

## PAUL

Paul represents religious zeal. In the study of the mind zeal is the force that urges to action all the other faculties. Its balancing faculty is judgment; its guide is understanding. Blind zeal is a whirlwing and "the Lord is not in it." In its efforts to do good it usually devastates the good. Religious zeal should be weighed in the balance of justice and judgment, and lighted with the lamp of understanding before it is turned loose in the mind.

Blind religious zeal is the most violent and fanatical form of mental action, therefore the most worthy of our careful attention. We are more apt to be carried into excesses through religious enthusiasm

than through zeal for secular reforms. Blind religious zeal has shed oceans of innocent blood, persecuted the righteous throughout all the ages, and always proven itself the enemy of Christ the Truth.

It is safe to say that the zeal for Truth which would suppress and imprison those who are not of its sect is fanatical and wrong in the sight of God. Paul was honest in his persecution and imprisonment of the Christians, and in his zeal he "delivered into prisons both men and women." But when the Christ appeared unto him, and the Holy Spirit revealed to him the Truth, he changed his whole plan from coercion to expansion. He said, "Where Christ is, there is liberty."

So if we in our zeal for truth find ourselves persecuting those who are not of our sect or school, it is conclusive evidence that we are persecuting the Christ. If we are truly sincere a great light may shine round about us and the Truth revealed and our reform accomplished. But this comes to those only who are willing to give up all for the Truth. Paul sacrificed wealth, friends, home, honor, and position for the life of a religious tramp. This is the Spirit that calls down the truth from heaven until it "shines as a great light round about."

To one in the worldly thought it seems incredible that these many advantages should be sacrificed for what

seems the merest figment of the imagination. But let this inner flame get its light once ablaze in the consciousness, and temporal things are as the blocks and paper dolls of the kindergarten.

A man who was once possessed of thousands of dollars, and social position, now occupies an obscure place in the Lord's vineyard, yet he says that he would not change his present position for all the wealth of the whole world with power to rule all its kingdoms thrown in. This is the testimony of all those who have seen the Christ and received the promise, "For thou shalt be a witness for me unto all men of what thou seen and heard."

UNITY JUNE 9, 1901 PP. 207-208.

## PAUL

Saul means demanded, and Paul, little. Metaphysically, we discern that Saul is typical of the will in its unregenerate state, and Paul that same will, obedient to the Higher Wisdom. Jerusalem means city of peace, and Damascus, violence. The human will is here depicted as in action adverse to the Spirit. Understanding (Stephen) has been slain, and the will is running riot in the consciousness. Through argument and disputation over religious questions, it has separated itself from the sphere of wisdom, and is going from the City of Peace to the City of Violence.

"But, suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a

voice saying unto him, Saul, Saul, why persecutest thou me?" No matter how great the opposition to Spirit may seem, there is hope. It may be right at the point where there is the most active opposition the reaction will set in. Many a man has come to scoff and remained to pray. Again and again his Truth forced its unanswerable arguments upon the minds of those who were trying with all their might to oppose it, and turned them into its champions. A few years ago a minister and a Divine Scientist held a debate, lasting for a week, and it was decided in favor of the minister by the referees, yet inside of one year the minister was preaching Science. The Truth of his opponent's position forced itself upon

him, and he could not withstand it. So the "light out of heaven" is apt to illuminate the mind right at the point of greatest darkness. "Paul drew nigh unto Damascus."

"The voice out of heaven," which claimed to be Jesus, represents the spiritual identity of every man which cries out when the will takes possession of the body, and uses it in foolish ways. Saul was blind three days, and his eyes were opened by Ananias, meaning denial. It is generally taught and believed that Paul was illuminated by the Spirit all at once, but the mystic sees a meaning in these three days of darkness. It represents the three degrees of the mind through which every statement of Truth has to pass—perception, realization and demon-

stration. The Scriptures state that after this experience Paul went into the desert of Arabia, where he spent three years in meditation before he entered the public ministry. Truth does not take up its abode in the mind in any miraculous way, but is masticated, digested and assimilated in manner similar to the food we eat.

The central idea of this lesson is that the greatest sinner may become the greatest saint.

