

LOWELL FILLMORE - 1 *about year 1945*

Mrs. Palmer asked that we send a copy of this material she prepared for Raymond Barker to you, which you may keep. He said we were getting away from our original teaching - and Mrs. Palmer prepared this to show how other Truth movements use the term as we do. She is also preparing this on Mr. Fillmore's writings.

Elsie-Field

THE NAME JESUS CHRIST

(Excerpts from the Works of EMMA CURTIS HOPKINS)

Zoroastrians believed that the Ardai Viraf name reveals the mystic doctrine. Pythagoras believed that there is an ineffable name that is KEY to the mysteries of the universe. According to the Christian Scriptures the name Jesus Christ is that revealing name, KEY TO ALL UNDERSTANDING.

R. -61

- Now, repeating the name "Jesus Christ" over and over, even without presuming to contaminate it by our explanations of it, does indeed hasten human destiny. But when any approach to "beholding the Lamb" is practised by us we are hurried from pillar to post, from mountain to sea, from event to event, with breathless speed, but never a mishap overrides us, never a misfortune submerges us, never a good event gives us pleasure. We find that we are greater than our life.

Bible Lesson 1-9-96

It is related of one man that, being terribly injured, his surgeon said he could not live till morning. He then began to whisper the name "Jesus Christ." He used all the strength and force he had left in him to repeat the name. Soon he could speak it aloud. After a while he could shout it. He did not allow himself to think of anything else. Nothing diverted his attention. They thought he was crazy, but in the morning he was well.

Bible Lesson 78 -p. 15

"And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and take thy bed. And he arose immediately." The two words always come to fruition exactly the moment our type of mind gives forth its confidence, its love, its expectation to them.

Bible Lesson 65 -p. 18

To think that by holding the name Jesus Christ in mind we are likely to have exactly his experience as reported by the evangelists is to suppose what is not true. To hold the two words Jesus Christ in mind is to have your own experience hurry along and get under your feet in a very short time, instead of dragging through a long haggling period of three-score and ten years.

There is a victory---just victory in the character and office of that principle called Jesus Christ. These two words mean the visibility of good. If you want to make good visible, keep that name in mind. Do not neglect the twelve lessons of Science by any means, but that name in mind will hurry up the demonstration of those twelve propositions.

Bible Lesson 55, -p.43

You will notice that the apostles never took any credit to themselves for having cured a man over forty years old of a congenital deformity. They took it as much for granted that the name Jesus Christ would work through them to heal as that the man Jesus Christ had worked healing. They had easy faith for healing. They had not such easy fruit for their own defense, however, and were utterly astonished that their appeal to the judgment of the Sanhedrin had set them free. Just as soon as they arrived at a place in mind where they would expect to be kept as free from danger as they were to be full of healing power, they would get easily out of every kind of danger and would absolutely escape martyrdom.

Bible Lesson 56, -p.51

THE NAME JESUS CHRIST. cont.

To suffer shame is no sign of the Christ. That Name is freedom from shame. It is honor and glory. That Name is not the synonym for suffer- and and sorrow. It is the Name for stepping forth from prisons; from councils, from despots, from armies of capital, from legislations of man bent on defrauding the poor of their rights; from slanders, from pain, from hunger, from sickness.

That Name is not the prophecy of ages of waiting for just dues, as these apostles have waited, because they refused the mighty doctrine of Jesus that "now is the accepted time."

Bible Lesson 58. -p.65

The Sanhedrin forbade the apostles to preach that things and events yield to a Name held in mind. But the Name held in mind together with the sayings of the Man who demonstrated what the Name means, will do more to drop the mantle of pain and trouble off the planet than any other process. His sayings form a demonstrable Science. His Name makes the living demonstrations. It is a mystery just how speaking the Name over and over works us up and over it, but it does.

Bible Lesson 62.-p. 89

"Thou holdest fast my name---I will give a new name." This new name cannot be spoken without instantly accomplishing the raising of the dead or the healing of the sick, or the illuminating of the life. It can never be spoken in vain, "Thou shalt not take the name of the Lord thy God in vain," is a prophecy, like, "They shall not hurt nor kill in all my holy mountain."

All the so-called commandments are prophetic utterances to the Initiated. They all mean that when the Ineffable Name of the Lord is known, we are at home in the perfect land, where the former things come not into mind anymore.

H.M. 6,-p. 56

Calling unto the name that smites the ethers into new activities creates new conditions. "Ye shall know that I am the Lord, when I have wrought with you for my name's sake." "Therefore, turn yourselves and live ye---Turn others and live ye, calling upon my Name."

H.M. 7, -p.13

Pythagoras said that there are magic mighty syllables making an Ineffable Name, Key to the mysteries of the universe.

The Parsees called the magic syllables so equipped with drawing power, The Ardai Viraf Name, full of Revelings.

H.M. 6. -p. 39

The name of one who has accomplished great works vibrates with his genius. Aristides, the wise archon of Athens knowing this, set his eye toward AEsculpius, whose skill in curing diseases and restoring the dead to life, was traditional.

