

PAUL

In studying these lessons in their symbolical aspect we should remember that the state of mind in which the Truth is going to and fro in us is unregenerate, which is typified as Gentile. But the most unregenerate have certain religious ideas, be they never so erroneous, so these Gentiles are described as having associated with the Jews who had synagogues and established systems of worship. But these Jews were always the hardest to reach with the new thought. They were very set in their religion, and they usually refused to even listen to the Truth. So we find in ourselves that our religious convictions frequently stand in the way of our accepting the new revelations of Truth that come to us. The orthodox church has a very

large number of people who are truly spiritual, and would quickly grasp the real import of Christianity were they free from the restraints of religious habit in thought and worship and the established customs of the church.

Paul (the Truth) has small success in establishing the work in Athens (the intellectual center), so a move is made to Corinth, forty miles to the west. Corinth means lovely, beautiful. It contained the Greek temple of Venus, which was dedicated to the worship of love. So we easily discern that is was at the love center in consciousness that the Truth sought to do a work. Paul wrote his matchless poem on Love to the Corinthians. But this center was largely given over to licentiousness. Under the guise of

religioun of the temple of Venus at Corinth had attracted to it as assistants over a thousand Courtesans, says secular history. Such was the Augean stable which the Truth sought to purify.

Through a misunderstanding of himself and his relation to the One Mind, man in his unregenerate state is constantly tearing down his organism. The heart center, the solar plexus, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is perverted to the basest thoughts and the most violent passions. But the patient, sustaining power within is not wholly thwarted. When the body is lacerated, he sets his builders to work and they patch up the holes. We call this the healing force of nature. In every part of the organism are

found these patient building forces that constantly repair the ravages of the ignorant man. They are called the positive and negative forces of life. We are introduced to them in this lesson under the name of Aquila and Priscilla. Born in Pontius, and lately from Italy. Pontius means the sea, which is symbolical of the Universal Mind, and Italy means strength. Some perceive that these silent tent-makers within have their origin in God and they are strong.

Paul, the Truth, is also a tent-maker. The Truth always builds up—it never tears down. So we find that when this realization of the Truth enters our minds that it joins itself to all the upbuilding forces there at work.

But the Truth is not content with mere physical up-

building—tent-making. It would instruct the man how to build his own tent, or body, and he reasons to both Jew and Greek in the synagogue every Sabbath; that is, the center of spiritual thought in times of rest or meditation. When fired with perception (Silas) from on high, and zeal (Ti othy), and the fervor of the soul (Macedonia), the Truth is pressed by the word to proclaim that Jesus (I AM) is the Christ (the saving power). This always brings a climax, and the conservative thoughts oppose and blaspheme. The Truth then makes a sweeping denial of these resistant thoughts and concentrates all its power upon the receptive states of mind, which reveals Titus (pleasing), Justus (just), a worshiper of God. Crispus (circle), the ruler of the synagogue, who believed with all his house, indicates

that the Truth really encompasses in a spiritual sense the whole man.

The consolation and encouragement which came from the Lord in a vision indicates the fulfillment of the law in this movement of the Truth in its work of regeneration.

(UNITY Feb 8, 1903 pp. 23,24) Revised in Oct, 1925

PAUL

The things which we have truly "learned and are assured of" are not written in any book. Truth does not come from without, but from a conviction within the mind based upon understanding. A doctrine based upon Scripture alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal law, and open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others. We had as well claim that the history of Columbus' discovery of America includes the creation of America as

to claim that Truth and the Scriptures are one.

"Knowing of whom thou hast learned them." Jesus said the Holy Spirit, the Comforter, should come and lead into all Truth. This is the "One" referred to by Paul. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness." This is very different from the statement in the Old Version that all Scripture is inspired. "Given by inspiration of God" is literally "God-breathed." If God every breathed into the mind of man, is He not now breathing? We open ourselves to this inspiration, or inbreathing, of God by

our thoughts and words. If our minds are filled with the idea that inspiration ceased with Moses, or Jesus, or Paul, or some modern high priestess or priest, then we plug up the stream of God-thought flowing to us, and no revelation comes direct. What we get is second-handed—we measure it by the authority which we have set up as the final Word of God to man.

