receptive Mind— How Faith Grows—"Things Not Seen"—Coin of the Mind Realm—The True Source of Wealth—What Makes One Rich—Rich Ideas —Three Steps to Wealth		
XV. <i>How to Give Richly</i>	- - -	151
"As You Give"—Seed of the Money Tree— Tithing Our Time—True Substance—Right Use—Wise Tithers—Do Not Withhold		
XVI. <i>The Receptive Consciousness</i>	- - -	165
True Service—Broad Channels—For Illumina- tion—For Prosperity—For Healing		

## Chapter I

# WHY YOU ARE HERE



*Believe on the light, that ye may become sons of light.—John 12:36.*

*Ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord.—Eph. 5:8-10.*

*For ye are all sons of light, and sons of the day.  
—I Thess. 5:5.*

## *Why You Are Here*

**D**EAR FRIENDS, are you concerned about what others think of you? You may well be, within reason, but this is not a first consideration. What you think of yourself—and how you think of yourself—is far more important to you.

Do people smile at you because you have tried and failed? Maybe that is only your idea of why they smile: "Because I have tried and failed." Maybe they smile to lift their own courage, because they think that they themselves are failures. But if they truly smile at your misfortune, it is the smile of inexperience. One who has lived much and lived deeply does not deride human unhappiness or sorrow or suffering. He will smile in comradeship, in encouragement, even in the depth of a wisdom that knows that things are not as serious as we think—but never in derision.

Do you put on a brave front and smile in return? Do you go on trying to hide the paralyzing sickness of discouragement that makes your best efforts less potent and telling? Do you even wish that your ideals were not so high, that you could be happy and content by lowering your standards, yet find that you cannot? Is there a persistent hope and mysterious urge within you toward perfection that cannot be denied?

There is good in putting on a brave front, dear friend, and yet it is not the highest good. To smile

## WHY YOU ARE HERE

even with your lips is good; but to smile from your heart is better. To press on past discouragement that is deeply felt is fine, but not to give way to discouragement at all is a greater overcoming. You have not failed, nor will you so long as you are willing to keep on trying.

### *Despair Is No Part of You*

Do you lie awake through long, despairing nights, going over and over the problem that confronts you, rehearsing again and again what you have done and what you should have done and would do again if you had it to do over again?

To lie awake will not harm you if you are at peace and are resting. Going over your problem need not depress you, for you are the gainer by every experience in which you increase your strength of spirit and learn something. But to despair is weakness and no part of your true self. That were better dissolved into the shadows from which it came, and it were better to let the past be past and to turn thought and energies to the opportunities of the present and the future.

If you see better today than yesterday, do not condemn yesterday's feebler vision but rejoice that today's is stronger. At least in spirit you have already reached beyond the errors of the past, if you now see (as you did not then) that they were

## THE SUNLIT WAY

errors. Be grateful that you have reached past them, and keep growing. You did what seemed to you to be best then. Do now what seems best now. There is no other problem.

You are here to grow, and you are growing.

Rest your problem there and be content.

### *Making a New Name for Ourselves*

Have you a feeling of self-condemnation, of wrongdoing? Waste no time on criminations. Do your best today to make your acts conform to your ideals and turn all your energies toward self-improvement.

Jacob wrestling within himself, torn between the demands of his human nature and his higher self, was told that he should be called with a new name. If we, like Jacob, have failed to measure up to the standard of our own awakened higher self and see our human self and our past actions in an unfavorable light, then we must make a new name for ourselves. Others will see the change in us, never fear. Whereas they have called us wavering, they shall call us steadfast. Whereas they have called us evil, they shall call us good. But whether they do or not is less important than what we call ourselves, how we see ourselves. We must catch the vision of what we are capable of becoming, and must be loyal to that vision, silently calling

## WHY YOU ARE HERE

ourselves to a new standard, silently calling ourselves by our new name.

As you do this remember that there is only one Mind, all-embracing, and that there is naught outside the One. "*There is . . . one God and Father of all, who is over all, and through all, and in all*" (Eph. 4:4). Fears come only when we feel that we are alone and unaided—when we try to live apart from the Father. Think of your mind as being a part of and one with the great loving Mind—God. Live in its strength, its power, its all-sufficiency, its abundance.

Do not condemn yourself; free yourself to do better.

*Believe in your strength, not your weakness; in your goodness, not your shortcomings; in your divine heritage of abundance, not in appearances of lack.*

### *Each Life Is Different*

Are you jealous of others? Be zealous instead, for their success is your own, and your effort toward achievement is helping the effort of everybody else. When you read a great book and find your own thoughts echoed, is it not your own? Whatever you include in your understanding is yours, and nothing can keep it from you or take it from you. That of which you are jealous you exclude from your life.

## THE SUNLIT WAY

What you love you include and make your own.

Be constant in your allegiance to what you most cherish in life. If you would accomplish what you most want to do each day, you may have to let go of many unimportant things that have hitherto taken much of your attention.

You owe it to life to make an effort to do and to be what in your heart you yearn to do and be. And you have not failed so long as you are still trying. It is only when you stop at less than your best effort that you have failed—and then you have only failed to do your best.

The one Mind is expressing something through you that is different from what it expresses through any one else.

Your whole responsibility lies in being constant in your devotion to that idea; and it is fulfilled when you have done and are doing your best!

Do not deny or try to excuse your limitations if you feel truly that you have them. Do not lose your self-respect by practicing deceit. Instead obliterate from your thought the image of your shortcomings and meditate upon the ideal you—the you that was and is and ever shall be in the image and likeness of God. As you think, so you will become.

The reason why many persons are unable to realize their ideals is that they do not think con-

## WHY YOU ARE HERE

sistently about them. They mentally see their weakness instead of their strength, their failure to manifest well-being instead of their divine heritage of all good things.

### *Look to the Light*

Let your mental eye be single to good; definitely close the eye that sees evil, unhappiness, illness.

Look to the light and let shadows fall behind. No night has ever been so dark that the sun did not rise to follow it; and darkness alone makes light discernible to our senses. Sorrows are but blessings misunderstood. Look for their glad side. There is more good in the world than most of us realize before we definitely think about it.

For instance, there is much more health in the world than there is of illness. If this were not so, all life would have been exterminated long since.

Health is the natural state of being. If you are not well, spend no time regretting, pitying yourself. Begin now to use the constructive power of thought to build healthy cells.

Let your mind dwell upon harmony, wholeness, joy. Think in the direction of good. Behold the good all about you. Increase it by appreciating it.

The sunlit way to the manifestation of All-Good lies straight before you. Walk it, with sight directed toward the positive realities of life.



## Chapter II

# GETTING IMMEDIATE RESULTS



*Would you be loved? Be loving.  
When the sun's light encounters cloud and fog  
Does it stop shining? Clouds are always  
Temporary things; the sun is constant.  
Be you constant, too. What cloud can darken  
Where light is? Unquestioningly pour  
Each day from out your heart sweet love divine,  
And love's response will come a thousandfold.*

—Helen Wild

## *Getting Immediate Results*

“**S**HOULD I let go of old habits of thought—worries, fears, heartaches, doubts—and join the travelers on the sunlit way, how soon can I get results?” Do you wonder thus?

You will get results as soon as you begin; results that are commensurate with your clear realization of Truth following your concentration on the underlying right principle back of all life. “God is no respecter of persons” (Acts 10:34). The law of His response applies equally to all persons everywhere.

It does not matter who you are.

It does not matter where you are.

It does not matter what you have done in the past.

The moment you begin to apply the law of Truth, giving out in thought and word and act according to your highest best, conditions will begin to improve for you. In many instances results are instantaneous.

This does not mean that we can do wrong with impunity. It does not mean that we have no responsibility for our acts. It does mean that we cannot do right without the good results of right doing. It does mean that beyond our personal powers and efforts is the sustaining presence and power of God.

When you act rightly you do not act alone. God

## GETTING IMMEDIATE RESULTS

acts with you and through you. Your efforts are augmented by His support—the support of His law of righteousness.

God is everywhere evenly present. He is in everything and in everybody, but He is not limited to things and persons. He is both immanent and transcendent. He manifests Himself everywhere and at all times according to the channels offered for His expression. Say:

*I am an open channel through which the healing, prospering currents of God's life are now flowing. God is life, God is my health, God is my supply. In God is my trust.*

### *God Can Reach You*

No matter where you are, God can reach you. No matter where you are, you can reach God! In a moment, in the twinkling of an eye, without delay! Turn to Him in thought and feeling and you make yourself the channel for His manifestation or for the manifestation of everything that you need for happiness, success, and prosperity.

No matter what you have done, what you have been, what you have believed or not believed, in the moment that you turn to God you will find that He is, so to speak, turning to you. Actually He has never turned from you though you may have turned from Him. He will help you now if you put your-

## THE SUNLIT WAY

self in the way of His help. Is that fair? Should not the righteous have easier access to Him than the wicked? Easier perhaps but no more definite or positive. God does not punish us for doing evil.

Evil is its own punishment. When you turn from the light, you are not punished but you are in darkness. Unthinking persons would say that darkness is the punishment for turning from the light. When you turn back to the light, you are not punished for having been in darkness. The light shines. You and every one may receive its light. You may find that for a time the light will be almost blinding, but your state is a blindness that grows less rather than greater. Say:

*The light which is God's love shines into my consciousness. All shadows of the past are dispelled in the light of the present.*

No matter how hopeless any problem or difficulty or illness or lack may appear to you to be, "with God all things are possible" (Matt. 19:26). Turning to Him always helps. Sometimes simply righting your thought by dwelling upon the presence and power of God is sufficient to dispel troubles. Sometimes inspired right action is indicated. Sometimes no human agency will be invoked or involved. Sometimes human agencies will be used. Sometimes your good will be manifested in wholly unexpected ways; more often it will come

## GETTING IMMEDIATE RESULTS

in surprisingly simple and natural and familiar ways. Say:

*I am God's willing, obedient child, responsive to the dictates of His Spirit within me. He opens ways before me where to human sense there is no way. He brings me by ways that I have not known. He makes darkness light before me and crooked places straight.*

### *Trust in Him*

Trust in God and do right according to your best understanding. Begin putting more of Him into your life, and evils and errors will dissolve. His presence and power will be increasingly manifest in and through and for you from the moment that you begin to make yourself the channel for His expression.

Do not dwell upon past mistakes.

Do not fear the future.

Do not talk about evil.

Do not dwell upon the appearance of forces seemingly lined up against you. "One on God's side is a majority." Keep close to Him in thought and word and act. Give no energy to anything that you do not desire to express.

Give all your energies to God and the things of God—in your work, in your recreation, in your speech, in every activity.

## THE SUNLIT WAY

Devote a specific part of every day to meditation on inspiring, encouraging Truth ideas. Do not depend upon chance opportunities. Use them too as they arise; but be prompt, steadfast, and consistent in your regular periods of devotion. A good plan is to take fifteen minutes when you awaken in the morning, before you arise to begin the day, and a like period before you retire.

In the morning plan your day with God. Begin by a definite repetition and realization of one of the statements in italics given in this chapter. Repeat it several times, as many as are necessary in order to feel the truth of the words you are repeating. Do not try to "make" them true by repeating them. Repeat them because they are true. Try deeply to realize their truth. Then, resting in that truth, think over what you should like to accomplish through the day. Include not only what you wish to accomplish in outward activity but what you wish to accomplish spiritually. Begin your thinking with God. Hold to Him as a silent partner in what you wish to accomplish. Make all your plans subject to His approval and His improvement. Say within yourself as you plan:

*"Either this way or what in the Father's sight is a better way."*

At night review the day with God. Give thanks for every step of progress made. Forgive any sense

## GETTING IMMEDIATE RESULTS

of condemnation that you may feel for any one or anything that seems opposed to your progress. If you see in yourself some shortcoming, take the fact of seeing it as an indication that in your highest nature you have already reached past the shortcoming, or it would not seem to be one. Thank God that in Truth and in Spirit you have reached past it, and then resolve to call all your forces to the high standard of your true vision. Do not dwell upon mistakes. Reach past them to their correction. Place all incomplete projects lovingly in the hands of the Father. Bless your body and your mind for the help they have given you. Think over the ways in which each has blessed you through willing, obedient service, and say silently:

*“Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord”* (Matt. 25:21).

### *Renew Your Faith Daily*

Do not depend upon yesterday's devotions to see you through today. They will help and will rise within you to strengthen today's resolves and performances; but you must do your part today just as you would have God do His part for you. Do not try to live today by yesterday's faith. Renew that faith within you by the practice of medita-

## THE SUNLIT WAY

tion. Link up the thought of the statement you use in meditation with the affairs of your day's activities. Do not try to shut your mind to your human interests. Link them up with your spiritual meditations. You thereby establish connections that will make for added power of accomplishment.

The power of Truth is greater than any appearance of adversity, than any thought, belief, or condition that is contrary to Truth. Do not give negative things power in your life. Do not be afraid of them. However real they may appear, the power of Truth is more so, and it is greater. Evils get their power from human thoughts and human fear of them. You are in effect using the power of God wrongly when you give power to negative things. Say:

*"I do not give power to evil. I acknowledge one power and one presence: God, the good omnipotent. In Him I live and move and have my being."*

Do not think of your meditations and statements of Truth as barriers to shut out evil. Think of them rather as a spotlight large enough to encompass your body, mind, and affairs. Whatever comes from the darkness of seeming negation into the spotlight of your life is thereby transformed. When you see it in the light of Truth it is no longer gruesome, fearsome, or disastrous. By the light of Truth it is redeemed.

## GETTING IMMEDIATE RESULTS

Everything that is evil is false.

Everything that is false is of darkness.

Everything that is of darkness is dissipated and dissolved by the clear, radiant, healing light of Truth.

You do not have to fight evil. By the light of Truth you can see its unreality. You cannot actually fight what is unreal. You will not foolishly try to do so. You will look upon all persons, conditions, and circumstances in the light of Truth. You will be happy in doing so. You will prosper. You will get results. You will call into manifestation that which is for your highest good and for the highest good of others. As your own thoughts turn from darkness to light, you will see ever more clearly, more truly, and hence more happily and effectively.



## Chapter III

# WHERE TO BEGIN



*Love's on the highroad,  
Love's in the byroad—  
Love's on the meadow, and love's in the mart!  
And down every byway  
Where I've taken my way,  
I've met love a-smiling—for love's in my heart!*

—Dana Burnet

## *Where to Begin*

PROBABLY because beginning at the beginning means beginning at the bottom when we are working from the standpoint of the material world, we have inferred that the same law applies to spiritual things; and we have believed that in spiritual things also it is necessary to begin at the bottom.

It is wise in spiritual progress as well as on the material plane to begin at the beginning; but the beginning in spiritual progress is at the top, not at the bottom! In all spiritual endeavor the place to begin is with God. This is the sunlit way!

As we survey life from the bottom up, we find many difficulties that seem to oppose our spiritual endeavors. We want very much to believe that health is omnipotent, but while the words are on our lips the mental picture of the diseases of the world is in our thought. We bravely declare God to be our supply, yet we look about us and see lack and want. We are eager to know that all is joy and gladness, yet our senses tell us of misery and despair.

### *Correcting Appearances*

To begin with the appearance of disease, want, and misery and to attempt to convert this appearance into health and supply and happiness is a very hard way to work. To begin with that which is coarse and common and attempt to see it as fine

## WHERE TO BEGIN

and rare is a beautiful ideal but not very productive.

The appearances that our senses record negatively, such as poverty, sin, sickness, and want, are the shadows of life. To the dwellers in the shadow they are very real; yet if we have beheld the full glory of the sun, we realize the nothingness of the shadows. We may see them, yet our consciousness of the sunlight is unchanged, because we know that the sun is the reality and the shadow is the counterfeit.

The shadow appears only because something has come between us and the sun, partially shutting the sunlight away from us.

The shadows of life are caused in a similar way: by something's coming between us and the full glory of the sun. That something is our faith in appearance instead of reality.

That the material world is not what our senses report to us we have already begun to discover.

The earth appears flat, yet we know it to be a sphere.

The sun appears to rise and set, yet we know that it does not.

The objects that we see at a distance appear to be smaller than identical ones that we view close at hand.

The road or street seems to become narrower and narrower in the distance.

## THE SUNLIT WAY

As we ride in a moving vehicle the landscape appears to be revolving about us and passing by us in a sort of curve.

From a train window we may view an orchard. The trees are planted in straight rows. They appear to rush toward us and then recede at an angle.

At a little distance we are unable to distinguish between actual objects and clever paintings of them.

The scene painter deceives us with his brush and canvas. We think we are beholding the stately hall, the charming landscape, but what we actually see is but a paint-covered flat surface.

### *"Reflect" on These Things*

Have you ever looked in a crooked, twisted looking glass and laughed at the reflection mirrored there? The reflection that made you look all bulgy or thin past belief, that flattened your nose, and broadened your ears, and contracted or extended the various portions of your anatomy till none but you, the fond "original" of what you gazed upon, could possibly imagine your more attractive and less distorted appearance?

You could afford to laugh, because you knew the mirror told you something that wasn't true; because whatever limitations or imperfections you claimed for yourself, you were infinitely more attractive than your mirrored reflection.

## WHERE TO BEGIN

But suppose you had never seen yourself in a straight mirror?

Suppose all you had to judge from by outward observation was the reflection you saw in that awful, crooked mirror?

You might long ever so much to make a better impression on that curved and crooked glass—without success; and not even knowing the looking-glass world to be a mere distorted counterfeit of the “real” one, you would require a very steadfast inner vision not to be misled by appearances.

If your most trustworthy sense, sight, told you the falsehood about yourself, would you not believe it?