H.M. 6, -p. 39

Peter discovered with the prophet Micah, that there is great effect from singleness of eye toward names, as toward other objectives, and he chose the name of the saviour of men to stand by. Micah got it as an unfailing law, that, "My name shall(cause to)see that which is."

THE NAME JESUS CHRIST. cont'd.

And Peter proved it by walking with the angels, and doing their works, after fearing the "only name given under heaven, whereby men shall be saved." For as the angels do wondrously, so also did Peter do wondrously, always by the power of the Name he increathed.

H.M. 6, -p.38, 39

We will choose the name of the one who wrought forth power over earth and heaven, and in whose name is folded the new name with new powers in it (Rev. 2:17). We will choose the name of him who hath redeemed us out of every nation (Rev.5). To sight toward an object and call its name is to finally be related to it.

R. -6P

Let us choose to be identified with the Lord strong and mighty, with Him able to keep us from falling, whose is the kingdom, the power, and the glory. For our contagion we will separate unto "the great, the mighty God, great in counsel and mighty in works."

H. M. 3, -p. 21

You may be filled with wonder as to what the Healing Word or Name can be. It certainly is not the word "God" for these men, who used that word continually were not mighty healers. Spiritual Science does not tell you the Name. It gives you the most direct reasoning which the word "God" brings out, and consequently gives the best healing power of any line of reasoning in the world.

S.C.M.P. p. 6

What is it to hold this name "Jesus Christ" in our heart? Simply to speak it silently with the mind. But is not that ridiculous gymnastics? No. By knowing the nature of mind we see how much more potent with power over our life experiences some words are than others, and it is proven as an actual result that holding this Name steadily illuminates the mind to know new statements of truth and to increase in strength and power and judgment. The Name means demonstrations in daily life of the power and presence of the true God.

Holding the Name teaches you that you need not say that you yield to the will of an imaginary God who is said to be capable OF SENDING PAIN AND AFFLICTION AND POVERTY INTO YOUR LOT OR INTO anything or anybody's lot. Holding the Name causes you to see that in truth it is just as much idolatry to lay down your praises upon the altar, or your thanks, or your will, or anything, expecting to earn any favors by such offsprings, as it is to offer young lambs or doves.

You are one with the true God by describing Him, and praise and thanks and will and faith are then natural expressions of your delight.

Bible Lesson 30, -pp.10,11

You can do everything when "Christ Jesus" is your chief word. By and by the world will not seem heavy to you. You will not be Atlas with the world on his shoulders but Jesus with the world under His feet. Your whole business in life is to "learn of Me," or to learn how to let the Jesus Christ thought within you reign supreme. This thought that names Jesus Christ is the noblest thought within your mind. Let us keep saying "I am Jesus Christ." Tennyson kept repeating his own name till he felt as big as the planet. Some mystics kept repeating certain syllables, but Jesus Christ said, "Repeat My Name." Then you will not feel as if you were the planet, but as if the world were under your feet. You will not become senseless, like the mystics who repeat senseless syllables, by speaking My Name, but will come into your inheritance of health, wisdom, and success.

THE NAME JESUS CHRIST cont'd

The place of a skull was where they crucified Him. Your intellect is supposed to be located within your skull. This intellect is a great enemy of Jesus Christ. "The natural man receiveth not the things of the Spirit." One has to walk right over the words and teachings of the intellect just as Jesus did. There is a higher faculty than the intellect within you. It is Spirit.

Bible Lesson 21, -p.9,10,11

According to the gosple Jesus Christ was supremely awake and is now awake. And as children and grown men and women have to be awakened out of Palsying nightmares, so Jesus Christ awakens us with His words if we speak them. Strange about it is that we must speak His words ourselves. It is just as the mother cannot hold the child's eyes open but it must open its own eyes, that Jesus Christ tells us, "Keep my words." Whoever realizes this, to him is "the arm of the Lord revealed."

Bible Lesson 29, -p. 11

It is told that God hath given Him a Name above every name. That Name is the quickening Principle---the awakening power. You are privileged to do with the Name as you please, but it is very evident th_{at} it means all you wish to have and to know concentrated.

Bible Lesson 29, -p.16

Just one word is praying---or rather it is two words in one. This is the Name. Speak it, JESUS CHRIST. The words are alive. They will turn you into the right place--into the very arms of help.

Bible Lesson 22, -p. 10

"It is finished" He says. Jesus Christ in you speaking tells you that all evil is finished. It is ended. These things shall not be upon the earth. You can speak this Name within your mind till the kingdom of heaven is open to your sight. In you the Gentiles will trust. As it is written, "In My Name shall the Gentiles trust." That is if you will keep letting the Divine Thought whisper within you. "I AM Jesus Christ." Even the people who do not believe in spiritual laws as transcending intellectual methods will trust you. Will lean on you.

