
IN MY NAME

“Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works’ sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.” (John 14/10 to 14).

It is evident that those words are not Jesus’ own, for he himself plainly says they are not, but they are the veritable words of the Father,—the Word of God. God is speaking through Jesus, who has dialed in to station K.O.G. (Kingdom of God) and picked up the actual Word of God, Himself, the Great Announcer, broadcasting over His universal network, operating on its own peculiar wave length, and which can be dialed into only by an instrument equipped with the Christ. Jesus was such an instrument, equipped without measure, and having dialed in, as it were, he simply relayed the Word of God, over his loud speaker, into the ears of a listening world. “He that hath ears to hear, let him hear.”

This being the fact, “My name” is the name of God, or God’s name, Emmanuel, or God with us, and the promise reads, “If ye shall ask anything in My name, I will do it,” and this is so “that the Father may be glorified in the Son.”

How shall we ask in the name of God? It seems simple enough. The “I” is God. Your “I”, my “I”, everybody’s and everything’s “I”. Mrs. Eddy says (S & H 250), “Man is the likeness of this Ego. He is not God, the Ego,” and in the same paragraph is found “Spirit is the Ego,” and in the margin it reads “Spirit the one Ego,” and on the previous page it states “The I is Spirit,” whereas

our tendency is to believe and constantly aver, that the "I" is man or the person, which Mrs. Eddy distinctly sets forth is not the fact, and repudiates the dream of mortal existence which saith "It is I" (Ibid) and on page 478/23 there is a tremendous statement which utterly denies that the "I" is man, for it reads "Error says, 'I am man,' but this belief is mortal and far from actual." Could anything be plainer? Error says "I am man," but Truth says "I am God," "I am Spirit." In Unity of Good, page 48, we find "His creation is not the Ego, but the reflection of the Ego. The Ego is God Himself, the infinite Soul," and in S & H (588 and 591) it says God is "the only I, or Us," so ask "In My name," in the name of God, Spirit, Soul, Mind, Principle, in the name of "Emmanuel, which being interpreted is, God with us." (Matt I).

If you were visibly ill-clad and poor, one noting it might say, "Go to the store and in my name ask for whatever you need, and it shall be given unto you," and if obedient, the result is sure. God is all, has all, does all, owns all. He is the Great I AM; therefore ask in His name, "that the Father may be glorified in the Son," and this prayer is automatically answered, and the request granted whatever it may be.

If then the "I" be God, Spirit, and this "I" asks for what it will, of whom does the Ego or "I" ask, or pray to? The "I" prays to or asks of Itself, Mind, God, or draws from its own Mind whatever it wills. To illustrate: The author of the world of Crusoe was the mind of him whom we know to be Daniel Defoe. Everything in the world of Crusoe was simply the manifest mind of the author, or was that mind made visible. All one ever saw as he read or pictured forth the tale of Crusoe was that mind which was the author and creator of the Crusoe world. That mind was the motivating power of everything in and of that world. Not a blade of grass grew, not a pebble lay upon the beach, not a wave broke upon the shore, the dog never barked, the rifle never cracked, the parrot never squawked, Crusoe never spoke,—nothing whatsoever happened except in the mind which was the author. This mind might have taken to itself a quotation often used by Mrs. Eddy in Science and Health: (from an anonymous writer) . . .

*I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.*

for never was the world of Crusoe other than the mind of the author, and this mind the "I" or ego of the entire Crusoe universe.

There came a time in the history of Crusoe when he required an axe. Not that Crusoe knew it, but the mind which was the author knew it. Crusoe could not have prayed nor asked for something he knew nothing about, but the mind of the author said "I perceive that my beloved character or son Robinson Crusoe will glorify me more if he has an axe. I'll give him an axe, yes I'll give him fifty or a hundred axes, yes, I'll give him a whole chest of tools," and he no sooner arrived at that point than he wrote it into the book, and the thing was an accomplished fact. Where did the author get the tools from, to whom did he apply, or draw upon or pray to or ask? To himself, to mind, the author or creator of the world of Crusoe. From mind, the author, he obtained the tools, and everything else. He could not, however, give to Crusoe or show forth in Crusoe's world anything not in that mind, for after all the whole thing was only the mind of the author expressed or shown forth.