(UNITY April 6, 1902 pp. 148,149)

## PAUL

It is possible for the unloving, cynical, hateful, to demonstrate love if they give themselves the proper mental treatment. That treatment is set forth in this thirteenth chapter of I. Corinthians.

First, we realize that love is more than the mere word of affection that passes current for love. Though we have the eloquence of men and of angels and have not this deeper current, it profits us nothing. We then deny the mere conventional surface affection and set our mind on the very substance of Love.

Prophecy as applied to love is that human affection that looks forward to a revealment of a like feeling in another. This should be denied. The belief that love is

an occult hidden force and that it can be developed through the acquirement of mysterious knowledge, is error, and should be denied. Love is not dependent upon one's faith. You may have faith in spiritual power so that you can remove burdens as great as mountains and yet not have the real love. Charity is not love. You may be kind-hearted, and give to the poor and needy till you are impoverished, yet not acquire love. You may be a martyr to the cause of Truth, and consume your vitality in good works, yet be far from love.

Love is a substance that runs in the mind and body like molten gold in a furnace. It does not mix with the baser metals—it has no affinity for anything less than itself. Love is patient—it never gets weary nor discouraged

in its field of labor. It is kind and gentle. It does not envy— jealousy has no place in its world. Love does not brag about itself, nor those it loves; therefore it never becomes puffed up with human pride. Love makes the refinement which the natural gentleman or lady manifests, though they may be ignorant of the world's standard of culture. Love does not seek its own because it does not have to— its own comes to it without seeking. "Is not easily provoked," says the old version. The Revised Version omits the word "easily." Love could not be provoked no matter how great the cause. "Taketh no account of evil," says the Revised Version. If you are in the consciousness of this Divine Substance you absolutely ignore all evil. You

do not take it as anything—you make no account of it.

Prof. Henry Drummond made an analysis of this love poem of Paul's which has become almost as famous as the original. It is called "Love: The Greatest Thing in the World." In this remarkable essay he says: "Light is a something more than the sum of its ingredients— a glowing, dazzling, tremulous ether. And love is something more than all its elements— a palpitating, quivering, sensitive living thing. By synthesis of all the colors, men can make whiteness; they cannot make light. By synthesis of all the virtues men can make virtue; they cannot make love."

The Spectrum of Love. "Love is a compound thing, Paul tells us, It is like light. As you have seen a man of science

take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in the e few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the summum bonum, is made up? The

Spectrum of Love has nine ingredients, viz.,

"Patience—'Love suffereth long.' Kindness---'and is kind.' Generosity--'Love envieth not.' Humility--'Love vaunteth not itself, is not puffed up.' Courtesy--'Doth not behave itself unseemly.' Unselfishness--'Seeketh not her own.' Good Temper--'Is not easily provoked.' Guilelessness--'Thinketh no evil.' Sincerity--'Rejoiceth not in iniquity, but rejoiceth in the truth.'"

Professor Drummond in his address upon this chapter at Mr. Moody's students' gathering at Northfield, Mass., said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it?" Will you?

(UNITY Feb 22, 1903 pp 82-84)

## PAUL

Material ideas make a material body. Spiritual ideas make a spiritual body. All ideas embody themselves according to their character. If you find yourself using a body in which matter prevails, you are safe in assuming that somewhere in your consciousness are material ideas upon which its manufacture is based, and which manufactory is being carried forward day by day. Your body in its form and shape and the general character of its visibility represents your idea of Substance—which idea always is, and in its most spiritual or absolute aspect, forms one of the fundamental ideas of the Divine Mind. Man can idealize the Divine Substance Idea in any way he wishes, and his idea of it will make him a body

as he sees it. In its most spiritual state it is "without body, parts or passions," and man will doubtless arrive at a point in his understanding where he can project his ideas into any form desired. But before he reaches that point he must spiritualize these ideas that are continually manufacturing a material body for him. This process of spiritualization begins and is carried forward in the mind through the introduction of true ideas about God and man.

Paul preached the truth of the Lord Jesus Christ at Ephesus until the material ideas there making material images began to lose their hold. The master craftsman, or chief idea, is Demetrius (substance) the silversmith.

