

SCIENTIFIC CHRISTIAN MENTAL PRACTICE



EMMA CURTIS HOPKINS

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Scientific Christian Mental Practice

Emma Curtis Hopkins

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Scientific Christian Mental Practice

FOREWORD

"Scientific Christian Mental Practice," which once more becomes available with this printing, embodies class instruction given by Emma Curtis Hopkins in the practical application of metaphysical Science as exemplified most particularly by Jesus Christ but with varying degrees of understanding by all true metaphysicians.

To those who are meeting this inspired teacher for the first time let us state that Mrs. Hopkins was a pioneer among modern teachers of Truth. She was called "the teacher of teachers" as so many of her students became teachers. She brings to the expanding comprehension of spiritual teachings, a point of view and breadth of vision that inspire with a unity of Spirit yet freedom in expression. This tribute was paid to her in *Unity* (1925) : "Her brilliance of mind and spirit was so marked that very few could follow in her metaphysical flights, yet she had marked power in quickening spirituality in her students."

Mrs. Hopkins' gift for teaching showed itself early. Before she was fifteen years old, she entered Woodstock Academy (Connecticut) as a student and because of her genius was given a place on the faculty as a teacher.

Later we find Mrs. Hopkins again presenting herself as a student — taking the class instruction in Christian Science, following which she served editorially on the staff of the Christian Science Journal (1885) —only to find her life purpose asserting itself and drawing her into the role of independent leadership and of a great teacher. She was not only a teacher of teachers. From very walk of life authors, artists, preachers, homemakers —came to her for instruction and she touched them with the quickening power of her illumined Soul.

Going out as an independent teacher, Mrs. Hopkins taught in many cities (among them New York, Chicago, Kansas City, San Francisco) having large classes wherever she went.

Later she founded a seminary in Chicago. It was a regularly incorporated school and the graduates were ordained ministers and so recognized by the State of Illinois. Students came from all parts of the country to study with her and go out and carry the message of healing and comforting to the people. Some of the best known teachers were graduates of, and then associates with her in the school: Charles and Myrtle Fillmore, Annie Rix-Militz, George Edwin and Mary Lamoreaux Burnell.

Mrs. Hopkins was way ahead of the times in the freedom offered students in a group activity which the faculty of the seminary became. Her innate teaching quality shows in the leadership her teaching quickened in students who

established independent movements now ministering to mankind.

Among the students in a class in New York was H. Emilie Cady, whose "Lessons in Truth," published by the Unity School of Christianity, finds a vital place in healing movements of today.

In introducing the course in "Scientific Christian Mental Practice," Mrs. Hopkins refers to it as "the method of Jesus Christ put in twelve settings," and states that "the absolute meanings of the words of Jesus Christ would be taken." She further states:

"We are reasoning out the laws of the action of Mind as it conquers the universe with righteousness when we step along in ideas with Jesus ... that action of Mind whereby all mankind would let the reign of God come on earth.

"As we understand Jesus Christ, we have His Mind. When we have His Mind wholly, we have an understanding of the apostle's injunction, let this mind be in you which was also in Christ Jesus.'

"The Science pursued has four accomplishments to work out. Jesus Christ said it would give you power to preach the gospel, heal the sick, cast out bad tempers, and raise the dead.

"It is evident that the power of God is exhibited only over the highway of a true premise with its irresistible sequences.

"Take now a right premise and reason on with it until the light of understanding breaks over and through you.

"In our time we find some people healing by one means and some by another. Whenever they begin to acknowledge that God is the health of the people you will find them using less and less material helps toward healing each other. Yet you must be sure that whatever health is brought to mankind it all comes from God.

"There is a secret of healing. The method of it is nothing. . . . The practice of healing by the word lets us most quickly into the secret of healing.

"In this healing practice we have had many a thinker touching on the enchanting borders of the Science, but only Jesus who could wholly prove his words His words would heal the instant He sent them out. . . . The Word He consecrated to healing must even now be charged with the same Spirit He felt . . . How shall we absolutely understand how to heal the sick? Paul said, by letting the same Mind be in you that was in Christ Jesus.

"Breaking open the twelve lessons of Science and receiving the ointment of the meanings is getting at the actual teachings of Jesus Christ."

In the above quotations are a few highlights of what the author states about the instruction. The facts about the author's life were gleaned from conversations with persons who knew her and from a pamphlet of the Seminary in Chicago. An index could only be partial in a work so abundant in meaningful words but we aimed for the most important subject ideas. Mrs. Hopkins says of the words, "all the time you can trace other points . . . of finer meaning than words can kindle . . . for those of an esoteric or spiritual nature." Her aim was most certainly to penetrate through the veil of "things as they appear" to the heart of Reality.

