

PAUL

From the beginning of its existence as a sect Christianity has had its factions. There were divisions among the various early churches, one being for Peter, another for Paul, and another for Christ, as if all were not for Christ.

There was disparagement of Paul's apostolic rank by the adherents of Peter. He had not, like the twelve, known Christ personally. His witness of Christ was second hand while theirs was direct. There were attacks upon Paul's character and authority, charging that--

(a.) His conduct was based on no settled principles (II Cor. 1:17, etc.).

(b.) He was inclined to self praise (II Cor. 3:1; 5:12; 10:8).

(c.) He assumed authority, to which he had no right (II Cor. 10:14).

(d.) He was a traitor to his country and a renegade from his faith (II Cor. 11:22).

(e.) He was no true minister of Christ (II Cor. 10:7; 11:23).

(f.) Although he ventured to place himself on a level with those who were (II Cor. 11:5; 12:11).

In this lesson Paul defends himself against these charges.

The list of hardships which he endured for the cause of Christ are almost incredible, and the persecutions of which we complain in this age seem very puerile compared

3.

with them. That he should go right forward in the work without an intimation of weariness or discouragement shows that he was moved by a power higher than human ambition.

From the day of his illumination near Damascus, Paul was a changed man. He gave up at ~~that~~ time his religion, his friends and his reputation. To the Jews he became an outcast and the Gentiles regarded him with suspicion, even that he was a madman. When he told the story of his conversion, his listeners thought with Festus, "Thy much learning doth make thee mad."

Ministers of the orthodox churches in this day preach often of Paul's conversion, and lay special stress upon his obedience to the heavenly vision, yet if a mem-

ber of any of these congregations should arise in prayer meeting and relate such an experience he would be sung down or ejected from the church. Such things are not "good form," and those who have heavenly visions are considered crackbrained.

But Paul did have visions, and he was not timid in relating them. When Jesus stood by him in the dreams of the night and told him not to be afraid but to go on to Rome, Paul boldly told about it.

When he was "caught up into Paradise, and heard unspeakable words," he did not hesitate to relate the experience, regardless of the incredulity and ridicule that was sure to follow by those who had no knowledge of the spiritual kingdom.

There is a kingdom, interpenetrating the world in which we live, inhabited by Christ and the "saints in glory," which in "Ben Hur" is described as "finer than beaten gold." This is the "heaven" of Jesus and "Paradise" of Paul. When the superconscious or spiritual part of man's mind is lightened by the higher understanding, he finds his head and heart in heaven, although his body may be in the earth.

One day in passing a neighbor's house, on the porch of which sat a good Quaker over ninety years of age, a flippant youth exclaimed, "Hello, Uncle! I thought you were dead and in heaven years ago." The saintly man replied, "Son, I have been in heaven over forth years."

It is not by dying but by living the heavenly life that we go to heaven. "But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God."

(UNITY; April 25, 1915 pp 301-304)

PAUL

It is a very great thing to know that no man has a right to judge another. This is strongly emphasized in the teaching of Jesus and Paul. "Judge not, lest ye be judged," thunders Jesus, and Paul appealingly asks, "Why dost thou judge thy brother?"

Every knee shall bow to God and every tongue confess Him. We are accountable to the Divine Law and when we refer all the acts of men to it, an adjustment is made far beyond our understanding.

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If we were as careful of our own thoughts and acts as we are of others the world would soon be reformed.

When tempted to judge another, try at once to be perfect yourself right along the line on which you are passing judgment. By observing this rule you will put no stumbling blocks in your brother's way.

In the fourteenth verse of this lesson Paul lays down the law of the Absolute, which is that man in supreme degree, the Lord Jesus, has power to make things conform

3.

to his viewpoint. This is the teaching of all metaphysicians, "As a man thinketh in his heart, so is he."

It is man's nature to have dominion, to form, to dominate, but in the exercise of this innate power he should remember to make the most advantageous adjustment with his environment.

Man can so dominate the functions of his body that they will do that which is opposed to the law of their being. This is noticeably true of the stomach—it can be made to digest food that is detrimental to the whole system. Sailors shipwrecked in Behring Sea found the natives making a regular diet of decayed fish. They ~~xxx~~ were a sorry lot, as the result of such food, but it seemed good to them. It is said that in certain parts of England

4.

chickens are not considered pri e until the flesh is so rotten that it can be pulled off the bones with the hands. In AMerica men and women train their stomachs to digest the most noxious messes under the delusion that it is food.