Jesus received the vinegar. But you do not need to receive the vinegar of having to take favors from the hands of those who have wronged you. He said declare it is finished, and to hold His Name steadfastly in mind would keep you free from all the pains and sorrows and shames of human experience. "I am victor over these things"--in mind first and then over your body and world.

There is salvation in none other name, but in My Name the vinegar and the gall and the wormwood of himan experiences are nothing. I promise you immunity from everything if before you have got into trouble you will speak My Name. But if you have never been taught the power of My Name and are now in great anguish, say that you refuse the cup of trouble, and declare that I in you am even now able to save you from poverty, debt, disgrace, desolation, sickness. Say, "It is finished." At the eleventh hour "call upon me, and I will hear." "Keep my word and live." "I cannot be crucified; I cannot be entombed; Nothing is too hard for me." "Now is the accepted time. Now is the day of salvation."

Bible Lesson 21, -p.16,17

Here you observe, He calls the Name in which all the miracles of the future are to be wrought--- JESUS CHRIST.

THE NAME JESUS CHRIST cont'd

He had told them of the magic power of His Name. In it was contained the power of the Holy Ghost to comfort, heal, rejoice, prosper. By thinking His Name they were to be imbued with power from on high, and illumined with great spiritual understanding.

Bible Lesson 18, -p.3

A Christian who had supreme faith in the name Jesus Christ, raised the animal to life instantly with that Name.

All those old practices which we have so long regarded as worthless superstitions we are now finding out to be hints of the way to our own demonstrations of power and goodness. He had told them to put out of their horizon their father, mother, husband, wife, children, that His Name might start the wheels of their mind and life over again. Did you ever try holding His Name in mind to the exclusion of all other names till its high significance as salvation from evil came thrilling and quickening you with delight?

No? Then how can you judge as to whether He was mistaken when telling the world that all its prayers should be granted in His Name?

You would like to heal all the sickness of the world; heal all its misery, rejoice all its hearts. You have tried many ways. Have you tried that Name till its significance as the demonstration of God through you worked miracles? If you are eager to help the world---so eager that you would do anything, as you have so often said, try writing His Name in every blood-drop and on every string of your heart.

He said you would be found preaching the Word without any mixture of evil. (The idea of evil is the son of perdition. He taught that every son or word of His mind would demonstrate, except the word of perishing, or devil word, the lie-from-the-beginning-word. The errors should not count.) You are to heal; stop vicious tempers; raise all who seem dead to life again. Then if you faithfully work at these things with His Name in mind, you need not take any thought about what to eat, drink, wear, nor as to whom you shall marry or what you shall lay up for old age. The four works will make the living on the square which will then draw around you the perfect circle of a beautiful and satisfied life.

And if you can demonstrate satisfaction, satisfactory living, you can teach others how to demonstrate. You must not only be sanctified yourself, but all the world must be as glad as yourself.

Bible Lesson 18, -p.6,7.

Jesus Christ promised all things to them that should call, should hold His Name in mind. His Name should forever stand for the true idea of God. The Comforter should come in His Name. The world should be restored. Those who have held His Name in mind till it has gone away as man and has come in as the principle of righteousness, have seen those they meet change from foolish appearing to wise; from unsteady to reliable. "Whoso findeth Me findeth Life." "In Me shall all the nations of the earth be blessed." When we strike at the false idea of God and let the true idea live we are letting Jesus Christ live as He meant in us. Not as flesh but as Truth. "And Christ lives on in His strength and glory. He lives and loves with a love divine. By the light of His Name I read life's story. And the key to the world is mine."

Bible Lesson 17, -o. 15

THE NAME JESUS CHRIST cont'd

These lessons of Jesus Christ among the Jews and Gentiles represent your Jesus Christ thought within yourself. Each thought says, "I am."

This greatest thought is your oldest thought. It was with you in the beginning, is with you now, and ever shall be with you, world without end. It is the "Ancient of Days." "Come and reign over us, Ancient of Days."

Notice this, if you please, that your pious thought representing the traditions of the past as to the severity of God, is quick to take and bind your Jesus Christ thought. Your Pharisaic thought, representing your past teachings as to your inferiority before God, always chokes down the generous Sabbath-breaking Christ thought.

Now Jesus Christ, or the power of Truth, is in you all. This power of Truth you cannot kill, but you may hide it if you please for a while. "Yet a little while am I with you," it says just as quickly as your piety and bigotry are roused. For the power of God is never manifested where pious bigotry is allowed to rule.

When this knowledge of the ways of thought in the mind become known to some very brave thinkers, they voluntarily let all their thoughts keep perfect silence while the Jesus Christ thought speaks in them, saying, "I AM the Messiah. I AM Jesus Christ." They all reported wonderful experiences. It seemed to them as if their whole being was God being. There was nothing but God "above them all and through them all and in them all." Jesus Christ is God. This is not a person but Principle. Jesus Christ is the voice, the power of God. These people all became strong through and through. They became well and sound through and through. Their judgment became strong and healthy. They are sure that if you will not let your old prejudices blind you, but will let your highest thoughts have freedom you will rise like a bird out of the snare of the fowler--free in God.