Chapter 1 - THE STATEMENT OF BEING

"Let this mind be in you which was also in Christ Jesus."

— Philippians 2: 5

There are twelve doctrines of Jesus Christ. This is to say that the one method of Jesus Christ is presented in twelve statements or settings. A diamond has many polished facets and it takes them all to make it shine in its full beauty. The truth has many ways in which it can be expressed and all are required if some people are to believe in its beauty and brightness. Each of the twelve lessons sets forth the whole doctrine in its own way.

We will consider the first lesson. It is the first idea with which mind everywhere, in all ages, has begun when proclaiming that outside of, and greater than any power exhibited by anything in nature, or in man, is a being called God.

The first lesson in Truth is the word "God." Have you ever heard that there is a marvelous power in every word? It contains its own potentiality. You can see that if every word contains its own potentiality, then that word which all the world agrees contains the greatest power must be the greatest word. Plotinus (A.D.250) lost himself seven times in a trance of ecstasy by thinking over the word "God" in his mind. God was the beginning of all. God is the presence of all. The use of the word by Plotinus, Porphyry and Spinoza did not solve the mystery of existence for them, however. They yielded to death and feebleness, even falling into sickness sometimes, like other men and women. There was something lacking in their teaching, something lacking in their understanding of God, for the ideal of God is told

as, "My words are life unto those that find them and health to all their flesh."

Jesus Christ had quite a different idea from these men, even though they loved the name of God so devoutly. "In my name preach the gospel, in my name heal the sick." "If a man keep my sayings he will never see death." What name was that which Jesus Christ used, which had such omnipotent energy that even when it was spoken it would heal the sick and raise the dead? The Name is within every mind. If it is spoken it will be like letting loose the electricity which the physicist has stored in batteries.

It has been taught from the remotest times that we have the Name stored within us as concealed energy. It can perform twelve great works, by our words, whenever we use it, even without very close relation to it. If we were to use that Name directly it would instantly work all the miracles recorded of all the mighty men of old. The speaking of words for performing cures is an ancient custom. The Zend-Avesta tells us that it is by the Divine Word that the sick are most surely cured. Sometimes the word is thought in the silent mind. It is not always by the repetition of our words that the cures are wrought. It is by the whole lines of reasoning. The study of the lines of reasoning which bring out your healing power is called the study of metaphysics. The word, metaphysical, means "above and away from the physical."

Thoughts are ideas. We study ideas. But ideas bear an important relation to each other. They make a course of reasoning. Some people study mathematics to train their minds to logical processes. But the study of mathematics does not make thoughts and words powerful to heal the sick. Some people have believed that there is a magical power in numbers just as there is great potency in words.

Cornelius Agrippa of Cologne (1486), ascribed to numbers an efficacy. But no mathematician is a healer because of his mathematics. He must use the Healing Word, or the reasoning which brings down somewhat of the power of the Healing Word.

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.

There are twelve points of doctrine put forth in these lessons in plain terms. All the time you can trace other points of the same doctrine, finer and more subtle, streaming under them like fires from purer altars of meaning than words can kindle. The very finest fires of meaning I cannot tell you in words; you must be of an esoteric or spiritual nature to read them while I am talking.

We call metaphysics the Science of Life, because to know pure metaphysics is to renew the life and make death and accident impossible.

We call metaphysics the Science of Health, because to know metaphysics is to be perfectly well and free from liability to sickness or disease of any kind.

We call metaphysics the Science of Strength, because to know metaphysics is to be strong beyond any strength you have ever dreamed of. Nothing is too hard for those who are strong with the strength of metaphysics.

We call metaphysics the Science of Support, because whoever studies the science finds his support coming to him in a new way, and he cannot come to actual want, no matter who would have failed if they had been put in his place. The prophecy of Jeremiah and of Isaiah comes to pass to whoever studies metaphysics without blundering in his reasonings. "Bread shall be given him, his waters shall be sure."

We call metaphysics the Science of Defense or Protection, for no ill can come nigh the dwelling of one who puts his trust in the principle taught by this science. "His place of defense shall be the munitions of rocks."