Out of the substance he and his fellow craftsmen have been making material images of Diana, the goddess of vitality. Describing this famous image at Ephesus, which was one of the seven wonders of the world, a writer says: "She was the impersonation of vitality and power of nature, of the reproductive power which keeps up the race of man and animals in an unbroken series of offspring, and of the nourishing power by which the earth tenders to the use of man and animals all they require to keep them in life." "The upper part of her body was covered with rows of breasts, symbolizing her as the universal mother of all life."

But Demetrius was materializing the pure ideal and spreading broadcast little bronze, silver and terra cotta

images. At the vital center, the stomach, the food is turned into milk. This change is one of the most wonderful processes of any that occur in the chemistry of body building. Every cell that passes from this center into the circulation bears the exact image of the whole body --it is a picture of the body in miniature. Here we find Demetrius and his fellow craftsmen making images that build the body of flesh. But some new and higher ideals are beginning to prevail there. The mind has become saturated with the thought of a more substantial, more permanent body.

The resurrection of Jesus, the I AM, from this death of matter is being proclaimed, and it stirs up these makers of matter. You cannot change established states

of thoughts without some commotion. This is called "mental chemicalization." It is not uncommon for metaphysicians to have a "riot" in their stomachs after a denial of matter and powerful affirmation of the purity and permanency of spirit. Sometimes this confusion is so great with beginners that they think themselves seriously ill, when it is merely a riot of the little workers who are opposing a change of ideas. This turmoil continues until poise is gained in the Alexander thought, who "beckons with the hand," symbolical of the word of power and mastery. But this battle of spirit against matter is not won without effort. After Alexander began his treatment the craftsmen "with one voice about the

space of two hours cried out, 'Great is Diana of the Ephesians.'" An appeal to the law of justice and the right relation of things in the body politic restores harmony, and a point has been gained that will have lasting effect in establishing a new and greater vitality in every part of the organism, or church of Jesus Christ.

(UNITY March 15, 1903 pp. 89-91)

## PAUL

It is very evident that one of the requisites of Christianity is the overcoming of death. In order to enter into that heavenly estate in which Jesus is, it is absolutely necessary to have power over all those forces that disintegrate the body. Have any of the so-called saints attained this power? If they have not, their falling short in this one respect, though they may have been perfect in every other, leaves them still outside the kingdom. Paul certainly did not accomplish this mastery, and he wailed, "Who shall deliver me from this body of death?" In the history of his life, as revealed to me in the thought realms, I read that he died of consumption in a mountain town near Rome.

The popular idea that the so-called saints were good and powerful enough to sit with Jesus in his power, will not bear close analysis. It is, in fact, a mere assumption. Paul in his own writings left a hundred admissions of his disobedience, weakness, ambition and double-mindedness. Character building in his day was not different from what it is in ours, and we know that the converted Christian is not transformed into an angel of light in a few years.

Paul was a good man, and sincere, but he had his faults. He was possessed of a towering ambition. Ambition is a subtle mental force. If it is dedicated wholly to the Spirit, and its full impetus turned to the right relation of all things in Principle, it will

work out well. But, if, in carrying out even the establishment of a good religious system, it is "all things to all men" that they may be won to Christ, it is a menace to not only the public, but its possessor as well. Such an ambition possessed Paul, and the ecclesiastical machinery which he set in motion has for its motto, "The end justifies the means." It has blinded its adherents to justice and right, and caused them to look upon the building up of the church as of greater importance than establishing integrity and truth in the minds of men. Paul, like Caesar, was ambition, and that ambition was not converted when he turned his zeal from the Jews to the Christian--it was simply transferred. Neither was he satisfied in his experience in establishing the church

of Christ. During his lifetime his work did not come to fruition, and he died in disappointment. But his ambition did not die. As a mental energy it was generating its force in the intellect, and under the law of mind action it must have a vent. That vent was found in the Napoleon incarnation.

To the metaphysical student this is all quite simple. The thoughts of the mind are seen to be like chemical combinations in a laboratory. If they are vaporized, that is spiritualized, and given freedom in the Universal, they are harmless. But if they are vaporized and confined, that is, personalized, they are sure to blow up.