(?) from page which heading reads "The Chief Thought."
-p. 5,6.

It was by keeping silent for God to be the whole of him that Jesus was enabled to say boldly, "I and the Father are one." He that hath seen Me hath seen the Father." Spinoza was so lost in finding the power of God over and through him and in him so wonderfully, that we was called the God-intoxicated man.

Many people have been afraid to let their Jesus Christ thought be their only thought. It seemed suddenly to them as if they themselves were all Jesus Christ, all God, nothing else of them. Why they could possibly be afraid to have their mind occupied by one perfect idea is a mystery. To hold back from speaking this idea in the mind, or rather letting the idea speak itself, is to put off the power of the Holy Ghost (according to this lesson.)

The Holy Ghost is the quickening power of God. The Holy Ghost has not come while you are sick; while you are poor; while you are lame; while you are unhappy. And you cannot have the Holy Ghost till you have become silent enough for the Jesus Christ idea that is within your realm of ideas to speak its words within you very definitely.

THE NAME JESUS CHRIST cont'd

Some men have not let this thought in their mind be Jesus Christ because that word seemed to them to be a man with a religious system to urge, and not a principle; so they have let this supreme thought within them say: "I am God, and I reign over thee." Now in the beginning that was indeed the Word, but by accusing God of so many dealings He could not be guilty of, we have all drawn a veil over our faces, and the Deep crying unto Deep within us saying, "I am God," does not bring the power of God so quickly as by letting the idea Jesus Christ be spoken till the veil is rent.

Bible Lesson 7, -pp.8,9,10,11

There is nothing to do, nothing to believe, only "Let be what is; let speak what is true."

Of course you have heard that Truth is Omnipotence. I assure you that it is. Let speak within you that secret, silent word, while all your other thoughts lie low. "Behold, I have put My Name upon thee." Even while you thirst for the child to be well, the home to be harmonious, the environment not to cramp you, behold in your midst--that is in the realm of thoughts--stands the Christ.

So now you see how the Kingdom of Heaven is within you. Many people are letting this thought in the midst of them speak till their heart is of great meekness and lowliness, where before was pride and arrogance. They do not care for name and fame and rule, where before they were ambitions. For you know that Jesus Christ is not ambitious. Your highest thought is meet and lowly of heart.

Let the night watches find you still while your highest "I AM" speaks. All that you speak of as desirable is in that redeeming word. So many people catching this knowledge of the metaphysical instructions given by Jesus Christ for our example are the hastening on of that time of which the prophecy spoke: "Many saviours shall come up from Jerusalem." Jerusalem means peace. So from the peace of letting thoughts lie still for the Christ One to say, "I AM thy Redeemer," saviours are springing up all over the earth. "They shall be taught of God" is the prophecy. This God-thought that awaits within you, being let to say, "I AM" will teach you all things and remind you of that country from whence you came forth and unto which is return.

You have a wonderful kingdom of thoughts. Which one reigns now?

Bible Lesson 17, -pp.11,12,13

According to this lesson the word we must speak is Jesus Christ. Every word carries its own quality of power with us, and through us, and by us, and for us, when we speak it. Notice that no other word of Healing Mercy availed the man at the pool except Jesus Christ. "In Him is all the fullness of the Godhead bodily." The Egyptians, Persians, Greeks, and Romans all used to heal by names. They wrought many miracles by giving all their mind to the holding of one name to the exclusion of every other name. But there was always a point where their name stopped its potency. The name always carried the idea of its ministry or the ministry of the man who bore it. As his ministry was limited and imperfect his name suggested limitations.

Bible Lesson 4, -pp. 7.8

THE NAME JESUS CHRIST cont'd

"In the name of Jesus Christ." Do not stop to explain the word. Make haste to clear your mind of its old errors, exactly as the lesson declares, and proceed to hold the full word Jesus Christ, till the full ministry is done in you and you have clear access to the Father. This makes you equal with Jesus Christ in the power of the Spirit, as He promised: "Where I AM there ye may be also." "ASK in my NAME."

The Perfect word in the mind will quicken those who seem dead. We shall see the whole name JESUS CHRIST quicken the dullest and stupidest people to thinking harmoniously then the red blood will flow swiftly; the hard joints will limber, and the eyes will flash with light. This name spoken will teach us to raise the quickening life and beauty of our friends into plain sight.

Bible Lesson 4, -pp.10,11

Only the Christ Jesus man ever told mankind how to quicken anew with the "life of which our nerves are scant," and He declared that His Name would stir the ether-breaths of the unseen, eternal world to inbreathe with our inbreathing, as the ancients called the names of mighty warriors and wise saints and drew toward themselves their influential vigours.