This science of Life, Truth, Love, Substance and Intelligence is for all who look into it profoundly. Outside of metaphysics the world is seeking for its life by physical performances; working at machinery, books, commerce, cooking, washing, eating, governing one another, employing one another, killing and using animals, wearing flesh and bones into the grave to make a living. But the whole system of living by material efforts is wrong. "Turn unto Me, for why will ye die?" said the Spirit. Death is the reward of hard effort to live by material actions. If you will look into the Science of Spirit you will see that your life is meant to be sustained by the Science of God and not by the science of matter.

God is Spirit, therefore it is the Science of Spirit which we are to study when we open the reasoning with the word "God." God is the name for that Intelligence which out of its own substance bestowed upon you that intelligence you now have. Intelligence is Mind. Thus it is plain that by opening our study with the word "God" we are beginning the study of Mind.

By Mind alone we are taught we are to live and be strong. By Mind alone we are supported and defended. The further on we get in the Science, the more confident we become that it is by the words that proceed from the mouth of God that we are to live. Jesus Christ taught this. He was ministered unto by angels, and said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This means that God has a way of giving freely from His Mind words that will make alive. Jesus Christ told the people that His words were Life. He spoke of the manna which the Jews had eaten while wandering forty years in the wilderness as being so far from the real bread that the Jews all died. He showed over and over again that the Word is a bread that will keep life in the body forever. "He that eateth of this bread shall live forever."

As nearly as possible, the twelve lessons which we now begin will take the absolute meanings of the words of Jesus Christ. If we take the absolute meanings, dear friends, we are obliged to say that our life needs no material or physical effort to keep it forever. It needs only the true Word of God. It is not profitable to say that our life needs no material support. It is only profitable to say that our life does need the Word of God. The Word of God IS Truth. God works only in Truth.

We may throw true words down into the arena of human life and their power will be God's power. The power of God is freedom. Jesus Christ said that all who knew Truth would be free. What do you want to be free from? Sin, sickness, death; all the evil men fear is contained in these three words. From these the Word of God sets absolutely free. Miracles of healing have been worked by thousands of men and women who taught true words concerning God in some

of the statements we find set forth in order by Spiritual Science.

Each lesson has this healing strength. Keep your mind open and free to receive that lesson which fits your own disposition best. No matter what type or character you are or what disposition of mind you have, I tell you that one of these lessons strikes your key-note, and by speaking over and over the words which that one lesson explains, you will let the fire of your own native healing gift from Jehovah kindle health within your own body and in those of all your neighbors.

Elisha cured a terrible case of leprosy by one of these lessons. It was probably the second lesson. He raised the Shunamite woman's child to life by one of these lessons. It was probably the third lesson. He increased the loaves of bread to feed a hundred men. This was the fourth lesson. He would not have called it the fourth lesson, but he would have felt in his mind all the strength of the fourth lesson as we have it.

The first lesson finds out what your mind is seeking and names it. Can you name now just exactly what your mind is seeking? You would soon be set on the right track for finding what you are seeking if you could name what you want. The naming of what the mind of the whole world is seeking is the first statement of Jesus Christ, and is the first lesson of Moses. It is the foundation thought, even in the minds of the insects. It is the GOOD.

Are you not seeking Good? Why do you move your right hand? You move it to get your Good. Why do you breathe? You breathe to get your Good. Why do the stones lie still and wait? They are waiting for their Good. Why does the bird fly? It flies for its Good. Everything moves and waits

for its Good. So you see that the Good draws everything. The Good which you and I want governs everything we do. Therefore the Good which you are seeking is your God.

Spinoza was called the God-intoxicated man, because he spoke the word God so much. I am convinced that if he had spoken the word Good, instead of the word God, he would have come into a nearer relation to his God.

Moses says that God (Good) created. The Good which you are seeking created you. Just that Good which you want is the combination of words which brought you forth. The honest statement that "My Good is my God" has the power to set the mind to a key which is nearer to its normal tone than it is now thinking. John said that in the beginning was the Word, and the Word was God. He also said that out of the Word were all things made and without the Word was nothing made. Paul said that a veil is forever over the face when the Word is read because so many untruthful things have been spoken of God.

If you take the word God for your starting point, you will not start so near the foundation feeling of your mind as you will if you take the word GOOD. "I am seeking my Good, therefore I am seeking my God." The devout poet who wrote, "I was athirst for thee, the living God," would have found healing power beginning to stream forth into his life like a fine white fire if he had struck his lyre to the chord, "I seek my Good. My Good is my God." Therefore in the Science of Mind you may take for your first idea one word. It is the word "Good". In the science of words you may take the word Good and let it lie before you like a great white stone. It has a revealing power which the word "God" has not.