Jesus Christ is the standard. It is his "appearing," the setting up of his "kingdom," the judging of "the quick and the dead," that tries the mettle of the man. When the Perfect Man begins to assert himself in us there is an "appearing" of a higher standard of right and wrong. Our thoughts of life, the "quick," and the thoughts of death, the "dead," are tried by the Truth,

and those only let into the kingdom of God within us which chord with Principle. The "word" of this Truth must be declared constantly "in season and out of season."

Those who grow lax in this respect find themselves falling back into mortal thought and material ways.

The firm state of faith in the invisible powers, which we build up by our oft repeated meditations and statements of Truth, stands us in good hand when our minds come to that place where our "ears itch" for new teachings--a fuller explanation of the mysteries of the doctrine. Such a time always comes to those who are passing through the regeneration. If one is well grounded in the Principle, and has the substance invisible well established in consciousness, there is but little danger

of "turning aside into fables." The consciousness of Truth having done its work in the mind thoroughly, and fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man—"I am ready to be offered, the time of my departure is at hand."

The "crown of righteousness" is the fulfilling of the Divine Law and the resurrection of the body. This is fulfilled literally in those who "fight the good fight," the overcoming of error with Truth. This does not mean the death of the body and a great resurrection day away off in the future, but, as clearly taught by Paul, a new state of mind every time we overcome some mortal error, and a clearer realization in body of the one omnipresent

Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies.

(UNITY June 21, 1903 pp 339-341)

PAUL

Paul and Silas represent the Will and the Understanding in their work of clearing up the consciousness. Paul had cast the demon of "divination" out of the damsel who "brought her masters much gain by soothsaying." This "damsel" is that in man that believes in the occult and mysterious; that there is a realm hidden just beyond the surface where the unknown and the past and the future may be revealed. This belief in the "occult" is the result of ignorance and superstition. Victor Hugo said, "There are no occult truths; all is luminous." This superstition should be denied out of consciousness in the name of Truth Demonstrated, the Lord Jesus Christ.

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Those who believe in the revelations from this assumed occult realm also think that it is the source of much profit—that it brings gain in science, literature and finances. When this error is cast out they call down the man-made law and put in prison the Will and Understanding.

But the incarceration is temporary because of the power of the illumination that lies back of Paul and Silas. Instead of discouragement and sorrow, they sing and praise and pray. It is said that Christianity is the only religion that inspires men to sing. Mohammedanism has no hymnal; neither has Hinduism nor Buddhism. "No glorious outburst of sacred song from the hearts and lips

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of the people ever awake the echoes of any Oriental temple," says a religious historian. Singing sets into action the thoughts, and they become dynamic, and when there is a conscious connection with the great source of energy, Divine Mind, the very foundations of the prison are shaken and all the doors open, and those who are bound find themselves free.

Paul never missed an opportunity to make a convert. Instead of escaping from the jail and the jailer, he remained and converted the whole family. When, through the power of the Spirit, you have made a demonstration, do not leave it incomplete, but bring into spiritual harmony all the factors entering into the problem. Fear

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makes men timid and weak. Right where they should follow up a victory by standing their ground and declaring their Roman citizenship, they sneak away. Paul claimed everything in sight--ant out of sight. When the city authorities arrested him he demanded the rights of a Roman, and when the church authorities questioned his teaching he told them of his heavenly vision. His fearlessness was the strong point of his character. Truth to him came first and the things of the world second. This is what made him the Great Apostle—he was Will personified in conjunction with Understanding. When these are joined in consciousness, man is equal to any emergency.

(UNITY NOV. 29, 1914 pp 396-399) reprint in Aug 30, 1925

PAUL

A study of the life of Paul reveals a type of mind which we classify in this day as the spiritually illuminated. He was more than a psychic, he had spiritual understanding.

One may be opened to see thought-forms, and apparently know a great deal more about the occult than the ordinary individual, yet at the same time lack spiritual understanding. The difference between a commercial clairvoyant and a Spiritual Seer is found in the understanding quality of the mind. One sees thought-images but does not know their real significance, while the other not only sees but knows as well. To be a psychic and not have real spiritual understanding is dangerous. Those who do

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not have psychic vision give deference to those who do, and take for granted that they are possessed of superior knowledge, when in fact they may be very ignorant. This assumption of wisdom leads to a certain mortal egotism on the part of the psychic and the study of real Truth is neglected. There is no profit in visions and dreams unless the understanding is also there as the interpreter. In Egypt the baker, the butler, and the king dreams but it took a Joseph to interpret them.