It is in a similar position that the Truth student finds himself today. He looks in the “curved surface” of the material world and beholds imperfection upon imperfection both in himself and in others. He has found, by his marvelous science, that there is a law governing these appearances. Whichever way he turns the law checks. Yet all is an impenetrable maze of confusion and bewilderment. How may the student know the truth of divine creation? How “demonstrate” over these appearances? How reconcile this world that he sees with the statements of Jesus Christ and other great teachers, and with their modern adaptation by present-day metaphysicians?

THE SUNLIT WAY

*How Error Deceives Us*

Consider again your reflected, distorted image in the glass. It is governed by law too. The laws of optics that produce it are as inviolable as any that science can muster. Yet the image is not true. It contains some truth, to be sure. If there were not the real, there could not be the distortion of it; there is just enough of truth in the image to make it all the more exasperating and confusing.

You try to prove its falsity, yet every error is so compensated for by another as to seem no error at all. You take a yardstick and measure the room in which you stand. You measure the dimensions of your body. They all tally with the truth that your spiritual consciousness knows as such. You think you have "demonstrated" over an ugly reflection in the glass. But while you measured, it measured too. Its yardstick contracted and expanded with the bulges and hollows of the crooked surface of its make-believe world. Its measurements checked the same as yours.

An inescapable vicious circle ensnares you!

Your only refuge is to shut your eyes to the old false mirror until your interior vision of your real and perfect self is so strong that no amount of gazing at the counterfeit can dislodge your conviction of the truth; until you can say, even with it

## WHERE TO BEGIN

before your sight and your eyes shrieking that it is so: "This is not true. It is only appearance. It has no 'life, substance, or intelligence.'"

Perhaps Paul of Tarsus had some such analogy in mind when he said (I Cor. 13:12), "For now we see in a mirror, darkly [marginal reading: 'in a riddle']; but then face to face."

In spite of the mirror the truth is true. We are created in the image and likeness of God. Reflect on these things.

In the same way that our sight is deceived, requiring the mind to correct the deception, our other physical senses are deceived also. The ventriloquist deceives our hearing. Our senses of taste and smell become confused and we can scarcely tell whether certain sensations are reported through the one or the other. Many things that we believe we have tasted offer no sensation to the palate when our nostrils are closed. Our sense of touch is so easily fooled that a single small object rolled between two fingers that are crossed gives us the impression of two such objects.

To ask us then not to be governed by appearances entirely is not unfair or even unusual. We constantly make mental allowance for appearances.

The ease with which we move about in the material world is due to the fact that we are constantly denying the appearance and affirming the

reality. We would never intrust ourselves to the conveyance that our eyes report as shrinking to nothingness in the distance if we did not make the denial of this self-evident fact and substitute a mental concept for the appearance.

*Where Safety Lies*

Our only safety, not only physically but as regards mental sanity, is in persistently affirming what logic tells us to be true in the face of appearances that seem to deny that logic. If we yield to the belief that the landscape is revolving about us when we look out of a moving train, we become dizzy. A simple remedy that most people know about is that of looking at faraway objects which seem to be at rest or nearly so, thereby helping to correct the illusion that the eyes report.

What is true of the world about us applies with equal force to the world within us. We must learn to see not only the outer world but ourselves in a new way.

A famous educator was once asked how she accounted for her success in reclaiming "bad boys." She replied: "I am successful because they are not bad boys!" This is an application of the true principle of our being, and it is the scientific basis for bringing forth in our life the expression of health, happiness, and supply.

## WHERE TO BEGIN

If man were really inherently sinful and corrupt, if he were really diseased and depraved and base, then would it not seem a rather hopeless thing to attempt to make him anything else? To most of us it seems that way, and perhaps that "seeming" is one reason why the attempt to heal by such a promise meets with dubious and transient success. But if man really is the son of God, as Christ said—"One is your father, *even* he who is in heaven"—and as Paul said—"We are a temple of the living God; even as God said, I will dwell in them, and walk in them"—then despite any appearance of disease or disaster we may declare the truth and make him free.

### *God Is*

The center of all truth is that God *is* and that all that truly is, is of God and in God. In making demonstrations of health or abundance or supply for ourselves and others it is all-important that we become established in this truth. Let appearances take care of themselves for the time; they are like shadows, and when we have removed whatever is between us and the light, they will have vanished. Let us not fight with shadows; instead we should bring in more light. Let us endeavor to understand to our fullest capacity the scientific truth of the allness of the one Power and Presence.

## THE SUNLIT WAY

Patient and long striving after an understanding of the law of healing demonstrates that we attain the best results when we begin at the beginning, which is *not* with the appearance but with God!

In all the maze of life that seems to be, this one thing we know: *God is!* Fighting shadows will not dispel them, but bringing in the light will! So it is with healing. Not by fighting the appearance of disease but by bringing in the truth that heals do we accomplish results. "Be not overcome of evil, but overcome evil with good." This is the law.

All perception begins within—in our concepts of things. We see life through the colored glass of consciousness, and everything that is reflected back to us is colored by that consciousness. Moreover consciousness varies with the individual so that while we all live in one world in a factual sense, yet in an interior sense we live in decidedly different worlds—the worlds that individual consciousness reports to us.

What Shelley said of life—

"Life, like a dome of many-colored glass,  
Stains the white radiance of eternity"—

we might say of consciousness. To apprehend what life really is we must turn from the "stained" version that consciousness reports and build a structure founded upon logic.

## WHERE TO BEGIN

### *Oneness in Truth*

Science and religion are united in the conviction that all forms of life express one principle. Science calls it energy or life. Religion calls it God. Those who walk the sunlit way embrace both these interpretations and declare that all life is the expression of one force, substance, or energy, and that God is its other name.

Beginning logically with this basic premise, we may follow step by step a way that is not the way of the world but a way that discloses a new world: not merely an imaginary place but an actual tangible world existing right here and now. It is so beautiful and so rich in health and happiness and bounty that it seems like heaven come to earth. And that is what it is.

All the material for a paradise is at hand. Heaven need not be merely a speculation, a far-distant place or condition. It can be attained here and now.

We have been dwellers in the shadow and believers in shadows. It is time that we awakened and opened our eyes and became that which potentially we are: children of light.

Come, let us walk the sunlit way!



## Chapter IV

# WHO AND WHAT GOD IS



*He that slumbers not while I slumber, nor  
sleeps*

*While, protected, I sleep;*

*Who creates shall sustain—who gave life shall  
renew—*

*Who has promised shall keep:*

*My shade from the sun and my shelter from  
the storm,*

*In the dark a clear flame,*

*It is He—ever Friend and Preserver, O Soul!—*

*The Lord is His name!*

—Charles Poole Cleaves

## *Who and What God Is*

**A** STERN and fearful old man, sitting remotely on a throne detached from His base creation; a creation with whose sins—my own especially—He kept in touch by means of a system of spies called angels. This was my juvenile conception of God, a conception that filled my early youth with unvoiced terrors, and with pictures so lasting that even now I sometimes find myself reaching “out” to God as if He were still at a distance.

There was little in that concept of God to relate Him to the God of Jesus—but I did not know that then.

When Jesus wished to convey to men, in His immortal Lord’s Prayer, their relationship to God, He could think of no more adequate and revealing means of doing so than to speak of God as “our Father.” As one writer has pointed out, this expression speaks volumes as a tribute to Jesus’ earthly father, that obscure and neglected character in the great drama of the Christ. Surely Joseph must have been a wonderful father to have inspired so great a comparison and tribute.

### *Our Father*

The choice of the pronoun “our” is significant also, fraught with a sublime message of inspiration for us all. Jesus did not say “my” Father or “your”

Father, either of which would have permitted a thought of distinction between His and our relationship to God. Instead He implied a common brotherhood that would include Himself with all of us, and a parentage that pronounced us all the sons of God.

Many worthy followers of the Christ in the days since He uttered that sublime comparison have forgotten its meaning in their imaginative but uninspired pictures of a distant, stern, and inaccessible God.

They seem to have forgotten too the ineffable nearness of that loving Father "in heaven," as revealed in another statement of our Elder Brother: "The kingdom of God is within you."

*As God Seemed*

With what great terror did I, as a child of six years, invoke the blessing of that Father—a terror certainly without relation to the words of the Lord's Prayer, but inspired by the torrid lithographs adorning the chapel walls with scorching depictions of a not distant future and by the woeful pictures of impending wrath drawn by the venerable old gentleman at whose feet I sat each week to learn the things of God.

I found, alas, no gentle, loving Father, approachable either in sense of nearness or in feeling

## THE SUNLIT WAY

of sympathetic union. A less enlightened vision than that of the Christ had made God seem a tyrant. He was a mixture, to my mental sight, of the ogre in the story of Jack and the Beanstalk, Atlas who held the world on his shoulders, and a peddler with fearsome red whiskers (the most terrifying gentleman of my acquaintance).

So every Sunday I would invoke the will of "our Father," and on the more vivid occasions I often ran the whole way home in an agony of burning fear, to pour into my mother's understanding ears the story of this caricature of God. Only after many years of repeating that opening salutation, "Our Father," did its significance dawn upon my mind; and it remained for still added years to uncover yet other blessings in those words.

The first of these added blessings was the discovery of God as a companion, a loving, understanding counselor, a friend. It was in a strange way that this blessing unfolded to my understanding. It started to evolve in those now remote days when I began to be convinced of the truth of immortality, not intellectually alone but emotionally as well.

"'The gift of God,' said Paul, 'is eternal life' " is the way I began a fairly recent article on how to meet bereavement. Quoting further:

"Life did not begin when we were born, nor does it cease if we die, any more than we begin to

live when we put on a garment, or cease to live if we lay it aside. It is true that a part of our spiritual growth is to learn to exercise our God-given dominion over the body, but the last enemy to be overcome is death (I Cor. 15:26). We take a great step toward that overcoming when we overcome the *fear* of death. We cannot overcome death by dwelling upon the thought of death, any more than we can overcome weakness by dwelling upon weakness. To overcome weakness we must use the strength that we have. The better we use it the more it will increase. To overcome death we must place our emphasis upon life. The more completely we express life the more will our life increase.

“We would not wish to perpetuate the body as it is. We wish to overcome its manifest imperfections. We seek to do this not by dwelling upon these imperfections, but rather by dwelling upon God’s idea of the body, created in His image and of Spirit substance. ‘For this corruptible must put on incorruption, and this mortal must put on immortality.’ It is not by death that man puts on this incorruptible body, but by growth and unfoldment into the Christ likeness.

“We should think of the body as the temple of God. We should behold the body as created of spiritual substance and amenable to the powers of Spirit.”

## THE SUNLIT WAY

### *God as Love*

Years ago I grew to think of "the dead" as still alive in Spirit and established a sense of their nearness, not psychically, but in a profoundly interior realization that in Truth we are united with all whom we love.

This was a step toward the realization of the intimate presence of God as an all-embracing, all-infolding, boundless love. For surely, said my mind, if we are one with all whom we love we are most of all one with God. And my heart responded. Whereas I had long had an intellectual conception of that presence in the kingdom within (and yet would find myself thinking of Him as far away and reaching out to Him), I began to feel Him within. The entirety of what that ineffable unity implies I have not yet established as a clear and usable consciousness. Occasionally the old thought comes up for firm treatment and eviction; but the Presence becomes daily more tangible and real to me.

I know that time or place or condition can in no wise separate me from the Father; I know that His life in me is more real than anything that is apparent; I know that His power is greater than that of anything else to which we attribute power.

The second blessing in the words "our Father" was that of a divine, and not a human, heritage.

## WHO AND WHAT GOD IS

You will understand how much happiness this second blessing can bring to a person if you have ever labored and been bowed beneath the burden of past sins; if you have ever accepted terrifying diseases, blighting weaknesses, because you were supposed to have inherited them from your father or from a forefather; if you have ever believed yourself to be descended from an ape (as if to have "ascended" from one were not sufficiently humbling and explanatory of human frailty); if you have ever traced your origin to that first sad fall of man; if you have ever thought any of these things, you, like me, have not gone back far enough in your ancestry, or forward and upward far enough.

### *Our Divine Heritage*

"For one is your Father, *even* he who is in heaven." It was so in the beginning, and it has never ceased to be so. No matter if you have believed or now believe that your origin is from a source less beautiful and less true, that divinity of your origin will nevertheless continue to be divine and you will have intimations of the truth again and again, till finally, as sunlight through a futile cloud, its glory will dawn upon and in you; its warming love light will quicken you; and your heart and mind and body—yes, your body too—will respond. They will respond and bear witness—a

## THE SUNLIT WAY

witness that is true, born not falsely of appearance but truly of Christ. "The people imagine a vain thing," and out of that vain imagining has come all the soiled tribe of earthly ills—a tribe that we can send back into its native nothingness by steadfast allegiance to the Presence.

The fearsome man on the always far-off throne has receded still farther into a realm of half-forgotten fancy, robbed of all power to affright, and the woeful heritage of ancestral ills has been replaced by a nobler dower, the gift of God.

God the loving Father has come closer and sometimes ascends His throne in my own heart, even as He was acknowledged by Jesus in His heart. And sometimes I hear Him speak, this Father of mine, in the calm voice of the silence; and I listen while He tells me wondrous things—things I once thought too good to be true, but which He now bids me know are real and substantial and to be called forth by my believing word spoken in His name.

## Chapter V

# WHO AND WHAT YOU ARE



*This is the only self I know,  
A self erect and young and proud  
That dauntless through the years will go  
With faith unshaken, head unbowed.*

*This is the only self I own,  
Though other selves may mock and plead;  
It is the better self alone  
Whose dreams I build, whose hopes I heed.*

*Untouched by folly, fear, or sin,  
Unstirred by any winds of strife,  
This is the self that rules within  
My utmost citadel of life.*

—Aline Michaelis

## *Who and What You Are*

**M**ORE important to you than any realization of what God is, is the realization *that* He is, and more important than any realization of what you are and are to be is the realization *that* you are.

*God is, therefore I am!*

When you say this, although at first it may mean little or nothing to you, gradually it will come to mean much to you. It will perhaps take precedence over all other realizations. It will turn your attention from its too-great absorption in the things of every day into the realization that you always have been and always shall be. It will help you to find your illimitable, spiritual self that is without beginning or end. It will not, except possibly for a time, cause you to depreciate present privileges and the beauties and blessings of your human world and associations, but it will enable you to live and work and grow in the awareness that temporal things and your evolving are not all of life. You will be in the world but not too much of it.

You will learn to dwell in the consciousness of your eternal being, your eternal perfection, your power and dominion, through your oneness with God, over the things and circumstances of mundane life.

You will come to know yourself not as you ap-

## WHO AND WHAT YOU ARE

pear to be but as you are: a child of God, full of grace and Truth, undergoing certain experiences of incarnation for a wise and beneficent purpose, but only secondarily related to them and to the world about you. Primarily and unchangeably you are all that God has conceived you to be.

You are one with Him, and thereby inseparably one with all good, all power, all life, all bounty and supply. You and God in you are one, as Jesus knew Himself and the Father to be one. As He knew this truth so are you to know it. *You are becoming consciously that which you are eternally.* For a time you may seem to have forgotten this truth, although it is not lost but only buried beneath the surface of your attention. You can and shall know it again, and with the knowledge will come a restoration of the dominion that all mankind is seeking.

### *The I AM*

When Moses in the silence heard the voice of God telling him to lead his people out of the Egyptian bondage, he demurred because he felt his own inadequacy to meet the requirements of so great a mission. He feared that the people would not respect his authority.

“When I come unto the children of Israel, and shall say unto them, The God of your fathers hath

sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

*Your Spiritual Identity*

Here (Exod. 3:13, 14) is the definite scriptural statement of the truth that God within us is the I AM. Metaphysically this story means that when we seek, as Moses did, to lead our spiritual thoughts (Children of Israel) out of the bondage to materiality (Egypt), we must speak in the name and invoke the authority of the I AM. The authority of the material mind, comparable to the Pharaoh of old, cannot lead us out of bondage. Only the authority of Spirit, the power of God within, can do this.

I AM is the individual application of the truth that God is. *Because God is, therefore I am: this is the conscious realization of our oneness with God.*

The I AM is not our mind, or our thoughts, or even our spiritual consciousness, but is the user of these. I AM is declared to us in speech when we refer to "my mind," "my spiritual nature," "my consciousness," "my body." That which says "my" is the I AM. Your body, your mind, and your consciousness are the servants of the I AM.

## WHO AND WHAT YOU ARE

The nature of God and of the I AM is to "express," to "manifest." Back of all expression is the desire of the I AM; therefore back of every desire of humanity is the motive of expressing God, or the infinite life, health, happiness, and other constructive attributes of being. The I AM always seeks expression through righteousness or right use. As soon as we attempt to exceed or to abuse the principle of right use we find ourselves checked, our desire is less intense, and our energies are in some way diverted into other channels. This is the indication to us that the I AM in us desires only the good. If we overeat we lose our appetite for the time being. If we go to any excess we find a reaction that discourages further expression in that particular manner.

### *Choose Your Words*

If we listen to this voice of the I AM within, if we turn always in thought to the truth "God is, therefore I am," we find constant and unfailing guidance.

When you say "I am" never follow it with anything that you do not believe to be true of God. The I AM is the voice of God's authority in you. It is the word that was given to Moses as being all-powerful, the unanswerable word of authority. It should not be used lightly or carelessly, for it is

## THE SUNLIT WAY

fraught with power. To say "I am weak" is to apply this power to the idea of weakness. I AM is the Lord of the mind; and our thought people recognize this word of authority and set about fulfilling the ideas of it that we entertain in mind and express in thought and speech.