It is not degrading for <sup>a</sup>man to rectify his errors according to their character. The child at school must

attain a certain standard before he can pass to a higher grade. We must "put on Christ" in every faculty before we can understand him and be one with him. People who have not developed the capacity to comprehend the super-human powers of the Christ-Man, expect in some miraculous way to have their natures enlarged to the comprehending point. In this they will surely be disappointed. You cannot comprehend the beauties of art, music, or science, unless you are an artist, musician or scientist. Neither can man, be he never so good morally, comprehend and enter into the place of power with Jesus until he has become a Christ-Man. He must not only be good and pure to the superlative degree, but he must also be supernaturally powerful.

(Taken from UNITY Jan. 1903 P. 36 para 4 to P. 38 Para 2)

## PAUL

The Truth stands in the midst of Intellect's attempts at religious worship and commends them, yet proclaims the shortcomings. Bible scholars say that the word translated superstitious is misleading; that Paul was referring to the reverence which the Athenians paid to religious matters. Prof. Ramsey renders it, "More than others respectful of what is divine."

The intellectual concept of God is always relative. The Athenians were purely intellectual, and themore than three thousand images and statues of gods, demi-gods or heroes, which filled the city about this time, testified to the material concepts of their idea of Deity.

This is typical of the mind that is not enlightened as to the true character of God. Yet, notwithstanding all these concrete concepts of God, there is a yearning to know the unrevealed Spirit, and the mind is ever reaching out for a fuller realization of its source. This is the altar with the inscription, "To the Unknown God."

Paul did not call the Athenians ingorant. This also is a mistranslation. What he did say was, "Whom ye worship, not understanding his name, attributes and nature, him I set forth."

God is Spirit. Spirit is not form nor condition, therefore unrelated. The character of God as Absolute Being cannot be comprehended by the Intellect. The Truth,

therefore, makes a total denial of all beliefs about God of a temporal character. God does not require anything at our hands, being the Source of all. Even personality is not recognized by the Divine Mind—He knows only unity and oneness in all man and all nations.

The mind of man cannot find God through any of the sense avenues, but one phase of His being may be perceived through "feeling after Him," that is, through the affectional nature, for "God is Love."

A splendid treatment for the realization of Omnipresence is this, "In Him we live, and move, and have our being." The One Life permeates every fibre of our organism; we move in it and it moves in us; our true being is involved

in this One Essence and Cause of all.

When the Truth has been declared, and the Intellect has received it, a new state of consciousness is set up. A "day," or opens tate of the mind, has been established and there must be a change of thought, which is repentance. When we get the activity of the Truth going in our minds, the seed germ of our being, which is the Christ of God, is resurrected, and we have the assurance within us that this uplift is for all.

The thoughts of the Intellect do not all at once fall into line with the Truth—some mock, some defer the acceptance to another time, but there are the elect few who form the nucleus of a strong church, which is a new state of consciousness where spiritual thought center.

(UNITY Feb 1, 1903 pp 21,22)

Those who look to the Holy Spirit for guidance find that its instruction is given to all who believe in Christ, and they are often drawn together by direction of the inner voice, or by a dream, or by a vision. Saul, after beholding the blinding light of the spiritual realms, needed to have his sight restored. The brightness, or high potency, of Jesus' glorified presence had confused his intellectual consciousness, and this had brought about blindness. He needed the harmonious, peace-giving power of one who understood the inner life, and this was found in a certain disciple named Ananias. The Lord said to Ananias in a vision:

Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man

named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight,

and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

The Lord's appearing to Saul, with the conversion of the latter, is considered one of the great miracles of the Bible, but the experience of Ananias is seldom mentioned. Yet we are told in this text that the Lord appeared to Ananias and talked to him, just as He had appeared and talked to Saul, and there was apparently no difference in the real character of the incidents, except such be found in the mental attitude of the participants. Saul was antagonistic and full of fight. Ananias was receptive

and obedient; he doubtless had received this sort of guidance many times. From the text we readily discern his spiritual harmony. He knew the reputation of Saul and protested against meeting him, but the Lord explained the situation and Ananias obeyed.