Paul had open vision after his conversion on the way to Damascus. On that occasion his inner sight and hearing were quickened, but his spiritual understanding was not opened until after three years' study in Arabia. He is silent about that experience, but had he written of it

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he would doubtless have told of meditations and illuminations similar to those which all people have who get into the higher realms of mind.

Students of Truth find that meekness is very necessary in order to open the mentality to the realm of pure ideas. Paul developed this humility, and it was a remarkable achievement for one who formerly had such large self-sufficiency.

Because Paul was a very great apostle, and wise in spiritual things far beyond us in many ways, it does not follow that he was perfect, or that we should accept as gospel truth all that he wrote. He had his weak spots. In this lesson he proclaims that he is going to Jerusalem

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"bound in the spirit." This is not a wise affirmation for one who is preaching freedom from bonds; neither is the one that he is going to Jerusalem, in spite of the warnings of the Holy Ghost that "bonds and afflictions" await him there. It seems that he was told by the Spirit not to go to Jerusalem, but his obstinacy and persistence, which he had so long held in abeyance, broke forth on this occasion and he is just going to have his own way in spite of divine warnings.

So we find in our spiritual ongoing that old states of mind which we thought were wholly overcome, crop out again and have to be demonstrated over. Spiritual obedience will save us from hard experiences. Had Paul been obedient

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he would have avoided the years of imprisonment in Jerusalem and Rome. The Lord does not put trials upon us nor are we bound in doing his work. "Where Christ is there is liberty."

(UNITY Jan 3, 1915 in 1914 vol. pp 476-479)

Revised in Nov 8, 1925

PAUL

In this lesson Paul gives a general treatment, covering the six points of Science, in the whole epistle.

First, the greeting, which is the recognition of the Principle in all things; second, the thanksgiving, which is the acknowledgment that all things are ours; third, the logic of the doctrine, which is an affirmation of understanding; fourth, the practical application, which is the expression of the law; fifth, the identification of the power in us; and, sixth, a closing affirmation of the omnipresent good.

It requires patience and perseverance to master all the thoughts that make up the various planes of consciousness in each of us. There are the "unruly" thoughts that

have not yet learned the law of order. They are like a lot of raw recruits in an army. They have to be drilled with firmness and patience. Then there are the "feeble-minded" thoughts, those that believe in inability and inefficiency. They are always jumping up in our throats and causing us to say "I can't," and "I don't know." The only real comfort we can extend to them is to take away their feebleness and put efficiency in its place. This is easily done by the steady affirmation in thought and word, "I can, I will, I know, and I can do all things through the power of God in me."

We "support the weak" thoughts by putting a foundation of strength under them. The little weak thoughts that whine as they recite their puny ills are the most subtle, because

they appeal to our sympathies. They seem so real at times that we fall into their sly little traps, and instead of being patient only. we become more than patient, we become resigned to the inertial that creeps over us so gently. Here is where we must rise in Spirit and affirm the might and power of the I AM, which is the image and likeness of the Omnipresent God.

If you believe in the reality of evil, it will cause you to be restless and unhappy. Your mind and body will reflect the contentious reactions which result from the belief that evil has power. When you know the truth that the good has all the real power, then you will no longer allow these thoughts to keep up their battles in your consciousness. Say often to yourself: "The belief in the

reality of evil no longer has place in my mind or body. There are no conflicting emotions in my subconsciousness resulting from this belief of the duality of forces. I know that God is Good, and that Good is the only power in man and the universe. My world is henceforth ruled by the harmonies of the Infinite Good."

"Pray without ceasing." The intellectual man says this is oriental exaggeration; that prayers should be at stated times, and that it is an absurd proposition to "pray with ceasing." But there are activities of the Spirit which the intellectual man may not have discerned, and among them is this inner flame that constantly recognizes the presence and power of God, and a certain concentration of the mind within, the devotee quickens the brain centers in the

organism until they constantly quiver with the vibrations of the Spirit. While occupied with everyday affairs this inner consciousness keeps up its steady flow, and such an one can realize what is meant by "pray without ceasing."

We "quench the Spirit" when we put worldly fact and material reason in place of Spiritual conviction. This is done in so many ways that it would take a volume to describe even a part of them. We strengthen the Spirit every time we stand by our inner conviction regardless of the arguments without.