But how about the stumbling-block? Who is "thy brother" for whom Christ died? Is he not the body-man, the brother of the soul, whom C_hrist comes to save, to lift up? If in your ignorance you put a stumbling-block in his way, you are destroying him. Byron said, "The eating of meat makes me ferocious." Experiments with dogs prove that a vegatable diet makes them docile and kind, while a flesh diet causes them to be ferocious.

If both men and animals are singularly affected by

5.

certain kinds of diet, does it not point to a law running through nature, and should we not take the hint and observe this law?

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Following after the things that make for peace and edification of another brings us naturally to that state where we will not eat flesh, nor drink wine, nor do anything whereby our brother stumbleth.

(UNITY May 2, 1915 pp 304-306)

PAUL

Most people receive with a grain of salt the Scripture quoted, "It is more blessed to give than to receive." They think it part of the "stock in trade" of the minister's appeal ~~for~~ the Foreign Missionary Society or for money to clear up the church debt.

But if the pleasure of receiving and giving could be compared for a lifetime it would undoubtedly be found that the joy would be on the giving side by a very large per cent. Then to get the most pleasure out of life one should practice giving. Few people give systematically

--they give when they are asked, and often an undercurrent of regret goes with the gift; they are not cheerful givers.

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To give with an ungracious feeling is detrimental to both the giver and receiver. No one likes to receive from those who regret their gifts, and the one who gives in that spirit thwarts the law that would increase his gift if it carried the cheerful thought with it.

Men sometimes give with the object of getting back in another way more than their gift, but this does not apply to religious donations. When one gives to the cause of Christ he expects no financial return. But here there is often missing of the mark. Religious giving is the most profitable of all giving if one knows the law, which is blessing. If you bless what you give it is increased in your thought atmosphere, and your words create for it a multiplying energy that goes on develop-

3.

ing after its kind, until the original impetus is exhausted.

But if one first gives himself to the Lord, as did these liberal Gentiles, according to Paul, there will be no cessation of the original impetus in righteous giving, because it is Spirit. When one gives in the abounding faith of God's abundance, a certain spiritual and financial prosperity sets in and the whole man receives the increase. It has been observed that when a church organization gets the enthusiasm of giving for religious purposes that more prosperity comes to the individual members.

In this lesson Paul talks a great deal about "abundance" and "riches." These are good words to get into

4.

the mind if you want prosperity. If you keep your mind charged with words of this character you will never lack and your gifts will carry increase wherever they go.

If there be first a willing mind, or according to the Revised Version, "If the readiness is there." What God beholds is the mind, and if that is right the whole man and all his acts are right. The gift is acceptable "according to that a man hath." The acceptability of all our offerings depends not on the amount given but the proportion which it bears to our means. The widow's mite ~~was~~ a very great gift because it was her all. If a millionaire should give one hundred thousand dollars to a good cause it would be heralded as a princely dona-

tion, but in fact it is no more worthy of commendation than the gift of one hundred dollars by the man whose whole possessions is a thousand dollars. The proportion is the same and in the spirit of things the man who gives his love with his gift gives far more than the one who sends cold dollars.

Be sure and put the good feeling into your gift. Everything that you send forth with this soul-substance as its animating principle always comes back multiplied.

Keep the grudging feeling out of your gifts because it will also come back to you. "As a man soweth, so shall he also reap." This applies to everything we do, because we put into every act the seed thought that brings a crop after its own kind.

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.

"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 ever 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 stop 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 are brought to judgment. The thoughts of life, the "quick," and the thoughts of 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 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 of Spirit 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 omnipresent Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies. (UNITV. May 16, 1915: pp. 308-311)

PAUL

Paul and Silas in jail, and bound, sang songs and prayed, when lo! the jail doors flew open and they were free. Then they became confident and forceful and demanded that the magistrates who had confined them should come and escort them out of the city, which they did.

This illustrates the working of the expressed word, Man may think and write Truth and not get the direct result of his words in body and affairs, but when he earnestly and forcefully speaks the Truth, there is sure and certain response.