## PAUL

The Four Gospels represent Truth poured into the mind, and the Acts represent that same Truth working its way through the body. After spending some time in Antioch, Paul went over all the country of Galatia and Phrygia in order. Antioch means speed applied to a vehicle, and points to the idea of activity in dealing with the body. Antioch was the home church, the center from which went forth the word to the other churches or centers. This center is that little brain at the root of the tongue which controls and marshals in order the whole cell life of the organism. When we let the idea of weakness and inability prevail in the mind there is a convulsive gulp

in the throat, which becomes chronic in a hacking cough. But the idea of power, mastery and ability sets this little brain into swift vibrations—it sends its currents to the nerves (Galatia), and to the muscles (Phrygia), the jaws are set firmly, the head is uplifted, the chest thrown out, and a sweep of strength is imparted to "all the disciples," or directive centers of intelligence throughout the organism.

The Jew Apollos means one who destroys, denies. But he is a native of Alexandria, a name which carries the idea of assistance to man. He preaches the baptism of John, which is "Repent ye." The idea of repentance is the sequence of the belief of having done wrong. This is apt to run into self-condemnation and fear of punish-

ment, which produces weakness in body. Thus many good Christian people repent of their sins until they deny away all their bodily strength. Others who are not Christian have remorse of conscience until they rob the body of its vigor.

A certain amount of denial is necessary, but it should always be balanced with affirmation, that the body structure may be sustained. This is illustrated in the lesson by the act of Aquila and Priscilla instructing Apollos more perfectly in the Gospel after they heard him preach. They are the industrious tent-makers, and they represent the equalized positive and negative forces that are always at work within, building up and preserving the organism.

The tendency to extremes is native to the growing consciousness, and after we have found the error of too much repentance we are apt to condemn it. When we do this there is a tendency to sadness. Apollos was disposed to pass into Achai (sadness, grief). But the brethren encouraged him—his influence is kept alive in the consciousness. The possitive and negative, the receptive and expressive, the affirmation and denial, the asking and receiving, the prayer and thanksgiving, these need to be balanced in every well-ordered mind. Paul plants, affirms: Apollos waters, denies; and God gives the increase. All growth, wherever found, in the earth or in the soul, is based upon these two activities. If you want to grow fast, open your soul daily in prayer,

then affirm with all your might that you have received all that you asked for.

The Holy Ghost, as applied to the realm of forms, means the whole appearance. The one who is in the John the Baptist state of consciousness, denying his Jesus Christ ability, "has not so much as heard whether there be any Holy Ghost." The perfection of the Son of God must extend to the very form and shape of the body. We are to put on Christ until we "awake with His likeness," which means just like Him in every part. How can we do this if we are denying in our ignorance a fundamental part of our birthright, which is an incorruptible body?

When Paul (the Truth) lays its hands (power) upon

us, this realization of our divine wholness gives us an increased ability to express ourselves (spoke with tongues), and we see mentally (prophecy) that we shall demonstrate that perfection which is divinely ours. The "twelve men" are the twelve intelligences that preside over the twelve centers in the body. When this idea of body immortality is affirmed, they are baptised—immersed in a truer mentality.

(UNITY March 1, 1903 pp. 84-86)

## PAUL

A treatment for the realization of Divine Substance:  
Center your attention at the pit of your stomach, and give  
this message to the people or thoughts of that congregation:

1. "And you hath he quickened who were dead in trespasses and sins." You are no longer inert and inactive through the belief in the reality of mortal shortcomings. You are now free from this bondage, and the Mind of Divine Intelligence stirs you into activity.

2. The routine of nature, as fixed by the ruling law of mortal mentality, made you subject to thoughts of error; and the desires of sense work discord in you;

3. But the Infinite Mind dissolves with its great love all but the good.

4. That which seemed inert is now joined to the swift Truth, and all that seemed to be dead flesh is now alive in Christ Jesus—Truth demonstrated.

5. This rich inflow of Divine Substance shall continue to increase more and more as you realize the power of Truth demonstrated.