Those who live in the world of events long to know the future. The Spirit lives in the now, and the prophecy of the Spirit is not to be despised. That prophecy is that

you reap as you sow, that you may know exactly what your future will be by studying the thoughts you are now sending forth. There is no mystery about this, and it is not governed by the Fates. You are now generating the forces that will bring about the events of your life, and you can consequently have any kind of a future you desire. What you are not thinking is an exact prophecy of what your future will be, hence we should not despise this prophecy.

UNITY Jan 25, 1903 pp 19,20

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Revised in Sept²⁴, 1925

PAUL

Ephesus means desire. It was here that Paul, Truth, preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece and well represents that central building faculty of the consciousness called desire. Ephesus was famed for its tents, so much that the luxurious Athenian General Alcibiades thought his furniture not complete unless he had a tent from Ephesus. It was also famed for its arts, the temple of Diana was there, and many craftsmen made up the city's inhabitants. This all shows its pervailing mental state, and symbolizes a certain center of consciousness in the body of man.

Some people think it far-fetched to claim that a city or place on the earth has any relation to man's mind. The fact is, that all places are representative of the mind. The prevailing idea in the race mind at any age of its history may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we readily locate the intellectual, governmental, artistic, manufacturing, etc., cities of our country. If we take this country as a whole and call it a man we can easily locate the head, the heart, the stomach, etc.; infact, every part of the may may be foun d in a representative city. Man makes the world about him after the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word

Ephesus, desire, represented that faculty in the mind, and was used by Gospel writers to symbolize certain movements that go on when the Truth is spoken there. In its physical aspect Ephesus is the stomach. In its mental it is that ganglion center at the pit of the stomach which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that desire is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe desires to nip the tender shoots that grow high up on the trees, and he adds cell by cell to his neck until he reaches them. The deer desires to flee from his

enemies, and his desire builds the muscles of swiftness. The fish desired to get out into the air above the water, and eventually became a bird. Thus science proves the law of thought in building the body. Desire is but another name for thought. The desire is the center from which goes forth the impetus that makes the form.

The cells that build the form are moved upon by ideas; hence the character of the form is determined by the prevailing ideas back of it. Ephesus was given up to idolatry, superstition and general materialism. So we find in unregenerate man that this center is given up to physical and mortal ideas, and must be raised to the spiritual thought the impregnating power of the Word.

Hence Paul spent three years preaching the Gospel in Ephesus.

The word of Truth cast out evil spirits and healed the sick at Ephesus, and this was imitated by strolling Jew exorcists. They used the same formulas that Paul did, but they had not been converted, or mentally purified, and the evil spirits turned upon them and overpowered them so that they fled.

We find people who want to be healed without repentance—they want to be freed from the penalty of error but do not wish to do right. These ask for word formulas, magic, and they create a demand for the exorcists, that imitate the Truth, but are not in the understanding of that change of heart and thought which must accompany

all true healing.

Sceva, the Jew, means an established instrument, and refers to the fixed state of mind which prevails in the physical consciousness. The "seven sons" are the seven centers of thought and action in the body. When we find that through the mere use of words and formulas there is no permanent casting out of the evil that besets us, fear falls upon us, and the name of the Lord Jesus is magnified. "And many that had believed came and confessed and showed their deeds." Randall, a Bible authority, says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of His goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession.

of what they had done."

The burning of the books of those who practised
"curious arts," means the total denial of all formulas
and aids that are not based in the understanding of Truth.

(UNITY March 8, 1903 pp. 87-89)

Reprint in "U" Feb, 21, 1915

PAUL

Paul represents the Word of Truth going into all parts of the consciousness proclaiming the I AM doctrine of Jesus the Christ.

(UNITY Jan 10, 1915 in 1914 vol. p 480; para 2)

PAUL

According to the history recorded in Acts, Paul and his companions had gone to Jerusalem bearing the gifts from the Gentile churches to the mother church. Although Paul had become a Christian, he maintained that he was a Jew and was entitled to certain privileges which he argued were allowed to Gentiles by the Jewish law. He taught that the forms of the law, such as circumcision, could not save one, not even a Jew, but only faith in the Lord Jesus. To the Jews this doctrine seemed to do away with the very foundation of the Jewish church, and its end would be the loss of their prestige as the "elect" of God. As result of his open advocacy of these doctrines Paul was odious to the orthodox Jews, and they were watching an

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opportunity to openly accuse him of heresy or some infringement of the Jewish ritual.