This "I" which is God, Spirit, Mind, Principle, does the same. It wrote the Book of Life, God's autobiography, and so created the universe. "The earth is Mine and the fullness thereof, the world and they that dwell therein," "The silver is Mine and the gold is Mine" and "The cattle upon a thousand hills are Mine." As we read it and it is constantly before our vision, we are seeing God, Spirit, Mind, Principle,—we are looking into the Mind which is the Creator, God, the Author. It is simply God in manifestation, Mind expressed. "All is infinite Mind and its infinite manifestation, for God is All-in-all." (S & H 468) This Mind draws from itself everything that is for God's glory, and bestows it where it will. "I am the Lord, that is My name, and My glory will I not give to another, neither My praise to graven images; behold the former things are come to pass, and new things do I declare, before they spring forth I tell you of them," and "In the beginning God created the heaven and the earth. And the earth was without form, and

void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And *God said*, Let there be light: and there was light". And so it has gone on, God drawing from Mind, from Himself, the Author, and bestowing same on His creation, son or man, for His (God's) glory, "that the Father might be glorified in the Son," until now we find ourselves in this most wonderful world—"the former things are come to pass," but there is much more to follow, for "new things do I declare; before they spring forth I tell you of them."

God says "I perceive that My beloved children will glorify Me more if I give to them health, peace, life, love, abundance, strength, beauty, color, form, etc., whatever is good, harmonious, perfect; therefore I will bestow all these things and more upon them; whatever it may be that will bring greater glory upon Me through My creation", and so it is. Where does God get these wonderful things from? Whom does He ask? Himself, the Author, He turns to Mind, the one Mind, the "I" or Ego, and the present is not a circumstance to what shall be. God, Mind, however, could never bestow upon His creation sickness, sin, death, war, pestilence, or other evils, because they are not in His Mind. "God saw everything that He had made and behold it was very good." (Gen I).

So we see that this "I" or Ego prays to Itself or draws upon Itself, God, universal Mind, and it is simply manifesting Itself. "The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it." (S & H 508) It prays or asks out of its abundance which is the way Jesus said we should pray, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mind knows that it has available whatever it asks for, whereas if man had a mind of his own he would be praying out of his lack for something he does not believe he has. Else why pray? Mind, God, however, asks out of His abundance and for His own glory, drawing from Mind itself and bestowing whatever it may be upon His son. "If ye ask anything in My name, I will do it."

Let us assume that we are gazing at a "movie" of the world of Crusoe. You exclaim "Crusoe has a radio!" I promptly answer "Impossible." You dispute this and say "It must be there, I see it,

hear it, recognize it. I see the wiring, the dials, the loud speaker, I even hear the announcer speaking. It is there." "No," I answer, "the world of Crusoe which you see is simply the mind of the author disclosing itself, manifesting itself, and you are looking into the mind of the author. There is positively no radio there for it is not in that mind, so it is impossible for you to see one." Partly convinced you ask "What then do I see? And why?" The truth comes, "You are only seeing the mind of the author and why you appear to see and hear the radio is because you have a self complex and you are looking through yourself, through your human mind, through your own mentality, rather than from the author's viewpoint. Get rid of self, or self knowledge, still the human mind, 'silence the material senses' (S & H 15) and you will see what is really there—the mind of the author."

Similarly we are looking at the universe created by Mind, God. What is it? Is it something outside of God, Mind? Not at all. It is Mind revealing itself, manifesting itself, showing itself forth, and what is seen is simply Mind, God, Spirit, Soul, Principle, manifesting itself, and we are simply looking into the Mind, God, the Author.

You may aver however "I see sickness, sin, death, evils of all sorts, war, pestilence, want, woe, etc. I feel them, taste them, smell them, hear them; my body is racked with pain, I am weak, hungry, sick, poor." Truth answers "It is not so, there are no such things. It is utterly impossible that such be so. The universe is not something apart from God, made by Him and set apart, into which the devil or anything else might surreptitiously or otherwise introduce evils. Not at all. The universe is not something apart from God, but it is God revealing Himself. 'Was not this a revelation instead of a creation?' (S & H 504). You are not seeing something separate from God, but are looking right into the Mind which is God, the Revelator, Creator, Author, and in that Mind there are no such things. You are claiming an impossible situation."

"What then are they? Why do I cognize them or believe I do so?" comes back the cry. The answer comes "They are sheer illusion and have no more existence than have radios in the world of Crusoe. They do not exist in the Mind which is God, the Author. Recol-

lect that you are looking into the Mind of God, the Author, which is revealing itself, and because those things are not in Mind, God, you cannot possibly see such things. The reason why they appear to you, is because you have permitted yourself, your human mind, or selfishness to enter, and through that self you are peering into Mind, as Paul says 'for now we see through a glass, darkly;' you have therefore conjured up those imaginary evils. 'Selfishness does not appear in the practice of Truth or Christian Science' (S & H 410) however, and when this self or human mind is stilled the Christ will arise in you and you will see aright, or 'face to face', and so behold nothing but good, God. The divine Mind 'uncontaminated by human hypotheses' (Quarterly) will then be your viewpoint, and you will see the Mind of God, the Author, manifested, without the camouflage of materiality and human self." "God saw everything that he had made and behold it was very good." It is eternally so.