6. This release from the bondage of error is not the result of your mortal effort, but comes from the faith of man in God.

7. You are not puffed up with the pride of personal achievement nor do you belch with thoughts of personal accomplishments.

8. We are the workmanship of Divine Mind as idealized in Christ Jesus, the Divine Idea of Feminine-Masculine, and we must continually go forward in realizing this high ideal.

This Epistle to the Ephesians overflows with lofty thoughts and doctrines, and those who have read and studied it in the abstract will doubtless be slow to believe that it has any reference to the overcoming of a state of consciousness in the individual. In our philosophy all writings are about men, and the most practical lesson is that which lifts up the self.

The keynote of this Epistle is found to be the new life in Christ. In Christ, or its equivalent, occurs more than twenty times. This new life must be fixed in

the consciousness. If it be studied in the old way, the mind may be for a short period lifted up as the possibilities of the Christian's life is revealed; but it is not permanent, the realization of this quickening life is not felt in the vital centers of the man. When it is put right home to the soul, and the functions of this type-man impregnated with these exalted thoughts, a practical, permanent result is obtained.

So we find it profitable to come down out of the air, where the "spirit that now worketh in the sons of disobedience" dwells, and get hold of the substance of ourselves as we are in Truth.

(UNITY March 22, 1903 pp. 152,153)

## PAUL

When Truth has once entered the mind there is no getting rid of its work. It may seem to be bound and in a dungeon, forgotten by the prosperous ruler, Festus, yet it is not inactive. There is an under-current of true thought that keeps up an incessant tapping at the door of conscience and justice, and eventually changes the whole character. The changes that come to one during this process are hardly discernable on the surface, and we are not always conscious of the transformations that are going on unless we compare the thoughts of today with those of a few years ago, or before we listened to the statements of Truth. It is a quite common experience for one to think that there has not

been much progress, but a little retrospective shows that the Light has brought about a whole new set of ideas and dissipated the darkness in ways beyond description.

Felix means transient prosperity and happiness. His reign was short as governor of the province, and history says he was deposed because of corruption in office. He was succeeded by Festus, whose name signifies festive, joyful. Agrippa was his brother-in-law, governor of a neighboring province, who with his wife Bernice was visiting Festus. Paul was called before these worthies and commanded to restate his case that they might determine what should be done with him.

Agrippa means one who gives pain in his birth. As Festus represents the transient joys of the external life,

his brother-in-law, Agrippa, shows the close association of this sort of pleasure with pain. Drusilla and Bernice represent the voluptuous side of the sense life. A change is taking place in consciousness. The Truth is finding its way to the surface. The man and his soul are communing. Yet the walls of sense are not all broken down. It took many journeys of the priests and people around Jericho, with their trumpets of true words, to shatter the walls. The Truth comes up before us again and again before we finally accept it, if we are enamored of the sense life.

Paul recalled the former illumination which came at midday near Damascus. Festus declared that he was a lunatic—that his much study had unbalanced his mind.

When the recollection of some great spiritual uplift comes to us as a ~~me~~memory, we are apt to consider it a delusion, especially if we are back in the sense consciousness. In order to realize the truth of the superconscious mind we must keep up the contact with it through frequent prayer and meditation. After we have lost the connection and are submerged in the intellectual and physical realms of thought, the higher seems so far away that we count it a dream or insanity.

So long as we are enjoying ourselves in the sense-life, our ears are usually dull to Truth. Festus was not moved by Paul's eloquent appeal. But Agrippa ("pain, the "grippe") brings us very close to an acceptance of the higher way. He was "almost persuaded"

to believe. Nearly all the present crop of Truth students came the Pain Route. But Agrippa didn't get there at the first appeal—he doubtless tried somebody's cough cure.

UNITY May 24, 1903 pp275,276)

## PAUL

When man is illuminated by the Spirit, and he perceives his capacities, he is filled with zeal to develop them. The man whom Paul saw in a vision beseeching him to "come over into Macedonia and help us," was the man within. That man lives in Philippi, which means place of power or vigor.