(UNITY: Jan, 1919; p. 22; para 4)

PAUL

Jesus Christ's command to preach the gospel to all the world is accompanied by certain relative ideas which are necessary to true spiritual ministry. He who discerns and observes the logical steps in his service may attain the point of effectiveness which characterizes Paul's ministry. The first step is to tarry at Jerusalem until the Holy Spirit is received. Jerusalem means place of peace. It goes without argument that one of the first requisites of effective service of any kind is a peaceful attitude of mind. One has ~~comm~~mand of all his forces only when he is at peace.

Every organization, whether business or spiritual, embodies certain ideals and principles. These ideas and

principles are learned through a period of association with the organization. Some people quickly catch the ideals of an organization; others require a longer period of time. This same fact is true of spiritual ministry, and it is necessary for man to spend a certain amount of time in spiritual meditation before he can realize the spirit of peace which characterizes spiritual revelation.

From Jerusalem Paul went to Judea and Samaria. Judea means praise; Samaria means watch mountain. Students of metaphysics have long since learned the power of praise in connection with demonstration. The watch mountain is representative of that attitude of mind which sees and knows only good. The Scriptures refer to it in other places

as the "single eye." When one has received the spirit of peace and praise and starts out in spiritual ministry with his vision fixed upon the idea of one Presence and one Power, adverse thoughts and conditions begin to disappear. This dissolving influence is referred to in today's lesson as Lystra. However, often in the dissolving process, one may awaken a certain antagonism, and therefore meet with opposition (Antioch). If one relinquishes his steadfast vision of the one Presence and one Power and becomes observant of opposition or adversity, the growing spiritual consciousness in him often seems to be "stoned to death." But the spiritual consciousness cannot be destroyed. It revives at the first opportunity.

In meeting opposition, both within ourselves and in

the outer world, one should remember that it is not Spirit that arouses combativeness. Opposition is incited by the by the personal; it also comes from the personal. By keeping one's vision steadfastly in harmony with the one Presence and one Power, adversity will disappear in Divine Order, and the freedom of the whole man will result. As one's own consciousness is thus clarified, these same principles become applicable in his outer ministry.

(Aug, 1919 Unity p. 143)

PAUL

Never before in the history of man on this planet, has there been such a spiritual awakening as that which is upon us today. The gospel of Christ, preached silently and audibly for two thousand years, is now beginning to show fruits in the outer, and we see literally that the kingdoms of the world are becoming the kingdoms of our Lord.

In order that we may enjoy the fruits of this age, a conversion, or transformation, must take place in consciousness. Conversion is more than arriving at a point where we make certain admissions or profession; it implies an entire change of our feelings and a change in the action of our mental and physical forces.

2.

Paul and his companions entering Europe is symbolical of opening up in consciousness the Word of Truth where it had never before been realized. The body is pervaded by a life and intelligence which have formed a little world of their own. The body has no knowledge of the higher life of the Spirit. It has to be regenerated--born from above.

Macedonia means burning adoration. Paul means the converted will. The spiritual spark is carried by the converted will, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed on his way to Macedonia represent some of these.

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It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the negative parts. The action of this element is referred to in this lesson. Macedonia is representative of that enthusiasm and energy of Spirit which sets the whole man aflame. It is necessary that this phase of the consciousness be cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means powerful and war like. It is the capital (executive faculty) of Macedonia, burning adoration.

It is necessary to stir up this fiery power in the man when he gets into negative states of consciousness. The vision of the man imploring, "Come over into Macedonia, and help us," is the discernment of this inner fervor, which needs stirring up.

The whole consciousness needs the converting influence of the Christ. The faculties of man are like a world. He must call all his faculties, and in so doing he is preaching the gospel silently to the outer world. In the process of self-conversion, he makes the demonstration that metaphysicians call faith, and through faith he is able to preach convincingly to others. Outer conversion is symbolical of conversion to the Christ idea,

5.

of each thought, feeling, and force in the individual.

"Go ye into all the world, and preach the gospel."

Regenerate all the faculties.

(UNITY AUG, 1919; p. 140)

PAUL

The conversion of Saul is an example of the opening of the higher self to a great flood of Spirit force, that, for a time, totally drowned out both soul and body. This occurs in degree in every conversion, but its effect upon the senses is usually less intense. This flood of spiritual light is the descent into consciousness of the thoughts about spiritual things. This makes connection between the Christ Mind and the outer consciousness. These thoughts have accumulated in superconsciousness, as electricity concentrates its force in the higher realms of the earth, to be turned suddenly loose in the lightning's flash.