### *The Body Temple*

It is easy to account for the frequently unwholesome condition of the human body. We have only to look back of its appearance to the thoughts that many people entertain about it in order to discover the reason for the pathetic appearance of imperfection. For ages people have considered their body unwholesome, unclean, something to be ashamed of, until it has actually become so.

To think carnally of the body, to condemn it as unclean, to think of its functions as depraved and shameful, or to declare that it is nonexistent, is to decrease its ability to serve us as the holy temple of the living God.

"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people" (II Cor. 6:16; A. V.).

Our imperfect mental creations and their physical expression show up in the body. The body dies so that imperfection may give way to increased

## WHO AND WHAT YOU ARE

degrees of perfection. It dies because God's nature in us demands freedom from an imperfect instrument—made so by unscientific, inharmonious thinking. Even in death, which often seems to us so tragical, we can detect the tender love of the all-wise God, who frees us from the body into which we have built characteristics unlike Him. To have to live always in a body distorted and weakened and suffering from the outpicturing of false conceptions of life would be equal in horror to the old idea of everlasting punishment.

The body is a marvelous instrument, designed with matchless skill to serve us. Truly it is the temple of the living God—but of God not yet fully expressed, as our desecration of the temple demonstrates.

The body itself however does not sin. The body never sins. The body does not do things that are not good for it unless it is forced to. The body of itself does not get out of its proper place, or exalt itself above the Spirit that dwells within, or lower itself by giving way to destructive desires. The very nature of the body is to restore itself to health, to redeem itself from misuse and abuse, to manifest a likeness to the pattern that God conceived for it. Never condemn the body for the harm done to it by mistaken thought.

As the centurion came to Christ for the healing

## THE SUNLIT WAY

of his servant, so we must turn our thoughts to the Christ within, the I AM, for the healing of our servant the body; and we must learn to speak as did the centurion, with "authority," knowing that we have "soldiers" under us who will do our bidding. We must learn to say to the idea of limitation or negation, "Go!" and with such authority that "he goeth"; and to the idea that is of God and Truth, "Come!" so that "he cometh"; and to our servant (the body), "Do this!" with the realization that "he doeth it."

## Chapter VI

# HOW TO CONCENTRATE



*Use all your hidden forces. Do not miss  
The purpose of this life, and do not wait  
For circumstance to mold or change your fate.  
In your own self lies destiny. Let this  
Vast truth cast out all fear, all prejudice,  
All hesitation. Know that you are great,  
Great with divinity. So dominate  
Environment, and enter into bliss.  
Love largely and hate nothing. Hold no aim  
That does not chord with universal good.  
Hear what the voices of the silence say,  
All joys are yours if you put forth your claim.  
Once let the spiritual laws be understood,  
Material things must answer and obey.*

—Ella Wheeler Wilcox

## *How to Concentrate*

**T**O CONCENTRATE means to bring toward a common center, to focus. The spiritual aspect of concentration is very well described in this definition, and suggests the centralizing of our mental forces. It will be noted too that there is no suggestion of tension or strain in the expression itself nor in its definition. Concentration becomes increasingly difficult when we attempt to accomplish it under tension.

The practice of concentration is invaluable to the Truth student and is of great help in any undertaking. It enables us to accomplish any task more easily and efficiently; it helps us to eliminate destructive thoughts; it overcomes the waste of time and energy; and possibly greatest blessing of all, it trains all our faculties in the fine art of cooperation.

To affirm Truth with a divided mind, part of which is repeating a healing statement or making a healing realization, while other parts of it are concerned about the pain in the back, or the affairs that are limited, or the evils of appearance, is to discourage marked results in healing.

A unified mind is demanded in the accomplishment of anything. The demonstration of healing is no exception to this rule.

The Christ illustrated a great principle of spiritual demonstration when in the temptation in the

## HOW TO CONCENTRATE

wilderness He said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). And again He brought out the same point when He said, "Ye cannot serve God and mammon" (Matt. 6:24).

### *Mixed Consciousness*

The consciousness that recognizes both good and evil finds it very difficult to demonstrate health or happiness or supply. To affirm, "God is my health," and also to be thinking, "I have inherited this affliction, and it is incurable," is to set up in consciousness crosscurrents that aggravate whatever trouble already seems to be present.

Experience demonstrates that the most efficient means of "treating" is to be single-mindedly devoted to the truth of logic; to know and affirm that good is the only presence and power; and to carry out this idea in a logical sequence of thought, word, and action. To clarify the consciousness regarding some problem of health, happiness, or affairs, think of it in terms of true being, or as you would conceive it to be related to the God idea.

If the problem is one of finances, consider it in the light of God. Can you conceive of God as being poor or as lacking in any way? No; for God is abundance and His abundance is everywhere manifest. God's supply is limitless.

## THE SUNLIT WAY

God is rich in the ability to give and is never lacking in the fullness of all good things. He is everywhere present and His richness and bounty are all-pervading. We are His children; we are one with Him and with all the elements that characterize Him as God. Therefore "plenty is ours, for we are children of the Most High, who is fullness and completeness."

### *Foxes in the Vines*

Do these thoughts creep into consciousness: "But I am poor. I have no money, no resources, no prospects of supply"? Resolutely banish them! Relatively it may be true; you will probably say that it certainly "seems" to be! But a demonstration of abundant supply is not made by entertaining such a thought, however "apparent" it may be. If the appearance seems evil, avoid the appearance of evil. Do not deny its expression if to do so seems dishonest to you; but say of it: "However real you appear, I know your unreality, your deceptiveness. I will not be fooled by you. I know that which will dispel you."

The temptation to believe in evil is the "great adversary." Christ demonstrated this on the mount. His statement "Get thee hence, Satan" is an example to us of how to treat the appearance of evil. He added to that command by the quotation "Thou

## HOW TO CONCENTRATE

shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

Turn in thought to God.

Make the thought of God your first realization with regard to any experience or problem that may confront you.

"Him only shalt thou serve."

Work not from appearances but from truth.

Work from within to without; this is the law of all harmonious growth. It is God's law and your law. Accept it, use it, and be glorified and made whole by it.

### *Forgiveness and Concentration*

Forgiveness is an aid to concentration also. Forgiveness is a form of relaxation, just as "holding a grudge" is a form of tension. We cannot afford to be unforgiving either of ourselves or of others, as such a condition of mind causes congestion and a disturbance of the mental energy that complicates rather than solves our problems. Mentally to hold ourselves under the law of cause and effect, whereby we must be "punished" for our mistakes, produces that result.

We are punished not for our shortcomings but by them.

The real purpose of the law of cause and effect is to teach us the law of Spirit. We are freed from

## THE SUNLIT WAY

the material law not by disregarding it but by fulfilling it with the spiritual law. Christ said that He came not to destroy the law of Moses (material law) but to fulfill it (with the law of Spirit).

A simple help to concentration is that of visualization. Suppose you wish to concentrate upon the thought of God. Call to mind all the words that mean God or describe God to you: God is love. God is light. God is strength. God is supply. God is health. Be deliberate in your thought. Do not try to crowd an abundance of ideas into your mind at once but consider each thought carefully. As you affirm that God is love, make a mental illustration of that love. Try to see its manifestation. The affirmation will probably call to your mind quotations from books you have read, some personal experience you have had, or an incident from some story. See it as clearly as you can. Then take up the next thought. You will find the process intensely interesting, and you will not lack for ideas. They will seem to pour through your mind, and the more you use this power of concentration the more readily and clearly will mental pictures come to mind.

The mental tension produced by attempts to complete some unsolved problem or by indulgence in some disturbing emotion is a deterrent to concentration.

Relaxation is the first essential to concentration.

## HOW TO CONCENTRATE

Relieve the body of unnecessary strain or tension.

Let go.

To your nerves speak the words of the Master  
"Peace, be still!"

If your thoughts are scattered, gently call them together as you would call workmen into council from their tasks.

If you are dominated by some strongly felt emotion, this can be made impersonal by analysis, and its disturbing influence thus counteracted. Even pain can be greatly minimized and ultimately overcome through a resolute turning from it toward impersonal thought. Pain is a symptom of an inner condition of disease. Through concentration we may discover not only its immediate physical cause but also the mental cause that preceded it.

### *Directed Attention*

If you wish to demonstrate health, consider God as health. You will find such a theme easily elaborated upon and productive of helpful results. If God is health, then health is also the law of our individual life, for in spirit and in truth God is all and in all. We are not misled by appearances, for we know the truth and are liberated from the thrall of appearances by that inner knowing. If health is the law of our being, then body and mind must conform to that law. We behold the body radiant

with health, every cell and atom performing its functions harmoniously, all the organs and parts of the body working unitedly for the expression of the law of their nature. We see our cheeks tinged with the glow of health, our flesh firm and fresh and youthful, the muscles supple and responsive to our thought, the nerves alert but peaceful. We mentally feel the stirring force of energy and life that pours in and through us from the universal substance, eliminating whatever is no longer helpful to us, restoring and revitalizing all our bodily parts and functions.

We see the application of the law of health to our affairs, manifesting itself in harmonious activity, and the free, radiant circulation that is prosperity. We discover the law of health operative in our mind, expressing its infinite ideas, inspired and illumined by the light of the all-pervading God-Mind.

*Building Consciousness*

We rejoice and give thanks for the good that is already ours in expression, and we know that the good and only the good can find expression for us and through us, because we are one with the infinite health of God.

Gradually we build up a new consciousness and a new life through concentrating upon the truth of

## HOW TO CONCENTRATE

life. Instead of reacting to the suggestions that reach us from the appearances and affairs of the material world, we establish a clearer mental atmosphere, radiating the truth we have established in our mind and thereby helping to redeem not only our individual world but the whole world of mankind from bondage to appearances and belief in limitation.



## Chapter VII

# WHERE TO FIND GUIDANCE



*When will we learn to trust God's hand to  
guide  
Our pots of clay as on life's wheel we ride;  
When trust the Power That Makes to mold as  
well—  
Resign our fears and in His love abide!*  
—Ernest C. Wilson

## Where to Find Guidance

IT IS a little surprising that we should ever seek to focus our growth in externals; yet many Truth students allow themselves this error, and in consequence they often wander into mazes of confusion and sometimes into tragical experiences.

One of the present-day sources of illusion in this regard is psychism. It may have a place in progress, but it certainly is not the first place, nor is it a safe place for beginning the study of Truth. It is doubtful whether any great number of individuals now on earth are able wisely and safely to delve into the maze of the psychic plane; yet an introduction to this plane is one of the first experiences of many of those who are seeking Truth. They are led to feel that a susceptibility to the influences of the psychic plane is an indication of spiritual development. *This sensitiveness is often placed before any of the qualities that are the unmistakable signs of spiritual progress, such as loving-kindness, wisdom, and discrimination.*

Perhaps the reason for this confusion between psychic and spiritual development is not so obscure in its origin as might at first appear. Its source is one with that of the many beliefs from the outer world that reflect upon our vision.

To seek without for our spiritual guidance, supply, and other blessings of Spirit is a frequent cause of the sort of experiences from which we

## WHERE TO FIND GUIDANCE

would be free. This outward seeking inevitably brings unhappiness and distress. It is as if a lighted lamp were to seek its brightness outside, instead of making its light an emanation of the energy within itself.

### *The Inner World*

Seers of all ages unite in pointing man toward himself in his ceaseless quest for the real, the good, the true. His continual outward quest, his disillusionment, and the ultimate turning toward the God within have been themes to inspire many spiritual dramas and epics. The quest of the Golden Fleece, the quest of the Holy Grail, and in modern fantasy the quest of the Blue Bird of happiness, all reveal the same truth: that the great treasure lies close, close to ourselves—within. Its nearness conceals it from us. But within lies the undiscovered country, the wealth of the Indies, the Fountain of Youth, the land of Arcady, the mystic Grail, kingdom come, the living Christ.

All must be made manifest to us, not by our groping in outer darkness, either literal or figurative; not by pilgrimages afar; but by our so thinking and living that the flower of Spirit will bloom in our heart.

We have been accustomed to thinking of the inner world as mysterious and hidden; and while

## THE SUNLIT WAY

it is in some degree mysterious and hidden, it is so because of the outward focus of our attention.

To all of us comes the time of discontent with the things that are manifestly of the earth earthy; we would know the beauties of a fairer land. A humanity that seeks all else outside itself perforce seeks even its own spiritual endowments there; hence we have the outward quest for spiritual wisdom, for comfort, for counsel, while the real source of wisdom, the real comforter and counselor, is within.

If in our search for the richness of Spirit we have no established consciousness of its inner source, anything that purports to satisfy the urge that prompted us to search is likely to be accepted at its face value. Forgetting to measure the worth of the gem that we would possess—or more accurately, being unprepared to distinguish between real and counterfeit—we are charmed by mystic glamour, mistaking paste for diamond, pyrites for pure gold. Our tuition has been that this spiritual treasure is far off, at the rainbow's end or beyond; if from unseen realms, then it is sure to be manifested through another, never through ourselves. And the still small voice, which once spoke so unmistakably on the shores of Galilee, though it speaks today and in each of us, is for the most part unheeded in the din of outward appeal.

## WHERE TO FIND GUIDANCE

### *Psychic Glamour*

The lure, the glamour of the unseen grips us: the more, it may be, because the psychic plane is undoubtedly a fact in consciousness, manifesting itself in our fancy, dealing and bartering in wonders. Its charms are mysteries, the veiled outpic-turings of our own subconscious visionings; Caliban masquerading as Ariel; Bottom deluding himself with moonbeams; with now and then an element that seems to transcend these. It is all reminiscent of the Oriental magician behind the footlights, bravely but foolishly decked in a gaudy coat, drawing forth rabbits and tinsel toys from nowhere till our senses reel and fail to report his barefaced trickery. Though he disappoint us a thousand times with trash we still believe in his treasure. And he may have it—but who gains treasure by following magic?

Like the lure of the magician or the thin pipings of the Pied Piper, the illusions of the psychic plane have no real substance. They ask much for little, and the modicum of helpfulness that they contain we can have in much greater abundance and without the negative results by turning resolutely from them to the discovery that spiritual richness comes from within ourselves as the outpouring of the Christ Spirit through us.

## THE SUNLIT WAY

The lure of the outer comes from our not having found the richness of the inner kingdom. We seek mystic counsel, visions, and apparitions, as King Saul sought, only when like him we have not yet learned to hear God's voice within ourselves. The visions and the voices of the psychic plane cannot be compared with the vision and the voice of Spirit. As well compare an arc light with the sun.

### *Visions and Vision*

Things, circumstances, seasons change with every hour. To depend upon them for guidance is to place ourselves under their law of unrest. Spirit alone is certain, changeless, expressing itself in activity, to be sure, but in purposeful, poised activity. The spiritual life of oneness with God, far more than the psychic life or the material life, is a life of activity, but free from the uncertainties, the fearful bustle and worry of its counterfeits.

Today the world needs not men of visions, but of vision; and it needs even more the man who translates his spiritual vision into action. Thought and action that are uninspired by Spirit and merely reflections of the appearance world tend to perpetuate the illusions and limitations of that world, and action without vision simply adds to the confusion. Without vision the people perish, and vision without action is impotent. The vision of Spirit and the life

## WHERE TO FIND GUIDANCE

of Spirit are one, complementary parts of true Being. The vision is the life. It manifests itself in inspired activity.

*If we have the light of spiritual vision we must bear witness to the light.*

Our inherent oneness with Spirit demands that to express the spiritual we must consciously be one with Spirit ("From many, one"); that instead of following many voices we follow the one voice; that instead of manifold visions we have the single vision of Spirit. The "Lo, here! or, there!" of the material world is all too familiar to us; the visions and the voices of the realm of subconscious activity are no more reliable, and often less intelligible.

*The one safe guide and mentor is that which we hear and see to be of the Spirit of God within ourselves.*

As Emerson said, "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages." The true tuition is *intuition*, tuition from the Spirit of God within.

What we believe, what we deeply feel and know, should and can be determined only from this inner tuition. To it all else must conform. The instruction of experience and the academic instruction of education are not safe criterions in themselves. They must stand judgment of Spirit. They are a true

## THE SUNLIT WAY

tuition only as they call forth or quicken the inner Spirit of God, which is the real teacher. Our very word "education" is derived from the Latin word *educare*, meaning "to call forth," "to draw out," "to lead out."

From within ourselves, through the innate Christ Spirit, must we seek deliverance from our limitations. Others can help us to do this, experience can help us, but the actual deliverance must be through ourselves. Many a hand may apply the spark that calls forth light in the lamp; but the light of the lamp is from within and must so shine.

"Let no man deceive you with empty words: for because of these things cometh the wrath of God . . . Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord" (Eph. 5:6-10).

"Ye are the light of the world. . . . so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:14, 16).

## Chapter VIII

# HOW TO REACH GOD



*Lord, what a change within us one short hour  
Spent in Thy presence will prevail to make!  
What heavy burdens from our bosoms take,  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline brave and clear;  
We kneel, how weak; we rise, how full of  
power!*

*Why, therefore, should we do ourselves this  
wrong,*

*Or others, that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee!*

—Archbishop Trench

## *How to Reach God*

“GOING into the silence” is the modern term for communion with God; it is the practice of recognizing the omnipresence of God and of focusing the consciousness upon the correlated truths that such a recognition inspires.

“The God within” is emphasized in the practice of the presence not because God is not equally outside us, or about us, but because most persons have a fairly clear consciousness of God’s being outside them and need the added sense of His indwelling.

Balance is a most needful and to-be-desired mental state. To become so overly conscious of the within-ness of God as to forget the outerness of God is as much an error as to think of God only as distant from us. He is both within and without, all-pervading, everywhere present.

