I will call your attention again to the subject of the lesson for today, a little history connected with a man named Zacchaeus who, when Jesus passed through Jericho, was anxious to see Him and climbed a sycamore tree because he was little of stature; and
Jesus recognized him and told him to come down; that He wanted to be entertained at his house that day. As Mr. Wilson told you about the plan of being one of a thousand to pay the balance on the Unity Temple lot at 47th and Jefferson, I thought how appropriate that little plan was in connection with the lesson today.

You know, these characters that we study in the Bible all represent some phase of consciousness, and you will readily see from the character of Zacchaeus that he, being a rich man and a tax gatherer, represented some faculty of the mind, and it would not take you long to identify that faculty as the accumulative faculty—acquisitiveness. Acquisitiveness can go down or up, like all the other faculties of the mind. It can degenerate into avarice, or it can go up and accumulate the divine substance and become one of the sons of God and sit upon the throne of glory, as Jesus said; so, you can see that it is very profitable for us to study this lesson. It has to do with the unfoldment of one phase of man's mind.
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We find that in our spiritual growth this faculty of
acquisitiveness draws to us substance, and that it is molded with
another faculty, the imagination. You will remember that Jesus
discerned Nathaniel under a fig tree, and He recognized him as one
of the children of Israel, as He said, without guile—an Israelite
"without guile." In other words, he was pure, as Zacchaeus was.
Jesus, in the end of His interview with Zacchaeus, said that he was
a son of Abraham. He belonged to the real, spiritual faculties. He

had his origin in Divine Mind; and when we see a very rich man
taking advantage of others in order to add to his riches, and we
condemn him, we should be a little bit careful because that man has
within him a certain ability. He is exercising the ability that we
all are seeking to exercise. We all want things. We want to be
somebody. In some way we are seeking to attain that ideal, but we
should be on our guard as to just how that faculty, that acquisitive
faculty, that accumulative faculty, is working out the ideal.
It may be that you are idealizing money as the way into your happiness, which is the kingdom. Or it may be that you are idealizing some study, some accumulation, that you may become happy; that you may attain satisfaction. This principle is Zacchaeus. He is a publican as he begins his work in developing his character, and he has overreached, taken advantage to gain what that urge within him has idealized. He wants, as a great many people want, money. He thinks that through money he can attain the end, which is the happiness, satisfaction; and yet it has not produced that, because there is no doubt that this Zacchaeus was under the condemnation of all the Jewish people because he was employed by the Romans, and he was a tax gatherer and after he had exacted all he could from the Jews then he still further imposed upon them to enrich his own pocketbook; so, you can see that he was thoroughly excoriated by the Jewish people. They condemned him in every way. So people who selfishly use this faculty of acquisitiveness must always come
under the condemnation of the people; and Zacchaeus was no exception.

The place in which Zacchaeus lived also has a meaning to each of us. It was Jericho, and Jericho was situated, according to history, in a very rich valley of Palestine, and its climate and altitude and the various things made it almost tropical in its productions. It was a very rich community, which represents in our consciousness the place where this faculty lives and works; and that is substance. Now, we all know that there is an invisible spiritual substance, and

that out of that invisible spiritual substance, through the accumulative power of our minds, we bring into action and form the things that we desire. This is a law of mind, or it is called physiology, and it is taught in the scriptures under these various symbols; and what man knows that he has access to the infinite substance through developing the substance in his own consciousness, and that his body in the workshop in which this substance works, he at once becomes more attentive to that element in his and begins to wield it and
We must put a perfect outer expression there, the divine law.

Now, the question always is, what is that law? It is a law of substance and according to its spiritual character. If you materialize your substance, if you bring it down into the three-dimensional world, you are very apt to find, as Zacchaeus found, that he had something that didn't give him satisfaction. He was looking for something.

And he was small of stature. It meant that he had not even estimated himself in his true stature. We are all the sons of God, potentially,

and then, in our additions, we accumulate those things through our innate faculty of accumulation that do not bring us satisfaction. There is a certain inner self-condensation, and this is represented by his inferior stature. And yet, to overcome that when the ideal, which is the Christ man, came by, he climbed the sycamore tree.

As I have mentioned before, the sycamore tree bears a certain fig, but it is a counterfeit. It is of very slight value, and it can be only by very poor people. Here, again, we have the symbol of
on the tallest trees, but we may not see the real tree, but a false tree.

This concept of the tree represents the inner condition of a healthy, growing tree.

down.

If you think that you are not getting satisfaction, come over here.

The same kind of tents. If we say, "beep on the same time," the answer is not constant.