Bible Lesson

H. M. d, -p. 25

Note that David praised Him on the harp for the might of His Name. We may never speak the name Jesus Christ. We may always speak the name Spirit, or God, or Love, and describe Spirit, God, as Omnipresence, Omnipotence, Omniscience, and do quite great things by such praise, but there will be some nameless flavor lacking in the health and strength that comes forth thereby. As the actinic ray in the sun is the secret of the sweetness of the grape, so Jesus Christ who stands up in the universe as the one man having demonstrated the fullness of the Godhead bodily, is the human touch to the divinity of man. And being recognized as the health of man, there is a vital kingling forth as health and happy vigor, fearless of death and misfortune, not translation but transformation, for humanity.

"God hath given him a name which is above every name." The preaching of the mysterious might of the name and the healing presence of Jesus Christ, is the risen doctrine. It is not the province of the risen doctrine to insist on a verbatim formula of praise of the far radiating Presence. The recognition, the acknowledgment of a pivotal character transcending all limitations, irresistible to formulate, sweeping their original meanings into the affairs of the world.

H.M. 7, -pp. 57,58

Paul wrote to the Ephesians that revelations would be vouchsafed by the acknowledgement of Jesus Christ, and the eyes of man's understanding should open to know the hope they may entertain from the calling of Him that hath put all things under his feet, that name above every name that is named, not only in this world, but also in that which is to come.

The one instance of the Jesus who was Christ in and with the fullness of the Godhead bodily, was that His Name sheds forth fresh life: "My words (my syllables) are life." "I came that ye might have life." "I am the bread of life." "He that eateth me shall live by me."

N.H. 8, -p.24

THE NAME JESUS CHRIST cont'd

Jesus having demonstrates this, His Name as the vanquisher of death and the abode of all the gifts of God, made Him able to declare "Whatsoever ye shall ASK in my NAME that will I DO." "Ask what ye will and it shall be gone unto you." For "all things are delivered unto me of my Father."

H. M. 6, -p. 41

Nothing prevailed against Jesus. "I can both lay down my life and take it up again," He said. And he knew all thin s and needed not any man should teach him. His face was always heavenward, comrading al ways with the King of Kings and Lord of Lords. To us, invoking the name of him calls toward us his masterfulness of life and death; knowl- edge and ignorance; health and sickness; majesty and insignificance.

H.M. 6, --pp.50,51

And the only Scripture the Risen One gave the disciples, after their acknowledgment of his vicarious achievement, was his own name. "The Holy Spirit whom the Father will send in my name shall teach you all things." And to the world at large he prophesied: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the NAME of the Lord."

No library on earth holds a book guaranteeing to teach all thin s, but the ancient wide man declared that there is an Ineffable Name that teaches the mysteries of the universe. The Ravvis said that Jesus of Nazareth did not know the Ineffable Name, therefore his miracles were wrote by sorcery learned in Egypt, not by the power of the great Name. Natathis in the Nizzachon, says this, writing for the Rabbis. But Jesus himself testified for all time, "The Holy Spirit whom the Father will send in my name shall teach you all things." "In my name preach the gospel, heal the sick, cast out demons, raise the dead."

He knew the Ineffable Name that is KRY to the mysteried of the uni- verse. And he knew that whoever should keep his name as Jesus Christ should come into the Ineffable Name.

H. M. 6, -p. 55.56

The Valentinians by a cabalistic system, notarikon(?) made the name Jesus the equivalent to, of Jehovah Shammah, or the saving Word; and Osiander the Lutheran studied the two syllables as in themselves the Ineffable Name.

That the name Jesus Christ is even at this day, and this age of re- garding the historic sufferer rather than the victorious Peace-Presence, a mysterious power, many can testify.

H. M. 6, -pp.56,57

"Seek ye out of the book of the Lord and read, no one of these shall fail." "For the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

Surely the book in the r ght hand of the L mb slain for the trans- gressions of the race, gives for its outer reäding the name of reveal- ing so vitally insisted upon by the first Christian Apostles, and so ignored as to its mystical potency by the Christians of today. And the opening of its inner writing waits upon the faithful reading of its outer form? "Blessed is he that readeth"--"I will give him to eat of the hidden manna."

H. M. 6, -p.58

THE NAME JESUS CHRIST Cont'd

He that seeks Me identifies with Me. He reigns with Me. He lives as My life. He strengthens as My strength. He understands as My understanding. What I AM He Is. He calls upon my victorious Name. Whatsoever he does prospers, reminding mankind of my ever-present, ever-friendly, ever-available Supremacy.

For I send the Healing Ghost, the Inwisdoming Breath, to him that calls my Miracle Working Name Christ Jesus, bursting through which is the other name, only know to them that invoke His Anointing Name.

H. M. 6, -p. 62

And the Song of the Lamb is the second utterance of the upward-cisioning among us. It is the name of Jesus Christ. "In my Name," said He that was slain. "In His Name" declared His disciples. And it is declared that they never preached any doctrine except the power of His Name. This was their Song. It is a name as Immaculate as the name I AM. It always means "God with us. It is the Amita Buddha, the Ahura Mazda, the Emmanuel. It is that name of the Lofty and Everlasting I AM which represents His nearness and immanence. Name above principalities and powers. It is the name of the newness of healing and of comforting tenderness. It gives the baptism of the quickening Spirit. It is the greatest and quickest God-formulating Name. It is the Name that restores the lost word, the now unspeakable name of Self-Existent Diety.