*The object of the silence is to gain a clear perception of the operation of goodness in and through all things.*

A daily observance of the silence helps us to attain the level in consciousness where realization becomes continuous; not something to be stimulated by merely a few moments’ attention and devotion, but the natural accompaniment of our every thought and breath.

The silence is not an end but a means. Its mission is to bring life more abundant. That mission is in a fair way to be fulfilled in us when our men-

## HOW TO REACH GOD

tal attitude is constantly at the same high level that we attain in the silence.

### *The Silence*

The silence is man's true spiritual dwelling place, the Psalmist's "secret place of the Most High" (Psalms 91:1). The silence is the "place," or the state of mind, in which the Father communes with the son. Through this communion the son discovers the Son within himself; he is enabled thereby to dispel the troubles that forgetfulness of Christ has produced and to go forth once more in the strength and power of his divine likeness to God.

Perhaps there is no other transformation so thorough as that by which, through communion with the Father and through the realization of his own divinity, man may "put off the old man with his doings" and "put on the new man, that is being renewed unto knowledge after the image of him that created him," the knowledge that "Christ is all, and in all" (Col. 3:9-11).

As we begin even slightly to realize the transforming power of communion in the silence, we see that it has great importance for us, an importance as great as the communion in which the wafer and the wine play a part. We begin to see that the blood and the body of Jesus Christ are the life and

## THE SUNLIT WAY

the substance of Spirit, the life and substance which we eat or appropriate through communion with the Father. We are unified with our good as we make our at-one-ment with the source of our good.

### *The Source of Power*

The surpassing strength and power of Jesus Christ had its origin in His perfect realization of oneness with the Father, a realization that He attained through continual communion with God. He was so well-established in this realization that the presence and power of God seemed more real to Him than anything of the world about Him.

We read time and again of how He went apart from the crowds "into a desert place" or out in a little boat on the quiet waters of Galilee or up into a mountain. "Come ye yourselves apart," He is recorded as saying to His disciples. These were His especial times of communion. Through them He was renewed in His awareness of the Father's presence. Today we refer to such times as "the quiet hour" or "meditation" or, in Truth, "the silence." We might speak of them as "the practice of the presence" for they are indeed a practice, which should lead for us, as they did for Jesus, to a constant realization of the Father's presence.

When some emergency of human need arose, the instinctive reaction of Jesus was a conscious-

## HOW TO REACH GOD

ness of God's invisible but mighty presence. He turned to God as you or I might turn to a mighty and loving human Father. He met the thought of the world with the thought of God. In everything He acknowledged God, and God directed Him what to do to uncover the Truth that was hidden by mistaken human thought and action.

Of old one of great wisdom said:

"In all thy ways acknowledge him,  
And he will direct thy paths."

Today as then, God will help you to order out of seeming chaos, He will make dark places light, and crooked places straight. He will guide you in plain paths.

### *Plain Paths*

Perhaps the little clause "And he will direct thy paths" does not mean so much to city dwellers as it did to the writer of Proverbs, accustomed to the trails and paths of the hillside and wild places. I have a friend who lived for a number of years out on the desert, where the landscape is so much the same in every direction that a very clear sense of direction is imperative for traveling, and where paths look so much alike to the untrained eye as to be a maze of bewilderment.

But however confusing to the unaccustomed sight, all the signs are plain to him who can read

## THE SUNLIT WAY

them, to him who is willing to be directed. The man or the woman who is "trail wise" has no more difficulty in choosing his path than has the city dweller in choosing his proper street. The paths are plain to him.

The paths are always plain. There are always and ever present the signs that will guide the traveler; but he must recognize them in order to receive any benefit from them. They must be in his consciousness as well as beneath his feet.

### *A Sixth Sense*

Men who live much in desert places develop a kind of sixth sense that guides them through the wastelands. When reason and observation are an insufficient guide, this added sense may be depended upon for guidance. Animals, which seem deficient in the reasoning sense, have access to this added sense in far greater degree than man has.

Men have access to a guiding sense that transcends reason, a sense that will guide them through the complex paths of life as securely as will the so-called sixth sense of animals and of the man of the wilderness. There is guidance for us in every situation. Paths that will lead us into increasing health, joy, and bounty are always at hand. The sense that enables us to discover them is the sense of the divine presence. To acknowledge this pres-

ence will surely open the way for divine leading.

*Facing the Issues of Life*

The message of Jesus Christ, expressed through teachers, through ministers, and through books, is waiting to bless us. The blessing awaits only our acceptance. No one can accept it for us. Others may lead us, guide us, and inspire us, but we must enter the kingdom through our own indwelling Saviour, through the Christ that, as Paul said, "is over all, and through all, and in all" (Eph. 4:6).

When we are in the silence, these truths seem very real to us. It is clear that God is all and only the good is true, but we cannot remain always in meditation upon these truths. Life makes many demands upon us; each day brings duties and responsibilities. We must meet them. As we go into the world to discharge these obligations, sometimes the inspiration of the silence seems lacking. That which was so real to us when we sat serenely with eyes closed and with hands clasped in repose now has become less tangible.

"It is easy in the world to live after the world's opinion," said Emerson; "it is easy in solitude to live after our own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

What Emerson has said of solitude is equally

## THE SUNLIT WAY

true of the silence. We find in the study of Truth that the revelations of the silence must become a part of everyday life if they are to benefit us greatly.

Sometimes perhaps we are tempted to shut our eyes to the demands and to the problems of the outer world. We should like to enter the silence, to deny the reality of our problems, and then refuse to see them again, but we do not find that this always is a practical course. The revelations of the silence may show us the falsity of the unpleasant appearances of the outer world, but simply knowing their falsity does not always banish them. Our going into the silence to avoid responsibilities is like shutting ourselves in a soundproof room to avoid hearing bad news; neither action is an adequate solution of the problem that it would solve.

### *Connections*

To receive practical benefit from the silence we must form a connection between the high vision of the silence and the performance that life demands of us; we must put the Truth of the silence into action in our life.

*The greatest value of the silence is to inspire and to quicken in us an understanding that we shall use.*

Suppose we find many shadows in our life. We enter the silence and are made aware of the fact

## HOW TO REACH GOD

that shadows have no reality, no substance, no power to harm us; that they are not the frightful monsters that perhaps they once have seemed.

When we come out of the silence we look about us. If we look with the same old vision we shall find just as many shadows as we found before. The help of the silence in this instance is not in dispelling the shadows but in helping us to know their nothingness and to discover that looking steadfastly to the light causes the shadows to fall behind.

A further revelation of the silence might show us that even a shadow has a cause, and to dispel the shadow we must remove the cause. The wise student therefore will not be content to ignore the shadow. He will instead deal with the cause; if the cause be an undesirable one he will eliminate it from his life. The causes of shadows in our life, we find, are mistaken thoughts and acts. It is futile then to fight the shadows; wise to eliminate their causes.

### *To Know and to Do*

The silence is not intended to take the place of action (except in instances where action would be unwise), but it should lead to inspired right thought, right speech, and right conduct. It should not blind us to legitimate demands of the outer world, but it

## THE SUNLIT WAY

should be a guide in the adequate fulfillment of them.

In the silence, as we commune with the Father, we call the indwelling Christ to our consciousness. The inner Christ speaks to each of us, as Christ Jesus spoke to men of old, calling forth sight in blindness, quickening the dull hearing, and enabling us to walk confidently and uprightly, whereas before we have stumbled.

*Always His message of the silence is twofold: to know and to do.*

The silence brings clear vision, peace, discrimination, and courage. We receive freely of the spiritual inspiration, and we should put it to use. Having seen the falsity of appearances, or having learned to overcome them, we should complete the healing by putting the truth into action. "Go thy way [depart from the thoughts and the acts that have clouded life] . . . sin no more [do not fall back into the old errors]" is the admonition of the Master (John 8:11).

Though Jesus was filled with the consciousness of the indwelling Christ He frequently went apart from the multitude—even from His own disciples—to commune with the Father. Many passages in the Gospels emphasize the fact that in calling forth health or supply He would first reaffirm the truth of the Father's presence.

## HOW TO REACH GOD

If He, whose every action was prayer, needed this continual renewal of Spirit, how much more do we need it, we who have gone such a little of the way with Him.

The Presence that enabled Christ to feed the five thousand, to heal the sick, to restore the blind and the maimed, and to raise Lazarus from the dead, is still with us—both as Father and as His divine Son. God is still a very present help, and His love still meets the needs of all who call upon Him in faith, believing His promise (Psalms 91:16):

“He shall call upon me, and I will answer him;  
I will be with him in trouble:  
I will deliver him, and honor him.  
With long life will I satisfy him,  
And show him my salvation.”



## Chapter IX

# WHAT AND WHERE HEAVEN IS



*We men of earth have here the stuff  
Of Paradise—we have enough!  
We need no other stones to build  
The stairs into the Unfulfilled—  
No other ivory for the doors—  
No other marble for the floors—  
No other cedar for the beam  
And dome of man's immortal dream.  
Here on the paths of every-day—  
Here on the common human way—  
Is all the busy gods would take  
To build a Heaven, to mold and make  
New Edens. Ours the task sublime  
To build eternity in time!*

—Edwin Markham

## *What and Where Heaven Is*

“ACCORDING to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness” (II Pet. 3:13). The kingdom of heaven has come for many who have already found and are living in its joy and health and bounty; and it is coming for a still greater host when they have freed themselves from the gloomy past thought of the world—from a vision so clouded that with heaven’s glory bursting all about them they still walk in shadows!

They are like an old gentleman who had left his home as a boy and had gone to a distant place to live. He could seldom detach himself from the thought of his old home long enough to enjoy the beauties of the home of his adoption. He was forever talking of the old swimming hole, the apple orchard where he had courted his wife, and the old scenes and old faces that were the dearer to him in memory. This went on for many years.

At last he managed to scrape together the money for a visit to the old village, only to find that it no longer existed.

In its place stood a progressive modern city. The chums of his boyhood were scattered to the corners of the earth. Unresponsive, oblivious to the world about him, he had gone on living in a world that no longer existed *except in his own mind*. His old world had passed away—and the same fate had

## WHAT AND WHERE HEAVEN IS

nearly overtaken him in his attempt to live in it still!

### *Change and Growth*

The world of gloom, disease, privation, poverty, and delays is gone. A new world of joy, health, and abundance is coming into being, first in people's minds and next in their bodies and affairs. It is coming as rapidly as old ideas are discarded and way is made for new and richer ones to come into expression. In it we are not separated from people whom we love or from things that we need.

Perhaps all of us travelers of the sunlit way have not come wholly into the vision of this kingdom that has come, but we are getting the vision, are we not?

We can see, can we not, that radio, television, sound photography, air travel are annihilating space? We can see that each of us lives actually as much in a year now as past generations did in a lifetime. We can see that the world is far wealthier than ever it has been before; that more people everywhere are enjoying more of the world's wealth than ever before; that there is less disease, and that even from a material point of view our expectation of life is greater than ever before!

We can see that people are more enduringly youthful than ever before. All these things we can see with only a very little vision.

## THE SUNLIT WAY

It is a far cry from the time of the pony express, the tallow candle, the ox cart; a far cry from the day when young women considered themselves old at thirty-five and wore shawls and bonnets. Old worlds unnumbered have passed away, and all things are being made new.

### *The Kingdom Come*

Let us not make a mistake about heaven. God's kingdom is not deferred, nor in a distant place. *The kingdom has come.* It has come to thousands, not as a dream fancy of a merely imaginary world, but through the discovery of the spiritual reality of being.

The world is not material but spiritual. Man is not material but spiritual. Life is not material but spiritual. This is the most important discovery of the age. It leads to freedom from sickness, poverty, and unhappiness.

Business is not material but spiritual. The Christ is the great leader of the business world of His kingdom. Whoever serves in His name and in His spirit is a minister of the kingdom, is in His service, whatever may be his form of work.

The body is not material but spiritual. It is composed of myriad smaller bodies, which in turn are composed of still smaller and finer units, infinitesimal parts of the infinite Mind, or God.

## WHAT AND WHERE HEAVEN IS

Smiles, good will, good words, good thoughts, good report, the spirit of honest effort, creative expression, helpfulness, and service—these are the currency of the kingdom. They are an investment in the great bank of the kingdom, which repays with interest every investment.

The heirs of the kingdom may be known by their living in the Spirit of good and declaring that Spirit in their communication with men.

*Whosoever believes in the reality of omnipresent good, and lives in that belief, is now in the kingdom that is come!*

### *Eyes to See*

There are many today who ask why, if the Christ message be true and applicable to the present, they do not share in the rich fulfillment of Christ's promises. Peter's answer (II Pet. 1:9) still applies:

"He that lacketh these things is blind . . . having forgotten the cleansing from his old sins."

There is no blindness so limiting as blindness of spirit. Christ recognized this when He said (Matt. 13:15) of the spiritually blind of His day whose sight was clogged with material seeing:

"For this people's heart is waxed gross,  
And their ears are dull of hearing,  
And their eyes they have closed;  
Lest haply they should perceive with their eyes,

## THE SUNLIT WAY

And hear with their ears,  
And understand with their heart,  
And should turn again,  
And I should heal them."

The man of sense may desire healing, spiritual quickening, the Christ Truth ever so fervently; but can he receive it? Not in material consciousness. The truths of Spirit are foolishness to the sense man.

The eyes of the materially minded man tell him that certain material things are true: that money is power, that germs cause disease, that selfishness brings happiness. He sees the action of apparently material laws in the world about him. His mind as well as his sight is saturated with the material view of things. He cannot see even though he wishes to; that is, he cannot see spiritual values so long as he remains in that material consciousness. The law of forgiveness is incomprehensible to him. He has "forgotten the cleansing from his old sins."

### *The Voice of God*

In every man there is that which longs to know the freeing Truth, an insatiable urge that cries out in his soul against sickness and lack and misery. Only the voice of God can bring this "noble discontent." It is the one voice that speaks to the material man of something greater than he knows. It is the prophecy of his becoming. *It is the voice*

WHAT AND WHERE HEAVEN IS

*of things-as-they-are rebelling against things-as-they-seem-to-be.*

All men hear this voice at times, and according to their understanding they seek to respond to it. Sometimes their misunderstanding of the voice only adds to their unhappiness, since it leads them to attempt to gratify the inner urge by an exaggeration of the very material things that have caused their troubles in the first place. In their distress they are often misled by "false prophets" who believe that the way to help man out of distress is to teach him the power of thought. Unless this power is used spiritually, however, it does not meet man's need.

Through the power of human thought man simply obtains a fleeting grasp of the outward signs of well-being without establishing himself in their source. Many of the occult and psychological teachings that are popular today must be placed in the class of perhaps well-intentioned but misleading instruction. By the use of thought operating on the plane of the human intellect man may temporarily draw to himself wealth, and he may overcome his bodily limitations and gain an illusory success; but unless his attainments lead him into spiritual understanding the results of his mental activities will prove evanescent. Such activities are a crutch that will help the lame for a time, but they do not aid the real man whom material thinking has crippled.

## THE SUNLIT WAY

### *The Spiritual Mind*

The intellectual way of "demonstrating" differs greatly from the working of the spiritual mind. It is a step in advance of a wholly materialistic conception of life, but it does not satisfy the inner urge of spirit; it does not offer freedom from disaster and death but merely staves these off by a temporal power of the human mind, bringing man at last to the despairing cry set forth by Peter (II Pet. 3:4):

"Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

Flesh and blood cannot reveal the new heavens and the new earth, or regain for man his lost dominion. Ultimately he must overcome the illusory domination of sense consciousness and must reach up to spiritual consciousness. His first step must be made upon faith, since his consciousness cannot reveal Spirit.

*As man looks into the bowl of a spoon and denies the distorted image that he beholds there, so should he look upon the material world, knowing it to be a distorted counterfeit of the real and spiritual world. He should deny the power of the appearance over him and should affirm and visualize the true.*

## WHAT AND WHERE HEAVEN IS

And how may he know the true? By listening to the something within him that cries out against the appearance and insistently demands something finer, higher; the something that comes to him first as an unnamed, half-apprehended urge, a discontent with things that appear. If he heeds that urge it quickens into a silent voice; the first vague promptings of this voice become an intimation of God's presence, a definite and immeasurably inspiriting leading, the basis of the consciousness that will reveal to him the new heavens and the new earth.

Man first perceives the "new heavens," because they are within and they denote his unfolding consciousness of the God within.

Christ referred to these heavens when He spoke of the kingdom of God as being within.

The same heavens are mentioned in the account (Matt. 3:16) of Jesus' spiritual baptism: "The heavens were opened" and "he saw the Spirit of God descending as a dove, and coming upon him."

Ezekiel speaks of these heavens when he says (Ezek. 1:1), "The heavens were opened [his spiritual perception was quickened], and I saw visions of God." Jacob, when he had been spiritually quickened and in spirit had beheld the angels [guiding thoughts] ascending and descending a ladder (the ladder of consciousness), "awaked out of his sleep," and said (Gen. 28:17), "This is none other than

## THE SUNLIT WAY

the house of God, and this is the gate of heaven.”

The new heavens are the precursor of a new earth. The inner quickening of spirit enables us to behold the new earth that God has prepared for us, the second earth, which follows the destruction (again we are speaking of consciousness) of the first earth.

The first earth is the earth of the natural or material man. The material man sees it with mortal sense as a realm of mingled good and ill. The second earth is Spirit-formed. It does not conform to the present realm of material expression that we behold materially but is revealed through the quickening of Spirit. It destroys the first earth only in the sense that it destroys the illusion.