Saul had been an intense thinker, had worked along

spiritual lines, and his mind was highly charged with thoughts about God. However mistaken he may have been in his zeal, that did not affect the result. Law is law, in thought dynamics, as in everything else, and when the mind is set on spiritual things, the spiritual man gets the result of the spiritual energy.

Jesus centered his thought upon the spiritual realm until he drew both soul and body into it, and he was in this realm when he called Saul's attention to the futility of fighting his school of thought, which is so at-one with the Absolute Truth that it cannot be defeated. And that same Jesus is still present in this higher realm of mind, constantly pouring out his power upon all who are

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sincerely seeking Truth. Saul was sincere, and that sincerity was the open way to the Christ Mind.

Saul received the Pentecostal baptism the same as those disciples who were in the "upper room" in Jerusalem. It was so intense that he could not assimilate it, and the Lord sent him a healer in Ananias, who laid hands ~~upon~~ on him, and helped him to equalize the tremendous spiritual energy which had descended suddenly into his soul and body. Similar experiences are quite common in this day among Truth workers, and we often find it necessary to help one another to get poise and mastery of the higher forces. The body is often slow in responding to the swift vibrations of light, and a dazed condition of mind follows

a great spiritual baptism. One who has attained poise and mastery, is most acceptable in such cases, and helps to restore sight to blinded eyes.

Jesus is still in our midst, pouring out his Spirit into chosen vessels. It is not necessary to have the Light come in such a blinding flood as it came to Saul. His was an emergency case, and his experience was like his religious zeal, very forceful. Your may come like the gentle dew of heaven, falling on the earth beneath, so softly that it is not observed, but the effect is felt and seen in a new state of mind and body.

(UNITY; July, 1921; p. 34)

PAUL

After Saul, the human will, has been baptized by the Christ Mind, he becomes strengthened anew, and is quite likely to work with great aggressiveness against the old religious ideas, the Jews.

Antagonism stirs up opposition. This is a universal law. Paul, having aroused the enmity of the Jews, is compelled to flee to Jerusalem, the place of peace. His escape is by night, and he is let down through the city wall in a basket. Thus to save himself from destruction, he must accept gentle means for the time being, giving up his aggressive methods.

Here, in the place of peace, where the will had sometime before worked destruction against the estab-

lishment of the Christ Consciousness, it now uses the same combative methods in dealing with the old religious ideas. "And he spake and disputed against the Grecian Jews."

In Jerusalem the disciples of Jesus Christ were at first afraid of Paul. They were repelled by the memory of his resistant attitude. Thus, combativeness often tends to separate us from our best friends.

The regenerated will eventually becomes one of the greatest factors in regenerating the body, but it often causes much unnecessary suffering by its zealous, aggressive methods. These methods are remnants of the old human will,

carried over into the regeneration. These tendencies can be greatly modified by affirming, with the mind open toward God, "Not **my** will, but thine, be done." A realization of this affirmation by one who has become spiritually illumined but who, through his zeal for Truth, constantly makes trouble for himself, will cause the will to be modified. Divine wisdom will cooperate in bringing harmony into body and affairs. ~~But~~ Paul had^a/thorn in his flesh all his life. We do not need to suffer from a like thorn. We can do away with it by using the power of love in dissolving opposition. Love is more powerful than strife. Jesus Christ taught the great power of nonresistance.

This work of establishing the new state of consciousness in man, is first subjective; that is, it is a silent interior planting of ideas which do not at once make themselves manifest in the outer life. Saul means the will, and Barnabas, the prophet's son. By the power of the will, we plant in every part of the consciousness a spiritual potency, which has within it all the possibilities of its God-source. This Divine Seed is the ~~word~~ word of Truth, which will spring up after many days. Seleucia means shaken, and Cyprus, fairness. Being shaken is a common experience of those who send the Spirit down into the body. Some are afraid that this disturbed condition is wrong. It is not the Spirit which does the shaking.

PAUL

The establishment of the church of God is, in its individual sense, the establishment of a new state of consciousness in man. The first step is to gain an understanding of God as Spirit, and of man's relation thereto as an organized entity. This is revealed by the Holy Ghost, which is an epitome of Divine Mind projected into human consciousness. The church of God is first/^amental perception, which must go through certain processes before it is established in the whole consciousness.