Anyone could enter the outer court of the Gentiles in the great Temple, but the enclosures separated from this by the "middle wall of partition," were sacred to Jews alone and no Gentile could enter, under pain of death. Some Jews from the region of Ephesus, who evidently knew Paul, saw him in the inner court and claimed that he had brought a Gentile with him. They set up the cry described in verse 28 and dragged Paul down into the Court of the Gentiles, where they tried to kill him, and where he was rescued by the Roman soldiers. The chief captain took him to be a certain Egyptian who had a short time before this gathered a large body of discontented

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Jews on Mount Olivet, proclaiming himself the Messiah, and that the walls of Jerusalem would fall at his word. Josephus mentions him and that he was driven into the wilderness by Felix.

The Roman soldiers were preparing to torture Paul with a view of making him confess. While they were binding him, he quietly asked the officer if it was lawful for them to scourge a Roman citizen uncondemned. The preparations were immediately stopped, the commander was called, and learning that Paul was a free born Roman citizen, he stayed the proceedings pending further inquiries. The claim of Roman citizenship was instantly allowed. There was no fear of imposture in such a

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case; the assertion, if false, was punishable with death.

All this represents the tenacity of religious ideas and how hard it is to get free from the church to which one has become a convert. Paul believed that he could show the Jews by argument that he was right in his broader interpretation of the law. Here is where he was not wise. Religious partisans do not argue, they dogmatize. What they have been taught is their authority and they are not open to reason or logic. Hence, to argue with one bound mentally in some religious sect, creates antagonism and anger, and history proves that the heretic was never allowed to argue his case--his destruction was instantly demanded.

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The blind zeal that imagines it must defend the Truth, has killed in the most barbarous ways unnumbered thousands of innocent people, and the destruction still goes on even among those who claim the freedom of modern enlightenment and civilization. When religious zealots scare their students and patients by telling them that all other cults who practice spiritual healing are wrong, we are forced to conclude that the "generation of Jews" which Jesus mentioned, has not passed away. Although Paul might be here in our midst preaching the universality of the Law, he would again be cast out of the temple and the cry "kill him" be set up by religious bigots, and the attempt to destroy him would be as violent in mental dynamics as ~~it~~ was in physical on that day in Jerusalem. (UNITY Jan. 17, 1915 in 1914 vol pp. 481-483)

PAUL

"Truth crushed to earth shall rise again;

The eternal years of God are hers;

But error, wounded, writhes in pain,

And dies amid her worshipers."

When we have once gotten a clear concept of the Absolute Truth we are willing to face the fiercest foes and endure the greatest hardships, if by so doing we think we are carrying forward the banner of Truth. Cold reasoners have regarded with astonishment and incredulity the sacrifices and hardships which the Christians in all ages have gladly undertaken that the gospel of Jesus Christ might be established in the minds of the people.

They have called it religious insanity--finatical zeal for the unknown and mysterious, etc. Yet those intoxicated of God have carved deep upon the tablets of history and the hearts of men their heroisms and their doctrines. Jesus was crucified like a felon, and his few followers scattered, yet when the civilized world viewed with alarm the widening power of Napoleon he said there was one who, without fighting a battle, had conquered every nation, namely, Jesus Christ.

This conviction in the mind that the Truth of God, which has been so clearly discerned, must win in the end, becomes a fact so palpable that all minor considerations are submerged. When a proposition based upon principle,

even in the common affairs of life, gets possession of man's mind, he will sacrifice to the limit in order to demonstrate it. Eliah Howe was for twenty years a martyr to his idea of a **sewing machine** before it would actually sew, and Goodyear for a lifetime sacrificed himself and his family that we might enjoy the adaptability of rubber as we have it today.

When these truths of minor importance take such firm hold on men's minds, why should we marvel at the zeal which possesses the soul to demonstrate the Truth of all Truths, the adaption of God-Mind to every need of humanity?

This is the idea which has siezed Paul, and he is determined to reconcile Jew and Gentile. This is the object of his journey to Jerusalem. In applying this to

our individual consciousness we find that there is a separation between our religious thoughts and our worldly thoughts. The Jews represent the religious thoughts and the Gentiles the worldly thoughts. We have built up a Sunday religion and thrown around it a wall of sacredness. In it are rites and ceremonies and sacrifices according to a standard fixed by some sect, whose teaching about God we have accepted as true. When the broad Truth of the Holy Spirit enters the mind it begins to break down this wall of separation between the religious thoughts and the worldly thoughts. It perceives that the Principles involved in the Fatherhood of God must go to the uttermost parts of the mind and body and unify them in the Spirit.