In our concept of effective education, we think that the answer is 'yes', and that the answer is 'no'.

To be a good student, don't compare the healthy faculties, but give

stimuli of recognition to us, as also in rapid eye blink, and there

in. From the corner, their minds that we are the students---now, the

merely recognized, want to offer a tree to look for the greatest

see the idea that of the student's men. My school is, the

the happiness and joy, for the time free, and there

see the idea to see deeper, and get control not because of

the student's men to make more, next deep as mankind.
that brought forth an inferior fruit. Zaccarias had to bow down
and bend his knee. If we are bowing ourselves in any way through
some material thing; if we are looking to material ends to gain
that which we are idealizing, or that which our soul desires to,
we will always have to come down because this spirit of the Christ
is a very meek spirit, and it says to us when we begin to exalt
ourselves, "the little man." It doesn't make you any larger to tell
about your wonderful deeds and how much you give to the good cause,

and how you love humanity, unless you really have enlarged yourself.

And so Zaccarias had to bow down, because this weak and lovely
Jesus said, "Come down quickly, because today I want to abide at
your house."

This abiding in the house of men means that this Christ spirit
is to take up its abode; it is going to make a place in our con-
sciousness where it can really live. You have got to take this
Christ mind into your very body consciousness before you fulfill
the law. And that is what Jesus told Zacchaeus: to come down, and he would abide with him.

Now, Zacchaeus, as I said, is a type of acquisitiveness which has been developed on a certain planet of consciousness in Jacob. You remember that Jacob was rather sharp in his ability to gain the good things of this world; and this is a faculty that the whole Jewish race have developed. You can put a Jew anywhere, and he will make his living, and before you know it he will have most of the things that belong to other people. Why is it? Because that faculty has been developed in the race. It was implanted there, and it is a good faculty. It is not to be despised, nor is it to be discouraged, really, only turned into righteous ways. And when this man Zacchaeus saw what the Christ was, and he got down to his spiritual level—no, think it is going up, but sometimes it is coming down—then, like Jacob when he met his brother Esau, when he had despoiled out of his birthright, he met him and he began to think—that guiding
of the possessions—and he wanted to restore; he wanted to give him
half of his possessions. Jacob at that time had become rich. He got
his father-in-law out of nearly all his cattle; and yet there was a
change of mind. And what brought that change of mind? We are told
that Jacob wrestled with the angel all night in the darkness, and
he asked that the angel blessed him; and the angel finally blessed
him.

Now when Zacchaeus saw Jesus and he came down, and He was

entered into this slender, that was the results did not Jesus
represent the result? He was the representative of God, and He
brought a change of mind into this slender; because Zacchaeus was
a sinner. Jacob was a sinner; and this change of mind brought such
a consciousness into the mind of Zacchaeus that he said, "Behold,
Lord, the half of my goods I give to the poor; and if I have
unlawfully withheld from any man, I restore fourfold." Change of mind,
ought closely connect with this spiritual man, which is the
shall run in every one of us, the law of man. This ever is the
spirit of justice and righteousness and equity; and we certainly
all need this spirit. We all need this righteousness of God,
because without it our possessions are dust and ashes. They fail,
in the end, every time.

And so, as we study the lesson, we see that we are all,
although it may not be money, we are acquiring something
that, if it is not being developed under the law of justice and

righteousness and equity, the law that every one shall have the
same that we have; if we are trying to get from others that which
can come from the Spirit of the Lord, we have missed the mark;
we are sinners; we have fallen short. But when we give ourselves
to the written law and, like Joseph and like Laban, are willing
to return; if we have robbed any man we shall give again fourfold—
either the whole law—that we are forgiven; then we are redeemed.
And there is a change. A new name is given; as you know, when Jacob
and the development of the international role and mode of action.

And now the new breed, the new generation of international relations, will have to be developed. This generation must give voice to the call to action and develop a strategy of action that can be effective.

We have to think of how to strengthen the connection of any country.
that we shall have these true riches, and our accumulative power will overtop what man is possible of accomplishing.

This is the good news: that we are all the sons of Israel, and this Israel is the real; it is the real man in every one of us, and our names are changed. We are given a new name when we change our minds, when we get the new man that is represented by Christ and demonstrated by the life Jesus, and that life set upon the throne of dominion, master of these faculties of the mind, giving then the right trend, the right expression. And we, for that reason, study Him and incorporate that same Spirit that He had into our lives, and in this way we become demonstrations of the law of the great Spirit, the universal Mind, is speaking to us as He spoke to Jesus when He got this baptism of the Spirit: "This is my beloved son, in whom I am well pleased."