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Antioch means speedy as a chariot. This implies swiftness and a capacity for carrying. Five "prophets and teachers" were there, by whom the work was to be done. These prophets and teachers refer to the five senses with their wonderful capabilities, when instructed by the Spirit. The prevailing limitations of sight, hearing, feeling, etc., are not natural to our faculties, but are the impositions of ignorance. The eye can be trained to see far beyond the range of the most powerful microscopes and telesomes; the ear may be attuned to hear sounds now silent to its slow vibrations. So with every one of the senses; they are spiritual, and unlimited in their capacity when the obscuration produced by ignorance is removed.

4.

The experience is simply the revealment by the Spirit of a shaky subconsciousness, which already existed, and of which you were but vaguely aware. Fear not; but clear away the clouds of doubt, and you will sail to the island of Cyprus, or fairness.

(AUGUST, 1921; UNITY p 41)

PAUL

From the time of his conversion to the end of his ministry Paul was, by means of visions, in communication with the Lord. An angel "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that the angel of God had stood by him during the night and given assurance that all would be saved. There are many professing Christians today who neither seek nor know this means of communication, consequently they are ignorant of the immanent God. "Where there is no vision, the people perish."

(Unity; June, 1925; page 552; top of page)

PAUL

Religious pioneers have to meet conditions in mind analogous to those in Nature. The wilderness gives way slowly to the onward march of civilization; new statements of Truth are resisted by the established religious thought, and the messengers find the way arduous. But those who have the pioneer spirit go steadily forward, moved by a force which they feel but do not always understand. Paul represents the true pioneer. He dearly loved to meet the opposition and discuss the proposition. His writings bristle with suggestions of war, and in one way or another he is constantly admonishing Christians to "put on the whole armor of God." To him, soul development was a war between the Spirit and the flesh. Yet he also knew

the power of love, and Henry Drummond says that the greatest love poem of the world is the thirteenth chapter of First Corinthians.

Discussing the laws of mind, we can see why Paul and Silas stirred up so much contention. That subtle thought of war in Paul had its effect in this work. He argued, exhorted and contended, and the result was a reaction upon them of that sort of thought. It may be that certain fixed states of human thought have to be met that way, and that the "fighting parson" has his place among the pioneers of religion. In the early days of Ohio, Peter Cartwright was reviled by a bully who, greatly to his surprise, was promptly whipped by the atheletic minister, and was rolled in a mud hole until he begged

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to get up. This episode became widely known, and Peter Cartwright was duly respected thereafter by that crude element in every community that regards the minister as a sort of "weak sister."

After the pioneer has done his work, then civilization sets in and new relations are established. Muscle and war give way to mind and peace. We live in a civilized age and our methods should be pacific. It is not for us to stir up opposition nor endorse the ways of those who do so.

Therefore, instead of arguing the truth of the resurrection, we must demonstrate it. It is taught in the Scriptures, and the logic of life anticipates it. That

no one since Jesus has raised his body to the immortal plane is not a tenable argument against the possibility. When the human body is purified it will float in the air without a machine to bear it up. Jesus proved this-- "As they were looking, he was taken up; and a cloud received him out of their sight." Remember this was his flesh body, as he told Thomas, to whom he showed the print of the nails in his hands. And the record says, John 20:14, "This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead."

(UNITY DEC 6, 1914 pp 399-401) *Reprint in Sept 13, 1925*

PAUL

Paul imprisoned at Caesarea symbolizes Truth confined to the intellect. It seems paradoxical to say that so great and powerful a thing as Truth can be confined or hampered by so small and weak a thing as the intellect, yet observation and experience proves that it can. In this connection we should distinguish between a Statement of Truth, which Paul represents, and the Whole Truth, which is the Holy Ghost. The Statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New represent this forerunner "making straight the way of the Lord."

The first attitude of the religious mind is to kill out this new Statement of Truth, which seems to run counter to its cherished convictions and traditional customs. But the Law of Self-Preservation, represented by the Roman hierarchy, rescues it, and it is confined to that realm, but not suppressed, as Paul "reasoned of righteousness and temperance, and judgment to come."