In this process the Truth, represented by Paul, meets with opposing thoughts from many directions. Jerusalem is the citadel of crystallized thought about religious matters, and the Truth must enter into it and speak the word that frees. The many warnings Paul received of obstacles to be overcome did not deter him from going right forward. When we see danger and allow it to scare us, we are not yet equal to the highest spiritual outpouring of power. When we are warned of danger, and are not deterred nor fearful, but take advantage of the warning to be wary, then we are sure to win. It was once reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," re-

plied Napoleon, "is one of the bravest in the whole army; he sees most clearly the danger, but will do his duty in spite of it."

Paul was of this type. He said, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

(UNITY April 26, 1903 pp. 210-212)

Reprint in Feb. 28, 1915

PAUL

Rome represents the head and Jerusalem the heart. When the Truth has declared its word in the heart, that Christ is come and all things must be changed to conform to his righteous law, there is protest and great opposition. But the seed is sown and the work must go on, though it seem to be hampered and bound on every hand.

There is a higher law at work than that perceived by the intellect. The Lord is there unseen but active. In the darkness of discouragement he "stood by him" and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." We may find in the end that the very bonds that seem to be forging about us are the instruments that

will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire. When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used it to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. The central Truth of this lesson is that what we are loyal to in the heart, or within, will finally make itself manifest in

the without. That which is spoken in secret shall be declared upon the housetops. There is a law back of this. All things work from the invisible to the visible, from center to circumference, from within out. "Out of the fullness of the heart the mouth speaketh."

Testify in silence of the Truth, and this law will stand by you. You will in due season demonstrate if you are faithful. Many fail because they are not patient. They want results at once. Paul lay two years in a dungeon in Caesarea before he was sent to Rome. Followers of the Spirit within should never be scared at the formidable array of forces that oppose them. Forty Jews took a solemn oath to neither eat nor drink until they

had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all thier plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will work out the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under Divine protection.

Only yesterday a lady testified in our Wednesday meeting that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which

the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself in came over her and she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and I will trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached her foorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal.

(UNITY May 10, 1903 pp. 214, 215)

Reprint in "U" March 14, 1915

PAUL

Paul seems to have met with unusually hard experiences after his appeal to Caesar, having claimed the protection of the law of man because of his Roman citizenship. If the idea gets into the mind that we can demonstrate through taking advantage of the law of the land, and we appeal to that law, and give it the balance of power, we shall have to work out our problem upon a material basis, with spiritual forces secondary. This does not imply that we shall not have the help of the Spirit, but that the higher law will be limited in its movement in the mind to the dominant ideas there prevailing.

Paul and Silas were released from prison on a former

occasion by the angel of the Lord, and Peter had a similar experience. The Bible gives many examples of the interposition of the power of the Lord to set aside material bonds when it is invoked. But it must be invoked. The law don't work unless man works it, or touches the button with his mind that sets going the machinery that does the work. If we lose faith in the higher law, or decide that it is expedient to adopt the lower, we get results according to the ability of the method under which we have placed ourselves.

Beware how you put yourself in the hands of the mortal law. It is hampered on every side. The "law's delay" is proverbial. Paul seemed in peril of death and appealed to the law of Caesar for protection. He ~~is~~ that way

escaped the Jews, but put himself in a bondage that that lasted for years, with all the vicissitudes that accompany that mortal way. Had he held to the protection of God, the higher law would certainly have saved him and set him free besides.

However, it is quite common for men to work out their Spiritual ongoing in just this way, and we are shown in these lessons how we do get the help of the Lord whatever our limitations may be. Paul really represents our highest concept of Truth sailing 'round in the mind, headed for Rome, the very center of intellectual domain. In all the hard experiences that come to us when we have put ourselves under the mortal law, we discern or are warned how to avoid them, but because we are in bonds

to that law we cannot dictate--the environment is dominant in our conduct. Paul advised that the journey be delayed at Farihavens until Spring, but his advice was ignored and a series of hard experiences followed.