The Moravians hymn the power of this name:

"Should I reach my dying hour,
Only let them speak that name;
By its all-prevailing power,
Back my voice returns again."

And they tell of miracles of calling back from the dark defile of voiceless death to sunlit life by the resurrecting energy of this name.

The rulers of the Jews in Jerusalem, Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, A.D. 33, knew well the magic power contained in certain names, and they asked, "By what name have you wrought this miracle?" "By the name of Jesus Christ" answered the Christian Apostles.

The risen Christ appearing suddenly said, "Preach repentance in my name, beginning at Jerusalem. And Jerusalem means the Self.

H. M. 1, -pp. 424 43

Christ was never crucified. Christ is the uncrucifiable, unburied and unrisen--the Eternal and Changeless Self Existent High Redeemer--the Awakener of New Powers and New Knowledges. Let the Name that hides The NAME of the Uncrucifiable Self Existent ascend, till its hidden manna nourished our mystical bodies into joyous prominence! Till the Holy Ghost that teaches all things is our daily breath

H.N. 12,-p. 42

Reuben neglected the mystic principle as moderns have neglected the mystic possibilities in the Jesus Christ syllables. For the name Jesus Christ holds within its claspings the Lost Word with its power to open gates of heaven and breathe through our human frames mysterious wafts of immortality. Those who neglect or reject its offers are those dropped down the line of Reuben, first born of Jason and Leah, by inheritance not over handicapped, but by reason of downward viewings outstripped and out-done.

H.M. 12, -p. 25

Some heard the sound of his(Jesus)voice and said, "It thundered." Others said, "An Angel spake." But Jesus heard the voice of God in coherent speech "I have glorified my name, and will glorify it again." The Judgment of God ~~the~~ Lord was preverted by the people, but Jesus received it as the mystery of that Name which when called upon saves from the sword, famine, and defeat. He sealed to mankind the foretellings of the great prophets, that his Ineffable Name, key to the mysteries of the universe, should part the ages old silence with the promised new language, hastening over the Tao or Track of High Recognition.

H. M. 4, -p.46

And our acquaintance with Jesus Christ, holder of the New Name that cannot be taken in vain, or driving round about to find it. For the Lord Christ only has daringly declared: "I will give a New Name, which no man knoweth, save he that receiveth it."

"Of all that thou hast given me" said Jesus, "I have lost not one, save the son of perdition." "Son" is idea, and "perdition" is loss. I have lost only the idea of loss, he said. The idea of loss is Judas. He is lost, and in the place of Judas is Matthias, the gift of God.

"And Matthias is numbered with the eleven." He is the value of all the eleven in one, as the gift of Elohim compasses all the good mankind could ask for, or even think as good.

H. M. 11, -p.50

The first is believing in the power of His Revealed Name. "For this cause have I raised thee up, that my name may be declared throughout all the earth. "The name of the God of Jacob defend thee." "And this is His commandment, that we should believe on the name." "Whosoever shall call on the name of the Lord shall be delivered." "Our Redeemer from everlasting is Thy Name."

The second deeply planted gnosis, is that mankind does not fight for the Almighty; the Almighty fights for mankind. "Set yourselves: stand ye still, and see the salvation which the Lord will work for you, and ye shall hold your peace." "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." "Fear not, I will help thee thou worm Jacob, and ye few men of Israel." "Not by might, nor by power, but by my spirit, saith the Lord."

One attempted believing there has been, over which mankind has stumbled and falled and quarrelled much. Nobody has given mankind the clue, for nothing of it is to be revealed till the fulfilled moment of steadfast obedience to the ever-uttering mandate, "Seek ye my face evermore."

THE NAME JESUS CHRIST cont'd

This attempted believing has been as to the substance and nature of the Presence of Deity in the Universe. Mankind has partly believed in the Being of Deity as Principle, and partly believed in the Being of Deity as Person.

As "Principle" demands reasoning, it follows that the illmade or weak brained are left out of the scheme of salvation. The weak brained can hardly come algebra of "One Presence in the Universel therefore as I AM, I am that ONE." To the very cleverest brained Jesus said, "Why reason ye?" as though the reasoning of the reasoners was not the light of salvation. "What I say unto you, I say unto all, WATCH." He said; and He repeated the injunction.

There is no child so stupid but can be made to look up to ONE ever beholding him, till gleams of intelligence steal down the track of his upward looking.

As "Person" intimates form and collection of parts, the term Person applied to Deity has stirred wide human resentment. "Who is like unto thee, glorious, fearful, doing wonders?" sang the children of Israel. "Touching the Almighty we cannot find Him out---with Him is terrible majesty" cried Elihu the Buzite. Yet the children of Israel and Elihu the Buzite had come nearer to knowing Deity than any on earth before them, or, saving the Apostolic hierarchy, even since their inspiration. "The nature of Deity is undetermined," reads the most modern of Cyclopedias.