We find that a Statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow. Felix is that thoroughly mortal consciousness that believes the world that appears is the all of existence. It poses as judge, and decides all matters from the standpoint of personality and personal profit.

Felix listened to the exhortations of Paul, "hoping that money would be given him." It is not uncommon to find people who hang onto Truth hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue nor dispute, nor cause any disturbance in the temple. It quietly conforms to the law of righteousness as revealed by the Principle. This inner revelation of the Law comes to those who seek for it sincerely. The rule may not be described in intellectual terms. "Seek and ye shall find; knock and it shall be opened unto you." This inner door is opened in various ways--all that is necessary is a receptivity and willingness to let go the old ways,

the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willing the law itself brings about that precipitation of error thoughts into

the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man, whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this--I have everything I require." But the Truth kept up its exhortations in the mind and he let it work in a quiet way. He was not religious but honest. He began to ask the Lord to show him the Higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to

the joys of the new. It has taken him fifteen years to reach this place of security in Truth--so we see that it is not always a burst of glory that opens the door toward heaven.

(UNITY May 17, 1903 pp 216-217)

Reprint in "U" Mar. 21, 1915
Revised in Nov. 22, 1925

PAUL

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them which are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Jerusalem, the Holy City, represent the love center in consciousness. Physically, it is the solar plexus. Its presiding genius is John the Mystic, who learned his on the Master's bosom. The loves and hates of the mind are precipitated to this gangleonic receptacle of thoughts and crystallized. Its substance is sensitive, tremulous and volatile. What we love and what we hate here builds cells of joy or pain. In Divine order it

should be the abode of the good and the pure, but through the error concepts of the mind it has become the habitation of wickedness. Jesus said, "From within, our of the heart of men, evil thoughts proceed." (Mark 7:21)

In the regeneration the Truth visits this Holy Place for the purpose of redeeming it. But it finds the very center of religious thought, the Temple, given over to bigotry and intolerance. We all want Truth, and the help which comes from it, but when it is presented to us we object to the broad catholic Spirit which it proclaims. This is especially the case if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chose people, and all others barbarians.

This is the foundation of the caste system. When man begins in thought to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next this separation extends to environments. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon

old methods of thought is resisted. The whole religious nature is moved, and thought runs to meet thought, and a concentration of resistance is set up in the mind that forces the Truth right out and closes the doors, as described in verse 30. Many people wonder why they do not develop Divine love more quickly. Here is the reason — they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no such respect of person. It is principle and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation we shall feel the flow of Infinite Love.

When from our hearts we cast forth the Truth, and seek to kill it out, the secular realms of thought also put it in bonds. The ruling intellect sees in it one of the assassins, who has been inciting a revolt against its authority. This ruler of the mind has little respect for religion but a mighty awe of the rights of a Roman citizen. So when it learns that Truth is both Jew and Gentile, common to both head and heart, it gives due respect, which goes to show that Truth is safer in the bonds of skepticism and infidelity than in the bigotry and fanaticism of ignorant religious zeal.

(UNITY May 3, 1903 pp 212, 213)

Revised in Nov. 15, 1925

PAUL

Paul truly represents the experiences of Truth in the fallible human consciousness. His life does not represent Truth in its highest, but a statement of Truth working its way through a mind unused to the presence of that phase of Truth. 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 that take place in a grain of corn after it is dropped into the ground. The soil was rocky at that period of human history. Peter was a bigot and a denier of his Lord. Thomas was a materialist and a doubter. Judas was a thief and a traitor. The disciples, including the beloved John, quarreled as to who should

be first in the new kingdom which their materialistic minds conceived as about to be set up by Jesus. Paul was a persecutor of women and children and a manslayer, having been the ringleader of those who stoned Stephen to death. Paul was by nature a fighter. He belonged to that class of irrepresibles that, when fired by an idea, cannot be hushed. He persisted in talking about the subject that possessed his mind. He talked incessantly; he argued and expostulated; he was an intellectual debater. In this day he would be called a wordy crank. For instance, at Troas he preached all night. The audience went to sleep. One young man fell out of a third-story window, at midnight, and was taken up dead.

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But Paul was not to be silenced by such a little thing; he promptly restored the young man to life, and went on preaching until daylight.