It is as if the old earth were suddenly seen in a new light, as if it were reconstructed and cleansed and purified. The new earth is revealed as the treasury of the rich abundance of God, prepared and blessed to the use of the spiritual (the only begotten) son of God.

All who will—that is, all who will persistently work to establish the new heavens within themselves—may enter into the new kingdom and partake of the Father’s bounty.

## Chapter X

# HOW TO DEVELOP SPIRITUAL VISION



*"Show me your God!" the doubter cries.  
I point him to the smiling skies . . .  
I show him hills rock-ribbed and strong;  
I bid him hear the thrush's song . . .  
I show him deeds of kindness done;  
I show him joy, I show him care,  
And still he holds his doubting air,  
And faithless goes his way, for he  
Is blind of soul, and cannot see!*

—John Kendrick Bangs

## *How to Develop Spiritual Vision*

**V**ISION is of Spirit, and there are none so blind as those who are blind to this truth.

“There are none so blind as those who will not see” is a profound truth that is implied many times in the Bible. The promise of Jehovah, as given by Isaiah (42:16, 18), is:

“I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. . . . Hear, ye deaf; and look, ye blind, that ye may see.”

Could anything be plainer? Jesus, when He had finished giving the wonderful parable of the sower and the seed, added (Matt. 13:9; A. V.), “Who hath ears to hear, let him hear”: not “who hath ears” but “who hath ears to hear.”

“Therefore speak I to them in parables: because seeing they see not, and hearing they hear not, neither do they understand” (Matt. 13:13).

Many are blind and deaf to the truth of life, shutting themselves away from the joy and the gladness and the bounty of this kingdom which is come: the wonderful kingdom in which the Christ now rules and of which all men are truly subjects.

Will you not see, can you not see with the insight that is sight of the inner part of things?

Will you not release from bondage your ears, clogged with things that are “hard to hear” be-

## HOW TO DEVELOP SPIRITUAL VISION

cause they are not true, things that have made you "hard of hearing"?

Can you not imagine (and make the image very true and beautiful and clear) how happy those blessed eyes and ears will be when you, through your own indwelling Christ, free them from the false seeing and the false hearing that have closed them?

### *Look and Listen*

To see and to hear you must look and listen: look and listen for the truth by which you have been given eyes and ears, the Christ truth. *Be interested: search for the good.* Do not forget that the good is many-sided and that you can see and hear only as much of Christlike truth as you will open your vision and your hearing to receive.

All through God's blessed kingdom you will find blessings—at your very side this moment, in the Truth literature that you are reading, in and through everything—if by responding to them you will give them opportunity for expression.

Many are as blind as the man that John tells about, the man who was blind from his birth; so very blind that he had no understanding of God's plenteous supply, but sat day in and day out before the Temple door begging. But he was not deaf; so when the Master passed by and spoke to him he

heard! Not only did he hear but he hearkened, which is even better.

John gave us much to discover and to uncover, much to hear and to know and to do when he recounted the story of Christ's healing of the man born blind.

"Rabbi, who sinned, this man, or his parents, that he should be born blind?" the disciples asked Him—a profound question which involved the age-old idea of infirmities as a punishment for sin, as well as the problem of reincarnation as related to the Christ Truth. The Master's answer (John 9:3) was even more profound:

"Neither did this man sin, nor his parents: but that the works of God should be made manifest in him."

*Inner Light*

Here was release from the twin bugaboo sin and retribution; here was calm, beautiful knowing of the Truth, an example for all who would know the Truth and live the life. *Be done with questioning the "why" of evil; know the Truth instead and be free in the Truth.* Through the Christ are manifested the works of the Father.

"We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world" (John 9:4, 5).

## HOW TO DEVELOP SPIRITUAL VISION

Only through the Christ light, the light of Truth, can the works of the Father be done. In the night of spiritual darkness nothing is accomplished. To be in the world without this light were darkness indeed—the kind of darkness represented by the man who was blind from birth. To live without consciousness of the one life; to work without consciousness of the co-operation of the Father; to seek supply, health, joy in the things of the world, and to see without the light of understanding—this is the blindness from which men suffer most.

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent)” (John 9:6, 7).

Wise Master, who symbolized blindness by clay upon the eyes! Our sight is blinded by the accumulation of earthy dust. Eyes that see only the dust of the earth are blind indeed. The sight requires nourishment as does the body; the nourishment of both is Truth. The Egyptians demanded of the Israelites that they make bricks of mud without straw. Not even their bricks would hold if made of mud alone! God made man out of the “dust of the ground,” but man became a living soul when God breathed into him the breath of life (Gen. 2:7). The word “spirit” is derived from the Latin word *spirare*,

## THE SUNLIT WAY

meaning to breathe. Without the vital breath of Spirit the dust of the earth becomes merely an encumbrance. Our many possessions—even our body—must be quickened by the breath of Spirit lest they become merely incrustations that add to our confusion of mind by outpicturing that confusion.

### *Purify Your Vision*

Note well the command of Jesus Christ "Go, wash in the pool of Siloam." It is axiomatic that our good, to come to us, must also come through us; hence the command "Go!" Something is demanded of us. *If we would be free from our limitations, we must leave or go from them.* To the man who sat all day before the Temple door Jesus Christ said, "Go." To the impotent man He said (John 5:8), "Arise, take up thy bed, and walk." To Lazarus He said (John 11:43), "Lazarus, come forth."

The challenge of Truth seems always to be: "Will you accept me? Will you let go of the old limitations? Do you truly wish to be free? Then come forth, arise, go! Wash in the pool of Siloam! Purify your sight in the waters of Truth. Remove the incrustation of clay." Symbolically all must perform these acts of faith, as the Christ has taught us in the story of the man born blind.

There is yet another lesson in the removing of the clay. It is that of concentrated thinking. Can you

## HOW TO DEVELOP SPIRITUAL VISION

not imagine the man's change of mental attitude as he scrubbed away at the clay? Instead of thinking blindness he began to think of sight. Every motion of his hands brought to his mind the thought of approaching sight.

"He went his way therefore, and washed, and came seeing" (John 9:7; A. V.). When he had washed he came seeing! Another of our perplexing questions is answered in this simple statement. When we have washed, when our sight is whole (or spiritual), we can see where before we were blind; in other words, it is the condition of our sight, not the place where we use it, that is the important thing.

The "Go" of the Master means a change of mental attitude rather than a change of environment.

The virtue in going to the Pool of Siloam was a virtue of purpose, not of place. Wherever we may be we find people seeking other places as a means of finding peace or happiness or health. Californians go East or North or South, Easterners go West, Southerners go North, Northerners go South—but they cannot leave themselves behind. They take their blindness with them. Relieved of the blindness, they are free, whether going or staying.

### *Turn to the Truth*

"He went his way." That you go your way is

## THE SUNLIT WAY

more important than the name of the place from which you started. It takes the insight that men call faith to keep us going our way when we have been blind from birth and are just beginning to feel the clay on our eyes, to feel a desire to remove it; but to go our way is the part of healing, the part of allegiance to the Christ that God demands of us.

To be able to come seeing, we must first learn to go our way; learn to overcome our qualms, if such there be; learn that going our way means also standing fast in the faith; learn that the only possible means by which we can arrive anywhere is to go our way.

The Israelites wandered forty years in the wilderness before they found the Promised Land. Many of the Israelites died on the way; some turned back. Those who remained fell to worshiping strange gods in the wilderness. Even when the Promised Land was reached, those who had braved all the seeming dangers of the wilderness were afraid to enter; they were afraid to accept the thing that would justify all their striving for the Promised Land. Sometimes we are much like the Israelites.

Unless the blind man's new sight was penetrating enough to reveal to him the joy of work, he was probably a little discomfited even at being healed. When blind he had sat all day in the warm sun and received his living at the hands of passers-

## HOW TO DEVELOP SPIRITUAL VISION

by and worshipers; now he must earn his own living.

Only a beam of the joyous Christ light of Truth can cast out of the eye the mote of darkness. Only a bit of the Christ wisdom can answer all the prying questions and insidious implications of the long-established thoughts, the Pharisees who would almost argue us out of our sight once it was gained. Then must we keep close, close to the Christ truth, so that our answer to the searching question "Dost thou believe on the Son of God?" shall be steadfast and strong: "Lord, I believe."



## Chapter XI

# COMING INTO THE KINGDOM



*How far from here to heaven? Not very far,  
my friend,*

*A single hearty step will all thy journey end.  
Though Christ a thousand times in Bethlehem  
be born,*

*If He's not born in thee, thy soul is all forlorn.  
Hold, there! Where runnest thou? Know,  
heaven is in thee.*

*Seekest thou for God elsewhere, His face thou'lt  
never see.*

*In all eternity, no tone can be so sweet  
As where man's heart with God's in unison  
doth beat.*

*Whate'er thou lovest, man, that too become  
thou must,*

*God if thou lovest God, dust if thou lovest dust.*

—From "God and the Soul"; translated from the German.

## *Coming into the Kingdom*

**A**LTHOUGH we are environed by heaven, although it is within us as well as about us, we cannot actually be in heaven in the practical sense unless we are heaven-minded and have heaven in our heart. We are where our thought is, where our feeling is.

In effect we become like that upon which we dwell mentally and emotionally. You will see as many happy, smiling faces among the poorest of men as among the richest, perhaps more. Visiting a wonderful orthopedic hospital on a remote island of the South Seas, I was deeply touched by the happiness, the sweet, smiling faces, of the children. Some of the most radiant spirits were in bodies most afflicted. I wondered, as perhaps you wonder as you read: If we are where our thought is, and can have heaven here and now, why should these children, happy in spirit, be in physical distress and limitation?

The secret is that they are not in bondage. Those smiling children are on the way out of bondage! Beware lest you judge any one by where he is. Always remember what he is and is capable of becoming. Remember the words of a great man who once said, "I have not failed. I simply have not succeeded yet!" The word "yet" is the most important word in that sentence. Why we are where we are at any given time is a matter of infinite

## COMING INTO THE KINGDOM

ramifications. I have attempted to deal with it at some length in another of my books, *Have We Lived Before?* Suffice it to say here perhaps that we all are on the way from sense to soul. We are becoming consciously what we always have been eternally. None of us has learned fully all that we are capable of becoming; but we are growing. We are on the way.

### *What to Forget*

In "The Blue Bird" the Queen of Night complains that all of her sicknesses have become ill. Nothing makes them more so than to be ignored, forgotten. Nobody likes a slight. Nobody likes to be forgotten. Any self-respecting sickness demands attention in order to thrive. It shrivels up and disappears when you forget it. That is something worth remembering.

"Remember ye not the former things, neither consider the things of old" is the advice of Isaiah. With former things we have nothing to do but to bless them and let them go, profiting by all the good that we have gleaned from them. If we consider them further than that they become millstones around our neck, retarding our progress.

*If things come to pass, by all means let us permit them to do so; let us not hold them to us.*

To remember is to put together again. If you

do not wish to bring back the former things, or to put them together again, do not meditate on old things. Thought is formative; it builds. The eternal substance of God takes on the form that we give it by our thinking. Paul reminded the brethren at Philippi of this when he wrote: "Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things."

*What to Remember*

To remember the good that has come to us is a great inspiration; it helps to keep us in the receptive attitude that lives in and looks forward to greater good. But to forget things that have been unpleasant, that call to mind undesirable and destructive thoughts, is of almost equal value. We sometimes hear a person say that he has a poor memory, meaning that he finds it difficult to remember certain things. There is a type of memory, equally poor, which refuses to forget things and perversely recalls the unpleasant. Both these deficiencies can be overcome by persistence.

We cannot live in both the present and the past at one time; neither can we go forward into the future with our eyes turned backward. We cannot reach out and grasp the good of today if we are clutching tightly the things of yesterday.

## COMING INTO THE KINGDOM

Luke tells us that three men came to Jesus and expressed their desire to follow Him. In a single searching sentence He tried the faith of the first, bade him leave his dependence on former things, and contrasted the old idea of supply with the supply of Spirit. He said simply, "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head."

Where is your faith—in the things that you see, or in Spirit?

The second man would have gone to bury his father. Again the Master's simple word spoke volumes. It disregarded the incident of the moment. It may have seemed needlessly harsh, even cruel, to the bereaved son; yet it laid the axe to the root of innumerable superficial customs and habits of thought and gave a priceless statement of Truth to all men: "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." Give reverence to the dead through service to the living! Here was a new philosophy, not of death but of life.

Away with the limitations of the past. The eternal present cries out its need of service. There is work to be done; a new dispensation is at hand. What can you do for it? What are you willing to do?

Have you outgrown a past belief? Then leave it.

Have you recovered from an illness? Do not

## THE SUNLIT WAY

recall it to yourself or to other persons.

Did you sorrow yesterday? Today's skies are fair and the heart is light.

Was that winter of long ago a hard one? It is past and gone; a better season is at hand.

"Go thou!" Leave these old things; drop them from mind; press on into the eternal present. "Publish abroad the kingdom of God!" Here is something for you to do for the living, a past to be fulfilled in a glorious present, a kingdom to be revealed, a lost dominion to be reclaimed—man's joyous dominion of spirit.

### *With a Whole Mind*

As given to the third man, who would have lingered in farewells to friends, how much the Master's words signify: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." A whole mind, an eager mind, a mind alert and forward-looking, is needed for the great service and the great inheritance. Again He spoke His message, not to one man but to all men. If you would come into the kingdom and reveal it to others, the task lies within you and before you.

Follow the precept of another who followed Him: "One thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto

## COMING INTO THE KINGDOM

the prize of the high calling of God in Christ Jesus.”

The kingdom is at hand, but it cannot be entered by way of the dead past. We cannot enter it looking backward or thinking backward. Its gates open only to the living present and its golden vision of the good that is and is to be.



## Chapter XII

# THE FORMATIVE POWER OF THOUGHT



*You never can tell what your thoughts will do,  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier doves.  
They follow the law of the universe—  
Each thing must create its kind,  
And they speed o'er the track to bring you back  
Whatever went out from your mind.*

—Ella Wheeler Wilcox

## *The Formative Power of Thought*

**T**O PLACE in a world of sin, sickness, lack, and death a humanity endowed with the capacity to enjoy and the longing to attain to health, joy, bounty, and life, but with these ever beyond its reach—this could only be the conception of some diabolical fiend! Yet this is what many people still believe to be the work of God.

This conception of life is responsible for untold misery and sorrow. It has bathed the world in tears and has made the song of life a dirge to millions of men. Yet it is untrue. It is the tragic mistake that has been made in human minds.

*The world is not a world of sorrow unless we so conceive it and live it! There is not a good desire of the human heart but has its logical, legitimate, and possible fulfillment.*

It may be that the fear of life—and its twin, the fear of death—had their birth in the early dawn of human life upon this planet, when men were impressed with the immensity of life and overlooked its beneficence. It must have been a long, long training that could make us see the shadows so plainly and make us forget the light. But still the eternal urge of the heart and mind is for attainment, and this urge persists as the eternal prophecy of such attainment.

In a sin-sick world of illusions, this persistent urge in man cries out against the falsity of what we

## THE FORMATIVE POWER OF THOUGHT

fear and dread and suffer from. As we skulk in the shadows it ever impels us to find and walk upon the sunlit way. It persists like that inner prompting which continually reminds us of a half-forgotten mission or duty. You may make a plan for the morrow and fall asleep with it in your mind. Perhaps when you awake it has slipped your memory, but all through the day you will feel that sense of uneasiness, that indefinable, unworded prompting that seems to say, "You have forgotten something. Think!" until at last you bring to mind the plan you had made.

The ever-pressing desire for the good is the evidence to material sense of a reality that transcends material sense; it is the voice of God speaking in us, declaring to us the falsity of our belief in evil and pronouncing His work good. Heed that voice, live by it, and gradually you will find the burdens lightened, the sorrows dispelled, as you reach more and more into the brightness and light of life.

### *"Take No Account of Evil"*

Do not believe in evil. Though it appear, still be steadfast to the good. This is a principle of attainment. If an "adversary" appears in your life, "agree with thine adversary quickly" (Matt. 5:25). Claim it as a friend; claim it as good. Believe it will prove so and your faith will be justified. Man is master of

## THE SUNLIT WAY

circumstance; he has the power, which seems actually magical in its potency, to declare the spirit of good in all things and to call it forth thereby.

*Nothing can overcome you but your belief in your own weakness and futility. Nothing can make you strong but the discovery of your strength.* Elephants would be the rulers of the world if brute strength were power; but man, physically weak and frail by comparison with the creatures that serve him, has become their master by reason of his mind.

Man's mind is both his strength and his weakness: strength when he understands its use; weakness when he allows himself to be dominated by appearances, by the way things may look.

So long as man continues to form mental concepts at variance with the inner urge of his soul for the good, just so long will he remain a house divided against itself. The thoughts of our mind are responsible for what appears in the world as fact. The desires of the heart are the promptings of Spirit, ever urging us to build more wisely. The two, mind and heart, must be united in purpose and activity, before the shadows can be dispelled and the light of God's good world be made to shine through the mist of appearances.

*Only the Good Is True*

All that is real in any experience is the good.

## THE FORMATIVE POWER OF THOUGHT

The evil in things exists, but in a relative sense instead of an absolute sense; that is, the evil exists to our consciousness or understanding, our point of view. In the absolute it has no reality. Its existence is comparable to the good as are shadows to sunlight. Therefore to become free from the dominion of the shadow of evil, it is necessary to be increasingly conscious of the light of good.

The acceptance of evil places us under its law. *To demonstrate the good we must "agree" with the good*; we must become so thoroughly imbued with the consciousness of good that evil ceases to exist for us—"ceases to exist" in the sense that we recognize it for what it is: a temporal appearance, a shadow, a picture on a screen.