The storm and shipwreck is typical of the stormy times we have in our thought world and the suffering it brings to the body in a case of sickness. There are seasons when the hurricane of mortal thought sweeps down upon our ship and threatens to sink it with all on board. But Jesus, the I AM power in every one, comes to the rescue, and what we know of the law is applied. Eating is typical of affirming, that is, appropriating. When Truth encourages us to eat we understand that we are to affirm the highest spiritual words we know. When

we take this "bread," substance of life, and "give thanks unto God in presence of all, and begin to eat," there is encouragement and good cheer throughout the whole man. Then the processes of nature start up, the old idea of material substance is ~~denied~~, elimination begins, the "wheat is thrown into the sea." We head for the shore, after letting go the anchors that we had thrown out in the confusion of the stormy fever, and find ourselves once more on dry land. But the old ship, or former body-consciousness, goes to pieces. There is a new and purer arrangement of the cell life in the organism after we have triumphed over error's storm,—a new body is made from the Universal Substance.

The most outer thoughts, "soldiers," would in this process eliminate Truth, "kill the prisoners," but the centurion, the will that governs the body, has become attached to Paul, the Truth, and protects him.

(UNITY June 7, 1903 pp. 279,281)

Reprint in April 4, 1915

PAUL

Christians are sustained in their dark hours by the Lord. In Paul's time of great trial and danger "the Lord stood by him and said, Be of good cheer." Paul was seemingly surrounded by enemies who were banded together for the purpose of killing him, but there was a higher power working for his safety. He may have made mistakes, and he may have been obstinate in his insistence upon going to Jerusalem in the face of the warning of the Holy Spirit, but this did not prevent the Lord from protecting him.

It is a blessed assurance, this knowledge that whatever our mistakes the Lord is helping us, when we are sincere in our efforts to do the work of the Spirit.

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There are periods of mental darkness when sight is clouded and the thoughts mixed and uncertain. This is the coming to the surface of some subconscious condition, and while it is going through spiritual purification the understanding is opaque. It was in such a state that Paul's desire to go to Jerusalem took possession of him. That determined persistence in carrying out his plans was an excellent quality, but in this case it got the wrong cue. When we have some strong point in character we have to watch it in order to keep it from pushing us forward in ways that are not the will of the Spirit.

A Christian should never have hard experiences. If the Lord is your guide and counselor, and he is all wise,

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why should anything come into your life that you call hard? Only through your ignorance or disobedience can such a thing be possible. "He shall give his angels charge concerning thee, lest thou dash thy foot against a stone." When the angels or messengers of the Lord are received and trusted the faithful disciple has all material obstructions removed. There are no hard experiences in your path if you are spiritually wise and obedient. Every hard thing that comes to us is the result of not understanding the law of Divine Mind.

These so-called earthly lives are of that character because we do not open our eyes to the spiritual realities all around us. "In him we live, move and have our being." God is right here and his kingdom is in our midst.

QUN TY Jan 24, 1915 in 1914 vol. pp 483-485)

PAUL

Looking upon Paul in the light of symbology, and his history as an allegory, we see some points emphasized to the detriment of the central figure. He was not perfect—he would not truly represent the experiences of Truth in the fallible human consciousness if he had been. This allegory does not represent Truth in its highest, but a Statement of Truth as it works its way through a mind unused to its presence. Jesus Christ was the whole Truth demonstrated, but that Truth had to be sown as seed in the minds of men, where it went through all the changes of the "grain of corn" dropped into the ground. The soil was rocky at the age of the human family. Peter

was bogoted and a liar; Thomas was a materialist and a doubter; Judas was a thief and a traitor; all the disciples, even to the beloved John, quarreled among themselves as to who should be first in the new kingdom, which their materialistic minds conceived as about to be set up by Jesus; and Paul, the chief apostle, was a persecutor of women and children and a man-slayer, having been the ring-leader and abettor of those who stoned Stephen to death. Paul was by nature a fighter. He belonged to that class of irrepressibles that when fired by an idea cannot be hushed up. He just would talk about the subject that possessed his mind. He talked incessantly, argued and expostulated—an intellectual debator. In this day he

would be called a wordy crank. Consider, for instance, his preaching at Troas, which he kept up all night. The people were overcome with sleep. One young man, Eutychus, fell out of a third story window at midnight and was taken up dead. But Paul was not to be switched off by a little thing like that, so he promptly restored the young man to life, and went on preaching to him until daylight.