But there are states of consciousness to be set right in this man of Macedonia. He is filled with ardor, (which is the meaning of Macedonia), and anxious for higher life, yet in bondage to the many limited thoughts and customs. He is using some of his high faculties on low planes for the sake of gain. The damsel out of whom

Paul cast the "spirit of divination," represents intuition reduced to mere personal acquisition. All great geniuses and phenomenally successful business men have this faculty of quick discernment. They learn by experience that there is something in their minds that determines for them the right course, and they cultivate it until it becomes almost an unerring guide. Napoleon called it the star of his destiny. It belongs to the higher range of faculties, but has been pressed into service by the lower. When the Truth enters the mind it recognizes its own, and calls out, "These men are the servants of the Most High God, which proclaims unto you the way of salvation." When the one who has been

using intuition on the sense plane, and for selfish ends, finds that the new consciousness has made inoperative former methods, there is a certain part of him that rebels. The sense man rises up and says, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans." That is, "This new statement of my relation to God and man has disturbed my thought and brought to my attention relations which I cannot observe, being a man of the world." The Truth is berated and condemned by the sense man, and he binds it with his narrow thought and casts it into the darkness of his ignorance.

But Truth is not so easily suppressed. When once it has found entrance to the mind there it carries on its work. It is a living principle, and works its way through the consciousness like quicksilver. The sense man may think he has it bound, but it is at that very moment praising the good and singing its freeing hymns in the soul. Many a one has consoled himself with the thought that he has gotten rid of the necessity of reform in his life methods, only to meet a great collapse of body at a most unexpected hour. This "earthquake at midnight" is not brought about to destroy, but to free. People who have these experiences always regard them with terror at first. They think in their illness that a great disaster has come upon them. But the Truth says,

"Do thyself no harm, for we are all here." The prison house of sense is shaken to its foundations, all the doors opened and everyone's bonds loosed. Instead of being a calamity, this opening the doors of the mind and setting free the faculties is in reality a great blessing.

The first convert to this new relation is the jailor, or that in us which controls the body action in its physical aspect. It wants to conform to the new relation and is open to the baptism of spiritual life, which is imparted by the Truth.

The judges of the law in us, the magistrates, have been at fault, and must be made to acknowledge the Truth openly. We assume that there is a spiritual law, and a

material law, Jew and Roman, but the Jew is found to be a Roman also. There is but one law and that is Divine. Our judgment must be impressed with this truth, hence the demand of Paul, "Let them come themselves and bring us out."

(UNITY Jan 4, 1903 pp. 340-342)

## PAUL

Metaphysically considered, Paul's letters are treatments. The one chose for our lesson today is a treatment for peace and harmony. First comes the affirmation of steadfastness in the Lord, which is I AM conscious of its unity with the Supreme Mind. Then follows the affirmation in general for all "my brothers," which is the associated faculties of the mind. But in order to make a lasting impression upon the consciousness, it is best to be specific in harmonizing the various factors entering into mental action, hence we should familiarize ourselves with the office of each and be able to address them by name. The organs of the body every one represent

some faculty of the mind, and in right relation will express the thoughts of that faculty according to the Divine Law, and the result be satisfaction and harmony.

The sense of smell is one of the finest of the senses. Yet in a very crude state of development in the average person, it represents one of the most interior mental faculties, which is intuition. Intuition in man is a higher development of instinct in animals. The fine sense of smell in the dog has its root in instinct, which is the open door to the mind of nature. If man trusted his intuition as the dog does his instinct, there would be expressed through the sense of smell an acute discrimination in all matters pertaining to food, clothing, hygiene, etc.

We know that the spiritual side of smell in intuition, and we invoke this companion of the soul Euodia, (sweet smell). Syntyche (that speaks or discourses) is the power of expression, which we exhort to be one with Euodia in the Lord. Thus when we have joined our thought and word with the knowing faculty of the mind, the way is open for the Universal Harmony to express itself through us. Clement means mild, good, merciful. These labor together in spreading the gospel.

The remainder of this chapter is so open that it explains itself. "In nothing be anxious." Jesus made the same admonition, "Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on." (Matt. 6:25,R.V.)