The commandment that Moses received from God (Exod. 20:16) "Thou shalt not bear false witness" is a recognition of this principle of agreement. False witness is testimony to or acknowledgment of that which is false—the appearance of evil. "As for me and my house, we will serve Jehovah" (Josh. 24:15) is yet another way of expressing the same concept. Do not bear witness to evil; remember that you are one with the good, that you and your house are the Lord's.

Regardless of what appears, our constant duty and privilege is to be true witnesses; to behold, testify to, and proclaim the good! If we look upon

anything and behold evil, we have not looked deep enough or spiritually enough to see truly. We must look until we can find a point of agreement with the principle of good. Until we reach this point of agreement we have not found the Truth in practice.

*The Effects of Thoughts*

That thought is formative we may discover for ourselves. The evidence is present everywhere, and we can trace both its beneficent and its baleful effects all about us in life, and in our own experience. Many scientific experiments confirm this truth which has so long been affirmed by the philosopher and the metaphysician.

The marvelous intelligence resident in the cellular structure of the body, for instance, reacts at once to our firmly held thought, whatever the theme may be.

We receive a promotion, the visit of a friend, a delightful gift, and the message of happiness is sent along all the nerve "wires" of the body. We feel a definite, buoyant physical reaction; the blood circulates more energetically, and the increased energy demands expression; we laugh, we dance, we jump up and down, or in some other manner give expression to the vitalizing influence of the thought.

The mind too is favorably affected by a cheery thought, and new ideas, pictures, plans, fill the mind

## THE FORMATIVE POWER OF THOUGHT

in response to the stimulus.

Contrariwise, what havoc bad news plays with our mind, our body, our activities! The mind is depressed, we find difficulty in holding to a definite sequence of thought, the blood flows sluggishly, the appetite fails, we feel weak and discouraged.

A thought of fear strongly and persistently entertained is known to have a chilling, paralyzing effect. The familiar fictional account of the blood's "running cold" when some character is possessed by terror, is not altogether fictional. In fact, many metaphysicians trace a relationship between impaired circulation (with consequent "cold-bloodedness") and a habitual attitude of fear toward life. A thought of anger overstimulates the resistive forces of the body, the face becomes flushed, and violent action is often the result, to be followed by collapse.

Many people moreover who have never studied metaphysics, psychology, or kindred subjects, declare that they "cannot afford to become angry." They know only too well the disastrous effect it has upon their system.

Each of us is a living demonstration of the power of thought; and the fact that we do not universally enjoy the best of health and are not always happy and prosperous indicates with tragic clearness that our thoughts have been creating

"not wisely but too well." This however should give us hope and inspiration rather than discouraging us, because it reveals in unmistakable terms the truth that thought is creative; that bodily conditions and even the circumstances of our position and environment respond to thought power.

*Thoughts Made Manifest*

"But," you say, "I do not want illness, failure, unhappiness. Why should my thoughts bring these to me?" The answer is found in the analysis of our habits of thought. We do not want these negative conditions, but can we say that we do not think about them? It is a lamentable fact that our fears and worries and doubts occupy a great deal of our attention—far more than they deserve.

Not that we have not tried to help ourselves out of the rut into which we have generally fallen; but we have been trying in a very difficult way to do what is not essentially difficult at all. We have been working backward, metaphorically rowing against the current.

The negative appearances in the world are the result of man's mistaken use of the formative power of thought. Man is like God in being able to give form to his thoughts although his creations are not lasting unless based on Truth. There is a great blessing in man's power to call forth his thoughts

## THE FORMATIVE POWER OF THOUGHT

into form, but it is an equal blessing that his false creations are not lasting. If he calls forth disease, unhappiness, misery, these pass away.

The external world is the outpicturing of our thoughts. Everything that exists outwardly first existed in the more subtle realm of mind. The external world is the experimental world in which man is trying out and demonstrating his creative ability.

All expression is therefore a demonstration of thought power. The manifestation of some form of disaster is no less a demonstration of the formative power of thought than is the demonstration of the overcoming of the disaster.

### *As a Man Thinketh*

A wavering, uncertain state of mind produces a wavering, uncertain state of affairs, because the circumstances of our life follow the pattern of our thoughts.

In our endeavor to avoid the extreme of definiteness that is called "outlining" we sometimes unconsciously veer to the other extreme of vagueness in our thinking. But we cannot dodge the responsibility for our thoughts by refusing to think at all.

It is possible for us to limit the expression of our good by the manner in which we limit our concept of good; we may fill our mind with little thoughts to the exclusion of big ones, and we may

## THE SUNLIT WAY

fill our life with little things to the exclusion of the bigger things awaiting expression; we can be so insistently content with half a loaf that we keep away the whole loaf; but we should be sufficiently definite in our thought to know that it is bread that we desire.

There have been instances where Truth students have affirmed good in a merely abstract manner, without any qualification, and have failed to make any definite demonstration; but by changing the affirmation to the definite form "*I affirm the good that is health,*" "*I affirm the good that is supply,*" "*I affirm the good that is happiness*" they have got more tangible results.

### *Being Too Definite*

The unwise extreme of definiteness is illustrated in the kind of affirmation that says, "At two o'clock tomorrow I shall have a new position clerking for Smith and Jones at forty dollars a week." You might succeed too well—so perfectly that a sixty-dollar-a-week position would be missed! And unless it were for the good of Smith and Jones as well as yourself it would be a very impermanent "demonstration."

But to affirm the definite desire to be of service, realizing one's definitely developed capacity for service and affirming the thought of a just and

reasonable compensation, is a definite enough thought to make a clear mental picture, and it does not carry with it the obvious limitations of the first method.

Moreover we have not the right to insist that any person or persons shall conform to our specific desires, however good those desires may seem to us. To "treat" that Smith and Jones shall employ us is a mild form of "black magic" and should never be practiced.

If we have a need, that very fact indicates that somewhere and somehow there is also a supply for it. If we need employment it is reasonable to believe that some one needs our services; this is the law of demand and supply. But we must not attempt to control the operation of this law as it affects other persons.

### *Clear-Cut Results*

Our thought is strong and productive in proportion to its clarity and decisiveness; hence the statement that definite desire is a principle of demonstration. For our thoughts to be outpictured definitely they must first be definite in our mind. They must be definite in the sense of not being blurred or continually changing.

The concept of definiteness however is not meant to include the idea of limitation, which often ac-

## THE SUNLIT WAY

companies material thinking.

Desire is inherently spiritual; only its manifestation is material. Through too much living and thinking in terms of material processes, the intellect sometimes misinterprets our spiritual desires so that they appear very material. We should learn to correct this misinterpretation by translating the desires from the terms in which intellect conceives them to the terms of spiritual being.

The desire for money, for instance, is not usually what it appears to be. Few of us really want money. Offer a large sum to persons who state such a desire, exacting their promise not to spend the sum, and the desire soon will assume another form. The next thought is that we do not want money but that we do want what money will buy; we do not want it so much for itself as for the satisfaction of an urge that is of the mind and spirit. The acquisition of certain material things gives us a pleasurable sense of well-being, of content, of prosperity, of joy. These are the real desires; and their only true and lasting satisfaction is spiritual, but they take form according to the character of our thought.

Thought seeks form as water seeks its level. Occultists tell us that our thoughts have form, more or less transient according to their intensity and persistence, and are permanent in the degree that they are in harmony with God's creation.

## THE FORMATIVE POWER OF THOUGHT

### *Mental Motion Pictures*

The development of motion pictures is a fairly accurate representation of man's conscious ability to visualize or to picture in mind. The flashing of the pictures on a screen is merely the reproduction of pictures first photographed on a tiny, sensitive film. The outpicturing of events, inventions, and world conditions may be compared to this process. They are the outpicturing of ideas first photographed (or visualized) in the mind of man. As men's minds change, so do the pictures or the circumstances of the outer world.

As mankind learns to think harmoniously, and with a mental eye or vision that is single to goodness, his personal world as well as the external world about him responds.

One great mission of human life is to learn to express ourselves as God does: in goodness. Experience demonstrates that this cannot be done by making appearances a pattern. By turning first of all toward God and His counterpart within and establishing thoughts, ideas, and words in the I AM, we avoid the appearance of evil. We become centered in Truth, and commence our own redemption from the limitations of the sense consciousness.

This revolution in our thought processes, which may seem so radical and difficult at first, will be-

## THE SUNLIT WAY

come rapidly easier as our mind and body become accustomed to the new note and power of authority with which we think and speak and act. All phases of being respond willingly and eagerly to the voice of God in us, and by freeing our consciousness of the negations and destructive practices of the past we bring about a joyous liberation of body, mind, and spirit that not only helps us but also raises the mass consciousness of the world.

## Chapter XIII

# THE MAGIC OF THE WORD



*I bless you with my living word.*

*Peace be unto you.*

*The word of wisdom dwell in you richly.*

*The treasures of knowledge and understanding  
be consciously yours.*

*The spirit of power and might be upon you.*

*The fullness of abundant life satisfy you.*

*May you be strengthened with all might in the  
inner man.*

*The substance of Spirit be your abundant  
supply.*

*The joy of love crown your life.*

—Selected.

## *The Magic of the Word*

THERE are three clearly defined steps in the creative process, corresponding in nature to conception, gestation, and birth or manifestation. They are graphically indicated in the first two chapters of the Book of Genesis, which are an allegorical description of the process of creation.

The first step is expressed in the 2d verse of the 1st chapter by the statement "The Spirit of God moved." The key word in this expression is "moved."

The second step is illustrated by the remainder of the 1st chapter and the first four verses of the 2d chapter. That this account of the creation refers to a mental process is indicated in Genesis 2:4: "These are the generations of the heavens and of the earth." The key word is "generations." This thought is amplified by the two verses that follow.

The remainder of the 2d chapter is an account of the third step in the creative process, that of actual manifestation. This is indicated in verses 7, 8, and 9: "And Jehovah God formed man . . . And Jehovah God planted a garden . . . And out of the ground made Jehovah God to grow every tree that is pleasant to the sight." Again the verbs are the key words, and the most significant one is "formed."

The first of these three steps is the realization of oneness with God: *God is, therefore I am*. Through this realization we make conscious contact with

## THE MAGIC OF THE WORD

Divine Mind, the source of creative power. This contact gives vitality to our mental conceptions. The nature of God is to "express." The whole process of creation, as described in Genesis, began when "the Spirit of God moved." It has been said that "the noble discontent of God from chaos made the world." This "moving" quality of God is represented in us as the constant urge toward growth and progress. Having our existence in God-Mind, we cannot possibly remain at a standstill. The impelling urge of creative mind in us demands expression, for God in us is life, and life in us demands activity.

### *The Generative Process*

The second step in the creative process takes place in the activity of God-Mind as thoughts and ideas. This is the gestative or "generative" process. This second step is symbolized in Genesis by the mental picturing of the firmament, the heavens and the earth, the animal and plant life, and man; but "no plant of the field was yet in the earth, and no herb of the field had yet sprung up . . . and there was not a man to till the ground." They were still only ideas in mind. There must be a mental pattern for everything that is brought forth into form. This is the "pattern . . . in the mount," the blue print upon which the actual manifestation

is based. The details and sequence of manifestation do not always follow the first conception. Changes develop with the actual working out of the pattern. This is true even in the accounts of the creation given in Genesis. Many students of the Bible, unaware of the true import of the allegory, have become confused by seeming discrepancies in the two descriptions of creation. Their confusion will be dispelled if they will bear in mind the fact that the first account is of a mental process and the second of a material process.

*Manifestation*

In the third step of the process the manifestation is literally called forth by the creative word, the "And God said" of the 1st chapter of Genesis.

We are continually using the power of the word to bring forth things and conditions into form. Of untoward things we often hear the admonition "Don't speak of it if you don't want it to happen." We frequently find that we have "demonstrated" things without consciously having attempted to do so.

The formative activity of mind does not await our recognition to become operative. Its operation is constant, and it expresses itself wherever the conditions of its operation are met. The instances of its activity that we specifically recognize and in-

## THE MAGIC OF THE WORD

vite constitute a very small part of its expression through our life. The phenomena of our manifest world are the forms assumed by the kind of mental ingredients with which the creative activity of mind in us has had to work. As branch, bud, and blossom are incomplete until they have borne fruit, so our ideas, thoughts, and words are incomplete until they have borne the fruit of expression in action or in form. Ideas, thoughts, and words are parts of a vital activity of mind whose ultimate is a manifest world of expressed ideas, just as branch, bud, and blossom are parts of a creative process whose ultimate is the fruit of the tree.

We have traced the successive steps of the creative process as they are spiritually planned. If we conform to this divine order in our use of the formative power that God has shared with us, our life will take on the order and harmony of the divine creation; but whether or not we conform to this order and whether or not we even recognize that we are making use of a creative law, the actual working of the law proceeds.

### *Begin Right*

Our human tendency is to think in terms of what we have seen already, and this fact accounts for the disagreeable nature of many of our creations. They are based not upon the Truth of God but

## THE SUNLIT WAY

upon the mixed truth and error of appearances. So long as we look to the outer world for the pattern of our "creations," those creations will be—like the world that fathered them—mixtures of good and evil, pleasure and pain, sunshine and shadow. The happier way is to follow God's plan and to create as He creates, in goodness.

Watching our words is one of the most effective aids to correcting and improving our lot in life. Words are the expression of thoughts and ideas. If our words betray pessimism, fear, doubt, selfishness, or other undesirable mental conceptions, we may know that we have been receiving our ideas and our thoughts from outward sources instead of the one true source of ideas, God.

At such times we should return at once in thought to God and re-establish ourselves in His Truth; thus we shall gradually regain our natural strength in Spirit; the tendency to use destructive words will be less marked and will give way before our determined desire to help ourselves and others. It is interesting to see how universal is the response to the constructive, creative word.

Any one who dearly loves flowers, and particularly one who loves to care for them, can tell how well flowers respond to the loving word of praise and growth.

A well-known psychologist tells of the influence

## THE MAGIC OF THE WORD

of the power of the word upon birds. He says that a small island in the Pacific Ocean had become the breeding place for sea gulls, and that the birds were dull in color and marking; but as time went on and they were brought increasingly into the admiring association of men, they became increasingly beautiful.

It is quite generally known that animals respond to loving words, and animals that are intractable under the care of harsh, brutal caretakers will respond amiably to those who love them.

### *Build a Vocabulary*

Long belief in appearances has so accustomed us to speak in negative terms that many of us lack the vocabulary for powerfully constructive speech. A very practical help in demonstrating health and happiness and supply is to repeat the words that are associated with these desired attributes.

“Say you are well, or all is well with you,

And God will hear your words and make them true.”

Words are a point of balance between the unseen forces of mind and their visible manifestation. Cultivate a vocabulary of words that express the true nature of being, and they will become an invaluable aid to you in calling forth that nature.

The word God, like the word of God, is fraught

## THE SUNLIT WAY

with power. By identifying yourself with it you are identifying yourself with power. In your meditations direct your attention to words that are associated in your consciousness with the nature of God. Make a list of them. As you add to the list you will be adding to your conception of what God means. A consciousness that is strong in its realization of the meaning of God is strong to overcome undesirable habits of thought and speech.

## Chapter XIV

# DEVELOPING A PROSPERITY CONSCIOUSNESS



*Oh, soul of mine! Oh, soul of mine!  
Created as a gift divine,  
Live not beneath drab shades of fear  
To doubt God's trustful presence near,  
Nor in the valley's somber hue  
To dim the vision of broad view;  
But live upon the mountain peak  
With courage high; think not defeat;  
Although the clouds of life assail,  
They are only the shadowy veil  
Before the rosy touch of morn.  
With each new day, new hope is born.  
When you face the sunset's flaming goal,  
Triumphant you will have lived, my soul.*

—D. Isabelle Millar

## *Developing a Prosperity Consciousness*

FOR TWENTY years a man had punched a clock for one concern. His whole life was conformed to his job. Then one day he was discharged. No, he was not inefficient. His services were satisfactory. A change in organization had eliminated his position. Very sorry of course. Thus his ex-employers answered his frantic questions. But he was discharged, out of work—after twenty years.

He was stunned. He had worn sandals of meekness, he had drunk of the cup of humiliation—with all its bitter dregs—to keep that job. He had counted his salary in advance for years to come, which he thought of as his “declining years.” And now he was “out.”

Oh, why should God so punish him?

What had he done to deserve such disgrace?

Why should his wife be made to suffer?

He wept. He walked through sleepless nights. He besieged employment offices, old friends, even old customers, looking for another job. He met rebuff after rebuff. He got to the point where he would stand long minutes outside an office before he could muster enough courage to enter—and in many cases he would turn away without even having gone in.

When I begin the next paragraph you are going to think that this is an advertising story, the kind you are deceived into reading in the back pages of

## DEVELOPING A PROSPERITY CONSCIOUSNESS

"success" magazines that offer courses, books, and systems for sale. But it isn't. Before you have finished you'll see that it does not even advertise the writer. It is a true story with a happy ending.

### *His Face Told a Story*

He entered my office, haggard and worn. Part of his story I could read in his face before he worded it. Tragedy stalked at his heels. He spoke of suicide. Do you think I am painting with too strong colors? Deepest indigo could not rival his despair.

He "sank into a chair." I have often heard that expression and read it too. Through him I saw it. Yes, "sank" is the word. He sank—forlorn, nervous, diffusing failure.

I'm not going to tell you that in a few moments he was transformed into a high-pressure "go-getter" by my sunny word of cheer. He "came back"—though not in a moment—through his own effort, coupled with the help of Truth.