Thus Truth is first conceived by man in the heart, of which Jerusalem is the symbol, but because of intellectual dominance it drifts to the head, of which Rome is the symbol. The orthodox church is dominated by the intellect, and its center is still at Rome. If it were truly spiritual, Jerusalem would be its head. Paul being taken to Rome in chains is a fitting symbol of Truth captured by the

intellect and compelled to confine itself to the bonds which it has placed upon it.

Paul called the Jews together at Rome and explained to them that he had, so far as he knew, done nothing against the religion of the fathers, "yet was delivered prisoner from Jerusalem into the hands of the Romans." We often justify ourselves in this way when environments seem to hold us. We argue that we have been true to the science, yet we are bound hand and foot; why is this? We forget that we have appealed to Caesar in the beginning, and that the law which we then invoked is still working. But in spite of bonds we go on declaring the Truth. The conservative element rebels against any expansion of the doctrine which it has accepted, and without investigation

puts the customary hearsay stamp of counterfeit upon it
—"This sect we know is everywhere spoken against."

Truth advances by degrees. "Some believed and some disbelieved." Do not be discouraged if your work is slowly accepted. Go right on, as did Paul, teaching and preaching the Lord Jesus Christ, and the harvest will eventually come. The indomitable persistence of a single mind daily sending out its concentrated force, is said by occultists to be the most potent power in the world. If your philosophy is based upon Truth do not fear but what it will demonstrate, if you persist in affirming it, and refuse to dilute it for the sake of popular demand. Because people disbelieve is no sign that your statements are error. Every new statement of Truth has been hooted

by the masses. What is accepted as true today is nearly every avenue of science and religion was ridiculed when it was first set forth. When Jesus declared himself the Messiah the Jews laughed at him in scorn. He did not meet with a hundredth part of the credence that Dowie of Chicago has, who declares himself to be reincarnated Elijah. If Jesus in our day should tramp from town to town, and associate with the class that he did in Palestine, how many would believe in him? The church that owes its origin to his words would be the most sarcastic in its sneers, and the people that bow in adoration before the ideal pictures which art has produced, would laugh in his humble face. "Judge not according to appearances" (UNITY June 14, 1903 pp 281-283)

Reprint in "U" April 12, 1915

PAUL

Our special interest in this lesson centers about ~~h~~ the healing power displayed by Paul. The inhabitants of the island supposed of course that ~~the~~ poison of the viper that fastened upon Paul's hand would soon produce the usual results, and their surprise was great when he was not in the least harmed. They concluded that he was a god. This conclusion is almost identical with that of modern Christians. They tell us that it was a miraculous intervention of God. The text says that the people on the island were "barbarians," which means that they were unenlightened, ignorant. Are there "barbarians" in the church today? Instead of inquiring into the state of mind and body which would cause a follower of Jesus to

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have power to heal himself and others, they rest in easy ignorance and say, "miraculous," "one of the gods."

Jesus told his followers (all who believed as he taught) that they should "take up serpents," and that they would "heal the sick." These were part of the "signs" that were to follow true believers. The inference is that those who do not display the "signs" are not true believers. Paul was an example of one who believed, and his constant communion with Jesus in dreams, visions and open audience is evidence of his fulfillment of the promises.

The question that comes naturally to every Christian is, Why are the majority of the "signs" ignored by the

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church, and what is the nature of that mysterious impartation of superhuman power by Jesus to his followers? The time is at hand when the church must answer these questions. Its members are asking them and going outside for their answers. There is trouble ahead unless the church fathers wake up. The "barbarian" age has passed, ignorance is no longer an excuse, and those who have been entrusted with the transcendent powers of Christ must put them into action, or lose their prestige as religious teacher.

There is no miracle connected with this ability in man to overcome negative conditions. We all possess powers that we know not of, and we will always remain in

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ignorance of them until we are willing to learn the law by which they are brought into expression. The Devil is an assumed name; his real cognomen is "Ignorant Personality." This worthy invents names for things he does not understand and good people fall into his trap. He invented "miraculous" and said it designated what God did by special intervention, and what man could not understand. This is a great lie. God never performed a miracle. God does all His works according to law. The universe would be a chaos of contending elements if God should depart from the uniform law in its control. Then whatever has been done by any man at any time can be done now. The law is the same with Jesus, with Paul, with John Smith. "Ye shall know the truth, and the truth shall make you free." (UNITY April 11, 1915 pp 218-220)