Mind action is very sensitive to anxious, worried vibrations, and there can be no perfect demonstration of the law where they prevail. It will steady your thought to know that "the Lord is at hand." Then "Rejoice in the Lord alway; again I will say, Rejoice." Gladness is the prevailing chord of spiritual harmony; gloom the dirge of discord.

"By prayer and supplication with thanksgiving let your requests be known unto God." Jesus gave the same directions about the right way to pray, which, summed up, is, ask earnestly believing that you shall receive, then give thanks that you have received. We are told that God knows what we want even before we have asked.

Then why does He not give us without our asking? Here is involved a law through which the manifest is brought forth from the unmanifest. This law is stated in I. John, "Without him (the Word) was not anything made that hath been made." This Word is the creative energy of God, and it has place in the mind of everyone. It is the "Christ in you the hope of glory," a divine principle through which the universe is brought into manifestation. The law creative is the same from the lowest to the highest. Whatever you want is now in essence in the invisible spiritual ethers about you. When you ask, you open the door to this ethereal realm, and when you give thanks that you have received, you form in your mind an image

of that for which you have asked, and that image is energized with the creative intelligence, or Logos, that will finally bring it into expression. When this image will find its way into the outer world is a matter or environment, that is, mental environment. A steady, peaceful trust makes the very best condition for a speedy formation of the image, hence the affirmation, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Students ask for statements to hold that will bring peace and health. Where in all literature can be found a fuller condensation of right words than these in this lesson?

"Whatsoever things are TRUE,

"Whatsoever things are HONORABLE,

"Whatsoever things are JUST,

"Whatsoever things are PURE,

"Whatsoever things are LOVELY,

"Whatsoever things are of GOOD REPORT,

"If there be any virtue, and if there be any praise,  
think on these things."

(UNITY Pp. 342-344 Jan, 11, 1903)

## PAUL

Truth passes through three stages in entering the mind. First, doubt, then examination, then acceptance. These are represented by the three Gentile cities through which Paul passed. But after Truth has entered the mind and been accepted, it has yet a work to do before it can become an abiding part of the consciousness.

The synagogue in which Paul "reasoned with them for three Sabbath days," is the established religious thought bred in us by tradition education and inheritance. It is part of the very tissues of our brain cells and holds its sway even after we have fully accepted the new revelation. The only way to dissolve these effete ideas

is to establish a new and stronger centre based on the living Christ. This is done by "opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you is the Christ." This Christ Principle does suffer itself to be submerged in our consciousness that it may become one with our earthly thoughts, and rising to its native spiritual estate again, carry them up with it. And Jesus, who demonstrated in its fullness this resurrection of man from the dead state of sense to the living state of Spirit, is also the Christ. When man makes complete union with the Christ Principle, he does away with personality in its limited aspect. He

does not lose identity, he is still Jesus, but he is Man Universal instead of man local. Jesus is the only one of our race whom we know has made this supreme attainment. He is no longer human man—he is God-man, that is, God in the form of man. We are all on the way to this attainment, and it is of great assistance to know and come in touch with one who has reached the goal. This Jesus has done, and he is a mighty factor in helping the balance of the race to like bliss.

When we proclaim the Christ ruler in our thought there is opposition in our established religious convictions. The non-religious part of the consciousness, the Greeks, are the first to receive the Truth, and a

multitude are converted. But the Jews are "moved with jealousy." They do not like to be distrubed in the teachings which their forefarthers handed down to them. We many think that we are so free that these religious ideas of the past have no hold upon us, but when the question of who shall rule in the mind comes up, we find that the Jew is there to stir up opposition to the Jesus supremacy.

Jason means one who cures. He represents the I AM in its first stages of growth in the higher law. He is hauled before the rulers and accused of setting up a new king in opposition to Caesar. He is called upon to give security for the brethren; that is, he heals the breach

between the opposing forces in the consciousness by making concessions for the time being. He sends away the fiery Paul and the Psalm-singing Silas, and harmony is restored. We should not be too full of zeal in our spiritual ongoing. We are apt to become fanatical and disagreeable and make ourselves obnoxious. Pour oil on your troubled waters by now and then going into the silence and holding for harmony, that is, slipping away in the night.

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