He had lost everything, he told me. But what had he really lost? Nothing and less than nothing. He had labored for twenty years in fear of losing his job. The thing that he had feared had come upon him. (I told him that he should thank God that it had, so that he might see the needlessness of his fear and overcome it.) He had been underpaid,

## THE SUNLIT WAY

browbeaten. He had lived on the husks of life. To be sure he had had enough from the material standpoint: sufficient food, a beautiful home, clothes that were models of conservation, drab respectability, dignity. But still he had fed on husks. The radiating joy of life, the love of his work, the fearless facing of life's mysteries—these were unknown to him. He was starved for life.

### *His Loss a Gain*

Without his job that man had everything to gain. Too old? No, not physically, though wrong thinking had made him old mentally. He had had a wealth of experience that should make him worth much to his next employer. He was free to find the greater opportunity that God had for him, the place where he would fit in. He should have thanked God for the situation. I am sure that he does give thanks now; he did not then.

I tried to show him that his nonsuccess was the result of his mental attitude. Mental resistance, a repellent attitude, had taken away his job and had prevented his getting another. He had expected refusals and had demonstrated them perfectly. He was a good demonstrator of the undesirable. He felt himself to be unsuccessful and he showed it. Only a very farseeing employer, one at least as much interested in men as in business success, would have

## DEVELOPING A PROSPERITY CONSCIOUSNESS

hired him.

All this I tried to make clear to him as he sat there. He responded enough to smile and apparently to hope that despite his wretchedness the sun, moon, and stars had not yet deserted their courses. I think too that for the first time he tried to think of his supply as coming from God and not from the concern for which he had labored. He had caught a little glimpse of the silver lining in the cloud. He came again and again. His upward climb was slow work. Without realizing it he fairly clung to misfortune. Finally, almost a month after he had first entered my office he made his last visit to me. He still had not found the work that God had for him. He still was not quite ready to accept it. He still clung to misfortune.

### *The Outcome*

A short time later I learned, indirectly, that he had obtained a very good position, and that to his old associates he seemed a changed man. But I have never seen him since. He was one of those who do not return to give thanks.

His experience however has helpfulness for us all. We are prone to be too quick in judging things as evil, too hasty in believing that God has deserted us. Perhaps that last idea arises out of our hastiness in deserting God. We fall away from the conscious-

## THE SUNLIT WAY

ness of His guidance with almost unbelievable alacrity. Were we as quick to pronounce each thing good, Christ's kingdom would be come in the world!

Not since I was a little fellow standing before a loaded Christmas tree have I had the joyous thrill of bounty and opulence that a few years of Truth have brought.

Believing in, looking for, and affirming the good are the fundamentals of scientific right thinking, and they produce results. The good is the one substantial element in life. You are on the winning side when you place your trust in it.

We need to remember too that circumstances are less important than our thoughts about them. Circumstances have no power of themselves. They shine only by a borrowed light. Do not make a god—or a devil—out of them. There is only one God: the supreme, eternal Good; and only one devil: wrong thinking. God is a spirit, a spirit that manifests itself in loving service. Cling to that spirit; make your thought, your word, and your action a channel for it. Let nothing shake your clear and steadfast realization as you make this affirmation:

*God is my immediate, limitless, and unfailing supply. In Him, and in Him alone, I place my trust. All that He has for me I attract by manifesting Godlikeness. I think, speak, and live the things of God. I make of my mind a free and open*

## DEVELOPING A PROSPERITY CONSCIOUSNESS

*channel for His expression. All that He has for me is attracted by His presence in me. I am eternally unified with God.*

Use this truth. Make it your own. Be steadfast and unafraid. You may lose your job, but you'll gain a *position* if you keep your vision and your faith. You may lose many things only to gain greater. Only the good is true. The highest desire of the human heart is God's whispered assurance of the good that He has for us. To have it we must believe in it and make our life a channel for its expression. Only thus can our good come forth.

### *Believe*

If you would manifest health, riches, success in life, then even in the face of seeming adversity you must believe in them. "Believe that ye receive them, and ye shall have them," said the Master (Mark 11:24).

Belief is your contribution to the science of prayer. Paul told the Hebrews that "faith is the substance of things hoped for."

What you believe in, that you become. Belief in failure begets failure; belief in evil begets evil. Belief in good begets good.

"But," says some one, "I believed in that stock speculation scheme, and yet I lost my money." You got what you believed. You believed in one per-

## THE SUNLIT WAY

son's prospering at the expense of another, did you not? You made the demonstration then! "God is no respecter of persons" (Acts 10:34).

The spiritual demonstration of abundance does not enrich any one at the expense of another. It adds to the service, the richness, the happiness of the world and reaps its own share. Therefore believe in service, in richness, in happiness, sufficiently to make your life the avenue of their expression.

### *The Receptive Mind*

Make your mind receptive to rich ideas and you will become rich in mind. Make your work an expression of generous service, and generous returns will be manifest in your affairs. Results are certain, and they become manifest on every plane of action that you open to them.

Truth finds its full expression only when we put it into action in our life. Faith is the great lever that dislodges the stone of error from our life; and by our active faith in the use of the principles of Truth, we come into our heritage of spiritual riches.

Faith is not a commodity that is possessed by some persons and not by others; it is in the possession of every one, and if it does not actively express Truth, it may be trained to do so.

Faith may not express itself in the same way for us all, but every one has faith in something. We

## DEVELOPING A PROSPERITY CONSCIOUSNESS

may be so negative in expression that our faith is difficult to discover, but if it is manifest in no other way we may find it in our fears. Fearful persons are faithful persons, of a kind, for it would be impossible to fear anything in which one has no faith. Faith is a tremendous force. It will accomplish marvels. The Christ pointed to faith as the healing power that He invoked. "Thy faith hath made thee whole," He said (Luke 18:42). Faith misdirected can work disaster as surely as faith constructively applied can work wonders of healing. The unhappiness of the world is largely due to misdirected faith—faith in material things instead of faith in that which produces them.

### *How Faith Grows*

Faith is natural, inherent, innate; but the form it assumes is a matter of cultivation.

Why do you place your money in a bank?

Why do you buy a certain brand of flour?

Why do you ask for a certain kind of soap?

Repeated appeals have been made to your faith! Through the pages of hundreds of newspapers and magazines these things have been "sold" to you; advertised over and over again in many ingenious ways, attracting your attention, securing your interest, "selling" themselves to you by various forms of psychological appeal, of which possibly the

## THE SUNLIT WAY

greatest is repetition.

The first time you saw the announcement of a brand of soap that floats it meant no more to you than any other brand; but after having seen similar advertisements hundreds of times, with the same qualities emphasized again and again, you gradually established faith in them.

### *"Things Not Seen"*

On every hand appeals are being made to our faculty of faith, and most of these appeals come to us from material things. They are so overwhelmingly evident to the senses that they are being advertised and sold to us every moment of the day. Thus, unless we balance the observation of our senses and the appeals to faith made by them with spiritual discernment, which will reveal to us the evidence of "things not seen," we are likely to do as millions have done before us and helplessly accept at face value whatever appears to be true.

"It doesn't seem right, but what else is there to believe?" is an expression we often hear with reference to material life; but the very question itself is the evidence of a discontent with appearances. There is an inner voice that continually admonishes us to seek further—and higher.

We do not ordinarily have faith in things new and strange; our faith in these things must be de-

## DEVELOPING A PROSPERITY CONSCIOUSNESS

veloped through acquaintance with them. So it is with Truth. If you would acquire the faith that demonstrates, study the evidence for it. Associate with others who have found it helpful. Read about Truth; think it; speak it; live it. It is far more deserving of your faith than the things that have probably already captured your confidence. Devote to it even a small amount of attention and it will repay you manifold.

Few persons have been able to do the wonderful things that Jesus the Christ did, because few persons have developed and directed their faith as He did His. His whole life was devoted to it. He spent long periods in meditation and prayer. He had learned to unify His thought forces with those of Spirit. His faith in Spirit was absolute. By that faith He was able to call forth Lazarus from the tomb and to uplift His own crucified body! And He assured us that all that He did we may do, and even greater things.

### *Coin of the Mind Realm*

A poor farmer and his wife had worked very hard for many years to eke out a scanty livelihood from their rocky farm. They had made a comrade of poverty, and the wolf was often at their door. Then oil scouts appeared in the district and oil was found on their farm. They suddenly found them-

## THE SUNLIT WAY

selves deluged with money. Wealth beyond their wildest dreams of wealth was offered them.

They sat beside the living room table one evening, trying to accustom themselves to the idea of freedom from poverty. It grew dark and the woman arose and lighted the old-fashioned Rochester lamp that stood on the center table. She took needles and yarn from the workbasket that sat in customary primness beside the lamp, and began to knit. From the mantelpiece her husband took down his jar of tobacco and his pipe and methodically pressed some of the weed into the bowl of the pipe.

"Well, Mother, now that we're rich, what'll I buy for ye?" he asked, as he reached for a match and struck it. He held the light, awaiting her answer. She remained silent. The flame neared his fingers; he struck another match. He lighted the tobacco and resumed his place by the table. Still she did not answer.

Long into the night they sat there. He slowly puffed away at his pipe and then refilled it. She quietly knitted at the woolen sock she had started, and did not drop so much as one stitch. The oil burned low in the lamp. Slowly she put away her work. Her husband arose and knocked the tobacco ashes into the fireplace.

"Well, Mother, have ye decided what ye want?" he asked.

## DEVELOPING A PROSPERITY CONSCIOUSNESS

With trepidation she made reply: "Well, Father, ye might get me a new milk pail!"

"First thing in the morning," he promised solemnly.

A new milk pail! God bless them, they were still poor! With what men call wealth in their grasp, this weary old couple could not comprehend the fact of their riches. Until they should arouse within themselves the consciousness of abundance they would remain poor, though with millions to their credit.

You may question this story, indeed I cannot prove its verity, but it is almost universally true in its essentials; true of thousands who dwell constantly in the presence of abundant riches and yet are as poor in their attitude of mind as if these riches did not exist. They are poor partly because they do not know of these riches and partly because they think in terms of limitation.

### *The True Source of Wealth*

The riches of the natural world about us are great, but they are as nothing in comparison with the wealth that is created by ideas. Before we can appropriate even the simplest forms of natural wealth about us, we must turn to the realm of ideas. Gold must be mined, earth must be tilled to call forth its yield, grain must be milled, iron

## THE SUNLIT WAY

must be wrought, all the great forces of water and electricity first must be discovered and then must be harnessed by the cunning of the mind and the hand before we make our own the blessings that are hidden in these material things.

Ideas are what make us rich, ideas that harness the elements and the riches of the world and make them our servants. Even this has not yet been done completely; and when it has been accomplished wholly, there are still vast realms of even greater possibilities for the mind of man to explore, realms of force and energy that science has begun to acknowledge but has not yet begun to understand.

### *What Makes One Rich*

If our ideas of life and of ourselves are limited, then perforce so will our life expression be. No abundance of external wealth can be ours save in the degree that our mind become quickened to respond to that outer wealth, to see its possibilities, and to see that our ideas alone can make that wealth available, that in ideas lies our true prosperity. Actually wealth exists only potentially in things of the outer world. Ideas are what call the wealth into expression. Lacking the ideas, we are as poor as we would be if the wealth did not exist.

A million dollars does not make a man rich. Probably many a man has been made poorer in-

## DEVELOPING A PROSPERITY CONSCIOUSNESS

stead of richer by reason of material gain; poorer if material ease has dulled his perception of the rich treasuries of mind, richer only if the obvious wealth has made him feel rich and has stimulated his mind to call forth rich ideas.

### *Rich Ideas*

The literal possession of much money has been known to produce in the mind of the possessor original and helpful ideas that he might not have entertained had he not seen about him the obvious opportunities to realize those ideas; but no man should stifle the rich ideas that impinge upon his consciousness simply because he does not see the way to their realization. The fact that the ideas are there is a prophecy that they shall be fulfilled. There is no good desire but has a legitimate and righteous fulfillment. There is no human vision that can exceed the measure of the good that is available to man when he learns to trust his vision and to make it practical.

The true preparation for wealth is in the mind.

Ideas are the coin of the mind realm. Make of your mind the abiding place of rich thought. Do not wait until the million dollars appears before you begin to feel and think like a millionaire. You are the child of a King who is the source of wealth. All that He has is yours—when you know it and

## THE SUNLIT WAY

think it and believe in it and live the richly royal life that the child of a King should live. Like attracts like. A rich consciousness attracts the supply that will give it expression.

Whatever material wealth you may possess, your real wealth is in rich ideas. Material wealth has been known to vanish, sometimes with overwhelming suddenness.

He who possesses only the *form* of wealth is in a precarious condition; for if the possessions are lost he may not be able to replace them.

However, if he is rich in consciousness and has cultivated a rich flow of ideas, he can call forth more wealth to replace his seeming loss. Moreover, if his mind is rich, the form of material that it attracts is likely to be enduring.

A rich inner life is a veritable magnet to attract wealth from the abundance that is about us; a poverty-conscious inner life lacks the attractive power that draws and holds such wealth.

Neither ideas nor material wealth can be hoarded successfully. Refusal to give expression to the rich ideas with which Spirit blesses us clogs the channel.

These ideas remain in mind awaiting expression, and more are not likely to come until we have made way for them by passing on those which preceded. Withholding from expression the rich ideas that come to the mind is as much a form of poverty as

## DEVELOPING A PROSPERITY CONSCIOUSNESS

is the withholding of material wealth from circulation.

### *Three Steps to Wealth*

For us to be truly rich, three things are necessary.

First, we must become thoroughly conscious of the truth that rich ideas are the source of wealth.

Secondly, we must cultivate the habit of rich thinking. A common shortcoming in this regard is the habit of permitting outer things to dominate our thoughts. We do not become rich in consciousness by dwelling continuously upon outward and trivial ideas. To be mentally rich we must be constantly alert and receptive to new ideas, not only from the world about us but from the realm of the universal. The day of revelation is not ended, and we hear Him when we become still enough to listen.

Thirdly, we must give expression to these ideas as they come to us. Often there may seem to be obstacles to such expression. If these obstacles exist outside ourselves we need have little concern about them; the same source from which we received the ideas will provide the power to overcome such obstacles or to remove them. Usually however when we observe great obstacles about us, the condition is a reflection of obstacles within us. The obstacles within ourselves are the ones that we must overcome. From the universal mind we can obtain an abundance of

## THE SUNLIT WAY

rich ideas. This is God's gift to us.

What we do with these ideas should be our gift to Him. We should seek to make our mind, our body, and our service to others the pure, capable channels for expressing His ideas. In doing this we need have little concern about prosperity. When we conform to the law of prosperity, its expression is automatic.

If you find yourself lacking in the abundance that you feel is your rightful heritage, examine your own consciousness upon these three points. You may be sure that there is yet something for you to do; there is yet some point of obedience to the law that demands your attention. There is no lack in the universal supply; if lack appears in your life, the cause of that lack is in your faulty application of the law that manifests itself as prosperity.

Do not rail against the law, nor for that matter against yourself. Instead find the remedy. This is the practical way to abundance.

## Chapter XV

# HOW TO GIVE RICHLY



*I prayed for great things, gave the small;  
I prayed—no answer to my call.  
I prayed that I might give great things:  
My prayer was heard; on airy wings  
There came to me from God's own hand  
My heart's supply, my soul's demand.*

—Margaret Olive Jordan

## *How to Give Richly*

**M**EN ARE happy, successful, prosperous in proportion to their conscious ability to give. You can make no more profitable investment than an investment in the sort of training that develops such ability.

In business it is the man that gives the best service, the finest quality of merchandise, the largest value, who succeeds. His success is not a matter of chance but of cultivation. The man who thinks, "I wonder how cheaply I can make my product and get by," has pronounced his own sentence in that statement; and that sentence is—failure. Every outstanding business success of the present day is a demonstration of the cultivated ability to give generously, usefully, and efficiently.

Up to a decade or two ago only one man had seen the possibilities of giving that are contained within a dime. Soon he had a chain of great stores reaching from one end of the country to the other, all prospering on the power of ten cents!

If all this can be done with a dime, what may not a man do with the marvelous resources of his mind and body!

Test your capacity of giving.

What are you able to give? Your mental habits determine it.

Do you think in terms of "I can't do that" or "I can't afford this?"

## HOW TO GIVE RICHLY

Do you think in terms of failure or of success, of the ability to give the world something worth while or of incapacity?

Study the life of people about you.

Which would you call successful?

You will find invariably that they are giving something to the world, or to a part of it, which is bringing them a recompense.

What are you giving?

The greatest power in the world, the power of God, as aptly described by the phrase "power to give." God is the greatest power because He gives the most; gives even to the giving of Himself, utterly, completely, without stint, for all. Men become most like God as they learn to give freely, generously, without thought of return. The return is the inevitable other half of the process with which we need have little concern.

### *"As You Give"*

If you feel the barriers of limited finance growing up about you, give something to somebody quick! The barrier of limitation is made by our own self, and the biggest stones in the wall are the things that we should have given to others.

"And must I keep giving  
Again and again?"

"Oh, no," said the Angel;

THE SUNLIT WAY

His glance pierced me through;  
"Just give till the Master  
Stops giving to you!"

As you give so shall you receive—such is the spiritual law of prosperity. In no other way can we attain a real and lasting demonstration of abundance. No one can possibly gain a real and lasting benefit from anything for which he does not compensate in some manner.

As children are sometimes required to do things in which they do not find wisdom until long afterward, so all of us have been required to compensate according to a set standard of value for nearly everything in life; but the finer way, and a way that more and more people are coming to appreciate and understand, is the opportunity to give freely, with no further compulsion than their own sense of justice and their conscious ability to give.