H.M. 11, -p.25,26,27,28,29

Tennyson kept repeating his own name till he felt as if he was as big as the planet. Some mystics keep repeating certain syllables, but Jesus Christ said, "REPEAT My Name." Then you will not feel as if you were the planet but as if the world were under your feet; you will not become senseless like the mystics who repeat senseless syllables; by speaking My Name, but will come into your inheritance of health, wisdom, success.

Bible Lesson 21

The Bible calls this nature with which you are gifted the Jesus Christ of you. While you are reasoning out your own side of the case as bana-seller, or making your parishoners quake with admiration, this unconvinced nature of yours stands silent. While you heed it not your hardening proceeds. While you are buying and selling and printing and building, this unnoticed nature of yours is standing close by. If you were to stop a moment you would see that something about you never enters into your trades. That which enters not into your daily matters is your Soul. In our Bible it is called Jesus Christ.

Bible Lesson 21

To think that by holding in mind the name Jesus Christ we are likely to have exactly His experiences as reported by the evangelists is to suppose what is not true. To hold the two words, JESUS CHRIST in mind is to have your own experiences hurry along and get under your feet in a very short time, instead of dragging through a haggling period of three score and ten years. There is a victory--just victory--in the character and office of that Principle called Jesus Christ. The two words mean the visibility of God. If you want to make God visible keep that NAME in mind.

Bible Lesson 55

"The name" always ministers the idea of its minister or the ministry of the men who bore it-----since the unlimited perfect ministry of Jesus Christ, we speak that name with our whole heart till all the perfect work which His Name conveys is manifested in us.

Bible Lesson 4

But Jesus Christ who told us to be sure and keep His words and be in a state of mind exactly like His, said, "Of all that thou has given Me, I have lost none save the son of perdition." "Son" means idea, speaking metaphysically, and since "the flesh profiteth nothing" we will not speak any other way. So "son of perdition" means idea of sin and its history. I drop no idea except the idea of sin; that I reject; for in a universe created by the Good, governed by the Good, occupied by the Good, and tolerating only the Good, there is no reality in sin, so there is no place for sin.

Bible Lesson 9, -p.7

There is nothing will pay you like the continual repetition of the words Jesus Christ. You will soon be quickened through and through. There is the very power of God within you folded as a rosebud folds its petals and sepals and perfumes. His words will cause you to show forth your powers.

Bible Lesson 8. -p.13

"For the lightest word thou shalt give account." The words of Jesus Christ, he promised, would lead into comfort, joy, peace, power. Like attracts like. You hold a strong, loving thought on purpose; hold it tenaciously; directly, strong loving success will crown your efforts. This is metaphysics. This is a psychology study left out of the school books, but is, indeed, the metaphysics of Jesus Christ.

Here he shows what will be the effect of speaking His WORDS, which are all true. Ye shall be free. "The Truth shall make you free."

The Truth He told is so stupendous that many a noble preacher has refused to speak it. Take this word He told you to speak, for instance: "I and the Father are one." People think mostly that He meant only Jesus of Nazareth was one with God. Not at all. He meant that you and I are one with the Father. "Where I Am there ye may be also."

Bible Lesson 8, -pp.4.5

Mind always puts out tendrils and lays hold on new meanings if it is not wilfully set to prejudices. The mind that makes God its theme will sooner or later meditate much on Jesus Christ, unless it is the mind of one determined to gratify bodily passions. Jesus Christ draws the mind that thinks on God as a magnet draws a steel filing. "No man cometh unto Me save the Father that is in Me draw him." We are drawn to those who have a quality akin to something within ourselves. So Nicodemus was drawn to Jesus.

Bible Lesson 2, -p. 3,4

In the same way while He was giving thanks in great ecstasy of gratitude to the presence of life, they said He was mourning at death. Then He spoke His silent thanks aloud, and explained that He only spoke aloud because of the people thinking he was mourning.

It was the habit of the people constantly to misrepresent His words. Therefore he spoke in object lessons. He promised to become visible again among all people as a pure, spiritual doctrine, without any parables. That time is NOW.

Bible Lesson 57,-p.58

THE NAME JESUS CHRIST cont'd

There were many Jews nearby but they were positive, opinionated churchmen. When they looked upon Jesus Christ they were looking into the placid clearness of His pure mind, so like the clear waters of Bethesda, and they could not see his mind at all; they just saw themselves reflected in Him, as you would not see the water if you looked into a clear lake but only see your own image. So they condemned Him at once, though He was not condemning them at all. His clear innocent mind acted exactly like a conscience to them. He assured them that he was not accusing them, but that made no difference to them. They kept seeing themselves in the placid waters of His mental presence, and scolded themselves hard, thinking all the time it was Jesus, the malefactor, they were accusing.