John, the Revelator, speaks of the white stone. The white stone is a word. The word is Good. It is the name of what you want. It is the nearest approach to expressing what is in our mind that Science has thus far given us. It is evident that Science will give us the inner stone if we use the outer stone wisely. As we acknowledge that the Good we are seeking must be our God, because it pulls and pushes us all the time to see if we cannot come nearer to it, we must find ourselves better and better satisfied.

The acknowledgment that "I am seeking my Good, and my Good is my God," is telling a simple truth. It is so simple that the tiniest child can say, "I am seeking my Good, and my Good is my God, because it draws and pushes and moves me on." The child who tells this simple truth is telling aloud what the little stones are whispering without words, and the little baby who lisps this simple truth will be fed and clothed by the ever drawing closer and closer to him of his Good.

If I should take the unspoken sentence which lies like a hidden jewel under the jagged covering of your thoughts about the things you do not like, I would read it, "There is Good for me and I ought to have it." There is nothing but has in itself the conviction that there is Good belonging to it that it ought to have. The prince reels from the banquet hall, seeking the Good he believes he ought to have. The thief runs from the daylight seeking the Good he thinks he ought to have. But none of them speaks the simple truth about his movements. If any one of them did he would come nearer to finding his Good. God, the Omnipotent Good, works through the word of Truth. Get to speaking the word of Truth from the first to the last statement, and God will be found working for you and through you, with almighty power.

The first name of God is Good, and the first name of the Good is God. "There is Good for me and I ought to have it," says the unconscious instinct of the worm crawling at your feet. When you look at the worm and tell the truth about it, why it moves and why it keeps still, you will be in league with its life. It will feel your unity with it. When you look at a drunkard, or miser, you will say he is seeking his Good. His heart will be better satisfied the instant you speak out what his unspoken instinct is feeling. He does not say so. If he should say so his life would come nearer to being a satisfying one. The moment anybody speaks out the Truth of his life he has spoken the Omnipotent Principle.

The unconscious truth is that there is Good for me and I ought to have it. Nothing can kill that unconscious feeling. It is indestructible. It is omnipotent. Thus the Omnipotent Truth is kept hidden in the stillness of the mind of man and the mind of the rocks. The Omnipotent Truth shall not be hidden in the stillness any longer, and the satisfaction of the living things will come when they are told that the reason they move, or do not move, is for one Good.

In the Scriptures we read, "Prove me ... and I will pour you out a blessing." "In all thy ways acknowledge Him and He will direct thy paths." To acknowledge God is to admit we are seeking our Good. It is well to give one day a week to acknowledging that we are seeking for our Good. We tell what our Good is. Is not our Good the free life we want? Do we want a burdened, obstructed, hampered life? Out of the word Good name a good which is Good to you.

The free life of the lily is the name of its Good. As the lily works out its life problem, it is telling as plainly as it can speak that its Good is its free life. You may name your Good as your free life. When you speak for yourself you speak for the world. It is the one chord to which, if you speak it, all

nature will spring free. There will be no opposition to that truth when you speak it.

You can name your Good as free health. All nature will say "Amen!", if you proclaim that the Good you are seeking is free health. Nothing wants its health interfered with, it wants unlimited health. There is a unity of feeling between you and the stones and the thief, when you tell aloud, or consciously, what they feel unconsciously about their health. The moment you feel this truth, and speak it, the chord between yourself and your neighbor chimes into one tone. You catch a new breath of health and your neighbor catches a new breath of health. Sometimes when you say to the sick man, mentally, that the Good he is seeking is his God, and God is free health, he will get well in five minutes. His mind was unconsciously groping around for the Divine Word that could heal him, and you spoke for him.

The prophet who felt there was something lacking in his life said: "We grope for the wall as the blind." It is better for us to speak our own words, but if somebody opens the door for us it will teach us to open the door ourselves. That is, if we do not speak our words and so are not satisfied with Good, another may speak, and our satisfaction will come.

When we say that the Good we are seeking is our free life, we certainly do feel the breath of new life blow through us. When we tell the lifeless plant that the Good it is seeking is its free life, and its Good is God, for God is its free life, we shall see the plant revive. Everything rises to acknowledge Truth. You see that is God, for Good is God. Sometimes you will feel the reviving life stream so hot, like a fine elixir, throughout your being, while you are naming God as free life, that whatever you touch will feel thrilled with a quick

sense of pleasure. God works in Truth. Tell the Truth of God and the Omnipotent God is moving.