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. Paul's being taken to Rome in chains is a fitting symbol of Truth captured by the religious intellect and confined to the bonds which it has placed upon itself.

Paul called together the most prominent Jews of Rome and explained to them that so far as he knew he had done nothing against the religion of the Jews, "yet was delivered prisoner from Jerusalem into the hands of the Romans." We often justify ourselves in a similar way when environments seem to hold us. We argue that we have

been true to the law, yet are bound hand and foot. We forget that we appealed to Caesar in the beginning of our difficulty and that the law which we then invoked is still working.

In spite of bonds we should go on declaring the truth. The conservative element rebels against any expansion of the doctrine that it has accepted, and without investigation stamps any new teaching as counterfeit: "for as concerning this sect, it is known to us that everywhere it is spoken against."

Truth advances slowly. "Some believed the things which were spoken, and some disbelieved." Do not be discouraged if your work is accepted slowly. Do as Paul did--continue to teach and to preach the Lord

Jesus Christ--and the harvest will eventually come. A mind that daily sends out its concentrated force, is said by occultists to exert tremendous power. If your philosophy is based upon Truth, it will demonstrate if you persist in affirming it and refuse to dilute it for the sake of popular demand. Do not fear that it will fail. The fact that people disbelieve is no sign that your statements are in error. Every new statement of Truth has been decried by the masses. Most of what is accepted as true today in nearly every avenue of science and religion was ridiculed when it was first set forth. When Jesus declared himself to be the Messiah, the Jews laughed at him in scorn. If in our day Jesus should tramp

from town to town and associate with such people as those with whom he associated in Palestine, how many would believe him? Many of the churches that owe their origin to his words would not accept him, and people who bow in adoration before the ideal pictures of him which art has produced, would not recognize his face. Nevertheless, Truth is enduring. It will keep on working in the consciousness of men; the whole earth will come under its dominion and will be lifted out of the bondage of mortality.

(UNITY Dec. 13, 1925 pp. 554--556)

PAUL

Although Paul did not demonstrate complete overcoming, as Jesus did, he saw in man as a mystery the truth that had been lost sight of for "ages and generations...which is Christ in you, the hope of glory." We are urged by both Jesus and Paul to glorify God in our body. The body is the fruit of the mind, therefore we must become better acquainted with our mind and especially with the supermind, which has many names in the Scriptures.

The fact is that the entire theme of the Bible is man and his various states of mind, represented as persons, tents, tabernacles, and temples. In Exodus we read , "Let them make me a sanctuary, that I may dwell

among them." It is explained that this sanctuary was to be the meeting place and eventually the dwelling place of Jehovah. Jehovah means the I AM, which is also the meaning of Christ or the supermind. Where in all the universe can man meet the supermind save in his own brain and body?

We are then compelled to conclude that the Tabernacle of the Israelites and the Temple of Solomon are external symbols of man's body, the real meeting place of Jehovah.

Paul says, "We are a temple of the living God; even as God said, I will dwell in them, and walk in them."

When Solomon was preparing to build the Temple he soliloquized, "But who is able to build him a house,

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seeing heaven and the heaven of heavens cannot contain him? who am I then, that I should build him a house, save only to burn incense before him?" The burning of incense in the house of Jehovah represents the spiritualization and exalted thoughts. When our mind is lifted up in meditation and prayer the whole body glows with spiritual light.

This spiritual light transcends in glory all the laws of matter and intellect. Even Moses could not enter the Tabernacle when it was aglow with this transcendent light.

It is written that the Israelites did not go forward on days when the cloud remained over the Tabernacle,

but when the cloud was taken up they went forward. This means that there is no soul progress for man when his body is under the shadow of a "clouded" mind, but when the cloud is removed there is an upward and forward movement of the whole consciousness (all the people).

We are warned against the effect of thoughts that are against or opposed to the commandments of Jehovah. When we murmur and complain we cloud our mind and Divine Mind cannot reach us or help us. Then we usually loaf until something turns up that causes us to think on happier things, when we go forward again.

Instead of giving up to circumstances and outer events we should remember that we are all very close to a kingdom of mind that would make us always happy and

successful if we would cultivate it and make it and its laws a vital part of our life. "The joy of the Lord is your strength."

You ask, "How shall I feel the joy of the Lord when I am poor, or sick, or unhappy?"