To give a sum of money or to render a service freely, joyously, in grateful, loving appreciation, and from an interior sense of richness, is worth infinitely more both to "him that gives and him that takes" than the same sum or service given by compulsion. In both cases it is giving of necessity, but in the first place it is a spiritual necessity, the necessity by which man becomes fully himself and stands forth as a conscious, richly endowed son of God, sharing with the Father in all things; and in the

## HOW TO GIVE RICHLY

second place it is the rudimentary necessity of the man in bondage, not yet conscious of his divine heritage of richness. It is the difference between the infant crawling on the floor and the man who stands and strides erect.

### *Seed of the Money Tree*

Those whose affairs are chaotic and who are seeking to establish order and plenty in their affairs, will find in the law of plenty as stated centuries ago by Moses a guide and staff on which to lean. It is the letter of the law, and as we grow in faith in Christ we shall reach beyond it, and it is doubtful if ever we will wish to desert it. Almost without exception those who have faithfully tried and followed it, bear testimony to its practical helpfulness. It is the law of the tithe.

Do you remember how we used to think when we were youngsters that if we planted pennies in the ground they would grow to be money trees?

How often since we have wished they would!

We have discovered that this is not the way money grows. But there is a way of sowing the seed that produces money or that makes it grow.

When farmers harvest their grain each year they set aside a portion of the grain for seed, instead of selling all of it and thereby getting the largest possible immediate return from the crop. They know

## THE SUNLIT WAY

that by saving a small amount and sowing it at the next planting time, they will reap an increase.

This same principle may be applied to our income.

Truth is the soil in which the money tree grows, and the tithe or tenth of our harvest or income is the seed of the tree. This tenth, given freely and joyously in the spreading of Truth, becomes the basis of increased prosperity.

Tithing concerns one of the inmost mysteries of life: the process by which life is given expression, sustained, and unfolded, the process by which life is restored when encroached upon by disease and uplifted to spiritual expression in the overcoming of sickness, sin, and death. From this mystery is derived the truth "For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath" (Mark 4:25).

As related to things about us that we use and employ for our comfort—the value of which we measure in terms of money—the ancient law taught the giving of the first tenth to God. This custom has long been practiced as a religious rite or duty; but it is only recently that men have discovered that this practice is a valuable one, that it serves to increase one's income. That this is true is attested by the experience of thousands of persons who declare that through systematic tithing they have found their

## HOW TO GIVE RICHLY

income gradually increasing; the more they give the more they have.

### *Tithing Our Time*

Not only does the law of tithing operate for our well-being when applied to our finances, but it is also applicable to our time. In the consideration or performance of any task to which limited time is allotted, the student will find it decidedly to his advantage to give the first fruits to the Lord, to use the first tenth of the allotted time for the conscious realization of his ability and in receptive listening to the "still small voice" that will reveal the easiest, most harmonious, and most efficient method of procedure. The student usually will find that what formerly required even more than the time he had to give, can be accomplished in less than the nine tenths left after tithing.

Thus the law of tithing operates in our affairs, bringing to us abundance and ease, the blessed consciousness that the "Father worketh even until now" with us, lightening our burdens, filling our life—and, as Solomon said, our barns—with plenty.

So much for the outer working of this law in our life. As the outer is the effect of that which is interior, we find the real essence of the law, the spiritual reality of tithing, to be a principle within us. Tithing is required of us, not only that we tithe of

## THE SUNLIT WAY

"things" that come to us from the outer world, but that we "honor Jehovah" with our "substance."

*The tithing of income is but an outward conformance to an inner spiritual process of tithing by which we attain a spiritual richness even greater than that of material wealth, a richness that is the prerequisite to real enjoyment of such wealth.*

### *True Substance*

Spirit is the true substance. Man's spiritual endowment makes him rich, strong, powerful, a veritable son of God.

There is very close association between the spiritual nature and the life force in man. The life force is that mysterious power, the divine spark, the fire from heaven, which sustains the bodily health and vigor, rebuilds worn-out cells, removes waste matter, cleanses the blood stream, and energizes the nerves. This power or spark is the creative principle; it is spiritual and its function is to create spiritually. It is God's great gift to man and as such is commissioned to do man's bidding. Thus while it is spiritual it is sometimes made to seem otherwise by reason of man's material thought and his misuse of the life force. When not interfered with it brings new life and energy to all phases of being, renewing the body, calling forth new and increased mental powers, and bringing the spiritual illumination that

## HOW TO GIVE RICHLY

leads to the unfoldment of Christhood.

It is evidently God's plan in His infinite abundance to provide enough of all things for righteous needs and a little to spare. This is suggested in the story of Christ's feeding the four thousand with the few loaves and fishes. There was enough for all and about seven basketfuls were left.

So of the vital substance that sustains us there is sufficient for all our needs, and a reserve that provides for unexpected demands upon our strength; for resisting the encroachments of disease and the destructive influence of negative emotions, and for repairing the damage done to our body by too violent exertion or by physical injuries.

### *Right Use*

When this surplus of substance, which seems to compare with the tithe in the external world, is not interfered with by wrong thinking and resultant bad effects upon the physical plane, it is "lifted up" and becomes the light that lights the life of men; it virtually is the physiological and mental expression of the Christ principle within us.

If it is misused or wasted in negative thoughts, emotions, or actions, our light is eclipsed by darkness—and how great is that darkness! It is the spiritual darkness that makes us to grovel in materiality when we might share all the riches and the joys of

## THE SUNLIT WAY

our Father's house. It is the story, in consciousness, of the prodigal son who wasted his substance in riotous living.

### *Wise Tithers*

Today men tithe not from a blind sense of duty but as a practical step in the attainment of their economic independence.

Wise men adopt this practice as the basis of their success; the foolish say, "Some day when I'm rich enough to afford it I will contribute regularly to some work for the spiritual good of humanity. I can't afford it now." This is the great mistake by which they keep away from themselves the very thing they need. Tithing is one of the things that will help them to achieve the prosperity for which they wait.

The demonstrations of prosperity that accompany the practice of tithing are one of the beautiful signs that follow the living of the practical Christian life. Tithing is recommended here because it can be demonstrated to be a practical, workable method by which we may bring into our life the richness of bounty and grace that marks the difference between lack and abundance.

Tithing enriches us not only in the return of bread cast upon the waters, but in the joy and gladness of giving. To defer the practice until we have amassed wealth is to deny ourselves the joy of wealth

—the true wealth that comes with taking God into partnership.

Receiving through giving is the peculiar paradox of tithing. We have long known this rule to be true in regard to other possessions, but we have been slow to discover its application to finances. Every student knows that the best way to possess knowledge—more and more of it—is constantly to give out what he already has.

*Do Not Withhold*

A certain metaphysician, whose time is largely devoted to teaching and writing on Truth subjects, has had occasion time and again to prove this idea. He has often been asked by students whether he had not an "inner" class, wherein were taught truths not generally disseminated. He always has to disappoint such inquirers by saying that it is his practice to give forth freely the ideas that come to him of God, both for the help of others and as an un-failing means of receiving more and greater revelations of Truth.

A mind filled with little ideas has no room for the larger idea that is awaiting that mind's receptivity. Only by keeping the mind an open channel are we kept in conscious touch with the universal mind.

To withhold ideas from expression automatically

## THE SUNLIT WAY

closes the door by which more ideas would enter. To withhold money from circulation operates similarly. Both cases may be compared to an attempt to hold the breath that we draw into our lungs. We must exhale it in order to receive more, and the breath, if held, soon becomes a noxious poison instead of a blessing.

From a material point of view the principle of tithing does not seem to be sound. It appears that the opposite—keeping all that we can obtain—is a mark of greater wisdom. As to this, tithing is not different from most principles of Truth: material sense adjudges them false. Only spiritual sense knows the truth and sees its operations clearly. The richness of God is in His ability to give; cultivating a conscious ability to give is one of the essentials to becoming like Him. To him who has the conscious ability to give, more is given; he who lacks this consciousness keeps away the spiritual supply and loses even the little that he has.

It might well have been this substance to which the Christ referred when He said, "I, if I be lifted up from the earth [materiality], will draw all men unto myself" (John 12:32). True it is that those who have been lifted up, those who have honored God with their substance and the first fruits of their increase, do draw others to them as light attracts us from darkness. Theirs is the secret

## HOW TO GIVE RICHLY

of true abundance, true supply; for they tithe not merely of material things but have raised their consciousness above the material plane of emotion and sensation, consecrating the precious Spirit of life to God, ascending in consciousness to the Father.

This is the interior principle of tithing. "He that is able to receive it, let him receive it" (Matt. 19:12).



## Chapter XVI

# THE RECEPTIVE CONSCIOUSNESS



*Work is love made visible.*

*And what is it to work with love?*

*It is to weave the cloth with threads drawn  
from your heart, even as if your beloved  
were to wear that cloth.*

*It is to build a house with affection, even as  
if your beloved were to dwell in that  
house.*

*It is to sow seeds with tenderness and reap the  
harvest with joy, even as if your beloved  
were to eat the fruit.*

*It is to charge all things you fashion with a  
breath of your own spirit.*

—Kahlil Gibran

## THE SUNLIT WAY

a stipend, and however small his salary he is cheating his employer. To be truly successful any business must be supported by something more substantial than the desire to make money. It must be built on a spirit: the spirit of service. The businessman, employee, or employer will be successful in proportion to his ideal of service and to his efficiency in developing and expressing that ideal.

If his ideal is high he will seek to be worthy of it. He will perfect his ability to the highest degree. He will be humble in his attainment, ready to receive suggestions, to accept improvements in method from any source that can give them. He will never consider that he has "arrived" but will always be on the way.

A well-known Truth teacher who has devoted many years to successful teaching is credited with saying that he has never yet been satisfied with his work; that he has always felt keenly the fact that his work could be improved. As a result he has never reached a stopping place in it.

This ideal should not be limited to avowed teachers of Truth, nor is it. We all are Truth teachers in the degree that we exemplify the principles of Truth, and we all should have the consciousness of being channels for God's expression. Whether we are selling a commodity, rendering a service, painting a picture, digging a ditch, or preaching a sermon,

## THE RECEPTIVE CONSCIOUSNESS

it should be done to the glory of God and in a consciousness of His presence.

When we "serve as for the Lord" we are assured of success. God's work cannot fail, and as we render faithful, efficient service to Him we attract the demonstration of supply; but supply is likely to come in unexpected ways.

### *Broad Channels*

Because a certain property could be sold and bring us supply, because a certain person owes us money, we are likely to narrow our expectancy to just the channels that are obvious. In doing so we close—to our thought and vision—other channels that may be free and open to God's sight and purpose.

We speak of God as being almighty, yet in practical demonstration we often govern our thought and action by a different premise. We speak of God as omnipresent, yet often we still base our life upon the concept of a faraway God. Both these errors must be corrected if we would enjoy to the full the good that is for us.

God is omnipresent, and in terms of our individual world this means that He is within us. He acts through us, and our thought forms the pattern by which His substance is manifested to us. God is almighty. It is His might that we inadvertently give

## THE SUNLIT WAY

to adverse conditions that have no power in themselves. When through the formative power of our thought we conceive things that are unlike Him, we betray ourselves through the very power that could make us supremely happy.

And when through that same power, we take into our minds that which is like Him we lift ourselves up, we become travelers of the sunlit way of life. We say:

### *For Illumination*

God is omnipresent and almighty. I am one with Him, and my thought is the means through which His life becomes manifest. No person, thing, or event can keep from me that which God has for me, and I now dissolve all negative mental states that have made this error seem true. I look for the good in the world about me; I look to the light and and let the shadows fall behind.

My happiness is of God, and it is manifested through me in proportion as I make my thought, word, and deed conform to His joyous spirit. I do all things as if for the Lord. I am open and receptive to the ideas of God and am constantly being led into the thing that He would have me do. There is neither haste nor delay in Spirit, but all things work together for good in divine order. I am alert to do God's will, and I rejoice in the abundant bless-

## THE RECEPTIVE CONSCIOUSNESS

ings that He now pours out upon me.

### *For Prosperity*

God is my supply.

Conscious of my oneness with God, whose presence is my richness and support, I am freed from all sense of limitation, all fear of want. I rest my affairs securely in the open, bountiful hand of God. I rejoice and give thanks that my needs are now met and always will be met by the Father, who works in and through me to give evidence of the eternal bounty.

I am established in the realization of my ability to manifest the wisdom, efficiency, and foresight that will make me a channel of the infinite supply. I call forth the powers that God has given me, doing my best in whatever is demanded of me, knowing that as I develop the ability to give my services, my love, and myself efficiently and helpfully, I shall attract abundant recompense.

I look to God, the Father, as my strength and supply, ever seeking to become like Him. I am able to give freely, gladly, and joyously of all good that comes to me, even as God, the great Gift and Giver, gives. All that He gives me is given to be shared.

### *For Healing*

I am at perfect ease.

## THE SUNLIT WAY

My body is relaxed and resting.

I am grateful for all that my body does for me, and for all that it has done and will do. I forgive it any sense of shortcoming, and I realize that my increased understanding brings it new power. My body is the servant of my mind, and my mind is the servant of God. God expresses health and power and strength and prosperity through me.

I forgive myself for my own shortcomings, and forgive others for theirs. I lay aside all regrets for the past. I relinquish all worries and perplexities, for I know that God's perfect love surrounds me, that His strength fills every part and particle of my being, that His wisdom guides me, that His plenty operates in all my affairs.

I am at peace with myself and with the world.

I realize the presence of God in and about me, and I realize that all His forces of good are working with me to heal, restore, renew, and revitalize me in body, mind, and spirit.

I have no fear, for the forces of good surround me. I am one with the omnipresent, omnipotent God, and I live and move and have my being in the sunlight of His love.

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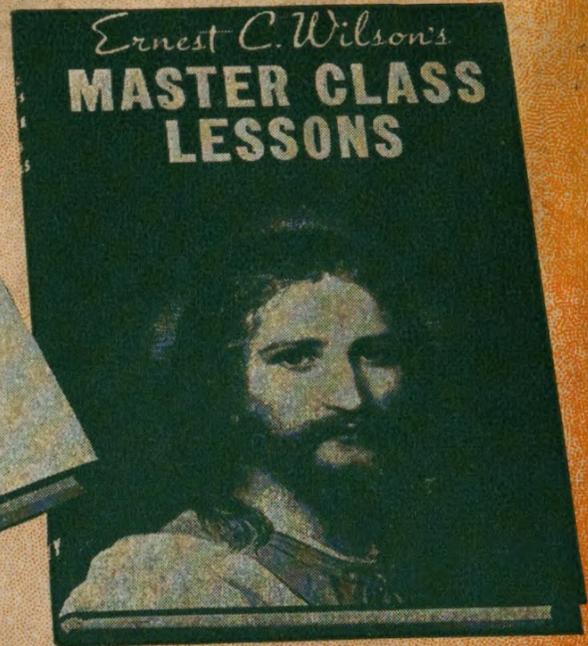
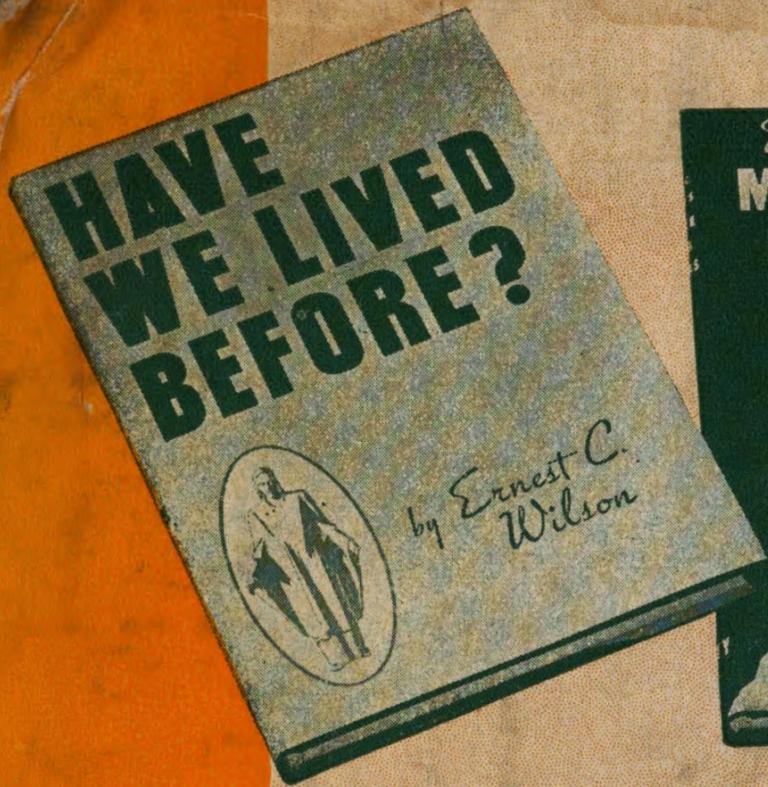
and abundance is coming into being just as rapidly as old ideas are discarded and way is made for new and richer ones to come into expression.

"How to Concentrate," "How to Reach God," "The Formative Power of Thought," and "Developing a Prosperity Consciousness" are among the most helpful chapters of the book. Each of the sixteen chapters is complete in itself, yet all are closely related, and together they form an inspiring guidebook for making of life a glorious, sunlit experience.

The teaching of THE SUNLIT WAY may be summed up in the author's own words as follows: "Believe in your strength, not your weakness; in your goodness, not your shortcomings; in your divine heritage of abundance, not in appearances of lack."

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*See the reverse side of this jacket  
for additional interesting material.*





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