They had the very One in their midst who could have cured them of their longing for help. If they had not put their own notions forward but had stopped and listened to his loving doctrine, lo, their bruised hearts would have been lifted up.

In metaphysics we find that Jesus Christ is always speaking through someone for our special help, but we also are putting our notions of things forward and do not get the message. There are certain denials which will take down the rocks and fences from before our mental understanding and show us our helper, whom God in love hath already furnished who now talks with us every day, who maybe is the one whom we dislike and ostracize.

Bible Lesson 62, -p. 85,86

The Jesus Christ doctrine does not let us get crystallized to anything. We cannot remember the past with either joy or sorrow. "Leave the things that are behind." It will not let us form the habit of anticipating the future. If we get to looking forward we get "attached" to the future. This looking forward is sure to result in a timid apprehensiveness or dread as we put forward our thoughts into it. The Jesus Christ doctrine, or body, breaks us up often when we eat it. It is itself broken into omnipresent ideas for omni-eating. It touches the tiniest event of each day to quicken it with life. It vivifies the dreams of our nights with omniscience. It takes away our memories of past events and people. It astonishes us with knowledge of present meanings and actions small and great. It gives us sight of the harvest of motives. It satisfies us with the outcome of ideas.

Through not eating the doctrine of Jesus Christ, but trying to impress the history of a personality upon itself, Paul says that the church is "weak, sickly, and asleep."

Bible Lesson 63, -p. 6

The Brahmins called the Wonderful Competent our Real Self of ourself. The Hebrews called it the Angel of God's Presence. The Chaldeans called it the Stately Soul. The Christians called it the Christ Jesus ever present.

H. M. 8, -p.18

THE NAME JESUS CHRIST cont'd

Jesus, the All-overshining Jesus of Natareth, declared, "The Spirit of God is upon me." He also said, "I AM," and transcended all other martyrs in the risen splendor of the central flame common to but hidden deep in all mankind. He knew the risen vigor as Will. "Whosoever shall do the Will of God is my brother." He shouted of his glorification despite the wounds of the cross, and cried aloud of his mighty identification with Universal Spirit. "Into Thy hands I commit my Spirit."

H.M. 9, -p.4

Was not Paul wonderful to say, "I live, yet not I, but Christ liveth in me"? Were not the Brahmins wonderful to discover, "Brahma is yourself"? Was not Jesus wonderful to explain, "Did nothe that made that w which is without, make that which is within also?" himself always crossing the bar beyond the shadow system; forever finding that the Highest Self and the inmost Self is one Self?

H.M.4, -p.20

High vision causes sense of nearness of The Highest. It is the closeness of the AIN SOPH the Great Countenance of the ABSOLUTE, above thinking and above being, which the Hebrews called Angel of God, the Brahmins called Divine Self, or Stately Soul, the mythologists called Aesculapius, or Apollo, the Christians called Jesus Christ.

H. M. 7, -p.6

So sage of earth has ever called himself any other than a seeker after the way of the Light that can raise the dead and heal the foolish; but Jesus of Nazareth said, "I am the way." Appollonius, who cured the diseased and called back the dying, trevelled far to find if Indian or Egyptian priests could give him the law of life. But none could declare it, for all that they had spoken of the life-bringing Light had been spoken in moments transcending their natural reason. "I am the life" said Jesus of Nazareth.

Guatama, who wrought many miracles, proclaimed himself a seeker after truth. "I am the truth" daid Jesus of Nazareth. "We look for one to overcome nature's dominion," said Plato. "I have overcome the world" said Jesus of Nazareth. "When Messias cometh, he shall teach us," said the woman at the well, echoing Plato's expectation. "I that speak unto thee am he," said Jesus of Nazareth. "I know that my brother shall rise again at the last day." said Martha. "I am the resurrection," said Jesus of Nazareth.

This man demonstrated his declaration by prompt proofs. He set the hands of death at naught, saying, "No man taketh my life from me. I lay it doen of myself." He nullified the limitations of matter, as, looking up he multiplied food, and walked upon the waters.

And whether this man is speaking as an historic character, not yet having shown that in his own person he transcends death, or as a risen and triumphant glory, exhibiting to all beholders a body that cannot be absorbed into death, he is ever setting his seal upon the doctring that has predated him, that all grat transactions come into manifestation by reason of the right view of some steadfast seer.

H.M. 1, -p. 35,36

THE NAME JESUS CHRIST cont'd

"And when he had opened the seventh seal, there was silence.....And I saw the seven angels which stood before God, and to them were given seven trumpets."

The seal of man's being first stirs to opening when he silently addresses the God that standeth in the congregation of the mighty the shining One ever in our midst; and the seven trumpets are in our midst; and the seven trumpets are his when he boldly speaks aloud that the Jesus Christ of man is the only reality of man.

The trumpets of God are the tongues of his prophets speaking in heaven-taught moments, when no complainings or denouncements caught from sight of evil spoil the music of their tones.

H.M. 7, -pp.62,65