Jesus Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Here is the first step in getting out of the mental cloud that obscures the light of the Spirit. Take the promises of Jesus as literally and spiritually true. Right in the midst of the most desperate situation one can proclaim the presence and power of Jesus Christ, and that is the first mental move in dissolving the darkness.

You cannot think of Jesus without a feeling of freedom and light. Jesus taught freedom from mortality and proclaimed His glory so persistently that He churned our thought atmosphere into light. This light is Spirit power, and it can be seen and felt by any one who will call upon the name Jesus Christ and expect it to raise him quickly out of depression and negative states of mind into the power and zeal of an overcomer through Jesus Christ.

The Scriptures recite that when Moses came down from Mount Sinai with the Ten Commandments his face shone so brilliantly that the Children of Israel and even Aaron, his own brother, were afraid to come near him until he

put a veil over his face. The original Hebrew says his face sent forth beams or horns of light.

The Vulgate version says that Moses had a "horned face"; which Michelangelo took literally, in his statue of Moses representing him with a pair of horns projecting from the head. Thus we see the ludicrous effect of reading the Bible in the letter.

Our men of science have experimented with the brain in action and they tell us that it is true that we radiate beams when we think. The force of these beams has been measured.

Here we have further confirmation of the many statements in the Bible that have been taken as ridiculous and

unbelievable or as miracles.

Persons who spend much time in prayer and meditate a great deal on spiritual things develop the same type of face that Moses is said to have had. We say of them that their faces fairly shine when they talk about God and His love. John saw Jesus on the island of Patmos, and he says, "His countenance was as the sun shineth in his strength."

I have witnessed this radiance in the faces of Truth teachers hundreds of times. I well remember one class lesson during which the teacher became so eloquent that beams of light shot forth from her head and tongues of fire flashed through the room, very like those which were witnessed when the disciples and followers of Jesus were

gathered in Jerusalem.

We now know that fervent words expressed in prayer and song and eloquent proclamations of spiritual truths release the millions of electrons in our brain cells and through them blend like chords of mental music with the Mind Universal.

This tendency on our part to analyze and scientifically dissect the many supposed miracles recorded in the Bible is often regarded as sacrilegious, or at least as making commonplaces of some of the very spectacular and awe-inspiring incidents recorded in Scripture.

In every age preceding this the priesthood has labored under the delusion that the common herd could not under-

stand the real meaning of life and that they should therefore be kept in ignorance of its inner sources; also that the people could not be trusted with sacred truths, that imparting such truths to them was like casting pearls before swine.

But now science is delving into hidden things and it is found that they all arise in and are sustained by universal principle that are open to all men who seek to know and apply them.

So the time has arrived when all shall know the Truth, from the greatest even unto the least. Of course there are many sides to Truth. What we mean by Truth is confined to the great fundamental questions that have

always perplexed and at the same time engated the profoundest attention of men: What is the character of God? How does God create? What is the real character of man, and what relation does he bear to his source? What is the ultimate destiny of man and the universe?

These are some of the fundamental questions that meet us at every turn. They have been answered by both philosophers and priests in every age, yet they still remain largely unanswered in the popular estimation. Of course the priests think they have the answer, but they offer no proof save that of inspiration. We read in the book of Job,

"There is a spirit in man,
And the breath of the Almighty giveth them understanding."

The philosophers and scientists are not satisfied with the answers of the inspired. They want facts and they are testing the seen and the unseen for forces that respond to certain laws without variation or deviation. They claim that the theological explanation of creation by Moses and the location and description of the kingdom of heaven by Jesus are not specific enough and cannot be definitely and scientifically proved. All of which is approximately true. Our popular religion does not attempt to harmonize its fundamental facts with the findings of science, and in its ignorance it fights science and thinks it is trying to destroy the faith of the people in things spiritual.

To any one who will search for the science in religion and the religion in science the patent fact is that they harmonize and prove each other. The point of unity is the Spirit-mind common to both. So long as religion assumes that the Spirit that creates and sustains man and the universe can be cajoled and by prayer or any other appeal can be induced to change its laws, it cannot hope to be recognized by those who know that unchangeable law rules everywhere and in everything.

Again, so long as science ignores the principles of intelligence in the evolutionary and directive forces of man and the universe, just so long will it fail to understand religion and the power of thought in the changes that are constantly taking place in the world, visible