Nothing can resist the very first proclamation of Truth if we let it be spoken through us. There are many names of our Good. They are all names to which all the universe of worlds nod their heads and oppose not when they are named. The irresistible name is Good. The irresistible name is God. It is an idea which is in everything, everywhere, and therefore you speak an omnipresent idea when you say: "I seek my Good; my Good is my God. My Good is my free life. My Good is my free health."

Another name of the Good we are seeking is strength. All things look for strength. They love strength. The baby laughs at every waft of strength through its little frame. The insect runs and rolls with speechless delight at every quiver of new strength. The Good it seeks is strength unlimited. It wants free, boundless strength. So do you. If you name your Good as unlimited strength, you will feel free and strong at once. As you look at some feeble woman, and think further that the Good she is seeking is unlimited strength, she will let her mind shine with yours. She has felt that unconsciously. She will feel strength consciously. Everything you tell the Omnipotent Truth to, that its strength is God and God is its strength, will rise and be strong; and you will be stronger the more you proclaim the irresistible idea which all creation feels. It is only naming God. It is telling the truth of God.

Among the names of Good which we name, surely our heartstrings will chord with one which will bring satisfaction into our life. So hungry is the world for satisfaction that it has been set down that the problem of life is how to live and think so as to get satisfaction.

The sciences of man have not started their reasonings near enough to the foundation idea of mankind to obtain this end. At the word "God" many a mind rebels, because it has become bruised by trouble and disappointment. At the word that

there is Good for everyone and everyone ought to have his Good, each mind agrees.

The principal point of truth is that satisfaction comes through Mind. Mind speaking truth through the lips, or thinking Truth consciously, can bring all the satisfaction to the world which the world is seeking. No material process can bring health. By a metaphysical process health will quicken and thrill mankind. Nothing material can strengthen people, but the Omnipotent Truth can strengthen them with all the power of Truth.

Another name for God is support. God is your support. As you turn to the right or the left, you turn for sustaining. You breathe for support. You hope for support. Thus one name for your Good is support. To tell any man who is poor that the Good which he is seeking is support, is to tell him a truth which his mind has held unconsciously always. The chords of his mind chime when you speak the Truth that God is his support, and his support is his God, because it is Good. God works in Truth. That statement is Truth, therefore God works for that word. It is not Truth to say that man depends upon any kind of work for his support. His work is not the Good he is seeking. God does not work in the lie which a man tells when he says he is seeking work. He must tell the Truth and God will work for him.

Support is another name for substance. Plato and Spinoza both called God the substance of the universe. All metaphysicians have called God the One Substance. The

one support that man is looking for, that will absolutely satisfy him, is that kind of support which will not fail him. Let him sit down alone and tell the truth about what kind of support he is seeking. God works in Truth.

Everybody, nearly, tries to cover up the main purpose of his life. He tells all kinds of stories to himself and others about what he is seeking. Often he tells that all he asks is just enough to feed and clothe and house his family. Let him tell the honest Truth — that he seeks for unlimited bounty. Nothing can possibly satisfy anybody short of unlimited supply. God is the idea of unlimited supply which men keep covered so deeply within their minds. If you name your Good, do not fail to say: "My Good is my unlimited support, my unfailing support." The Good will soon bring you marvelous support. New provisions will be made for you. There is no limit to the bounty of Truth. The substance of Truth is shown by the happy prosperity which can come to you, and is sure to come, when you speak Truth.

Jesus Christ said that all who learned His doctrine would have a hundredfold more possessions in this life. Tolstoi, the Russian writer, declared that Christians do not have a hundredfold more than they would have if they were not Christians. But this is because they are not really Christians. In order to be a Christian one must tell the Truth of God. One Truth is that God the Good careth for us. We are told by Jesus Christ to take no care for ourselves. To sit down and proclaim to the universe that "My support is my Good, my Good is my God, thus God is my support," is to stir the air to work with the mountains and seas to bring us our new provisions.

Jesus Christ said we would have tribulations while getting our Good support by telling the Truth, but he said: "Be not afraid, I have overcome." He meant He had come over all

the worldly way of being supported by telling the Truth, and that it would surely come out right with us.

Tribulations are the oppositions which we meet by telling the world we get our support by thinking and speaking the Truth. Tribulations are the feelings we have when we first set forth as grown men and women into the way which is exactly opposite to our former way of thinking. It is a tribulation to attempt to cast away all anxiety. It is a tribulation to give up trying to get our living by our old mind.

After practicing the saying that your Good is your support, your old business will not be interesting to you. It will leave you, yet you will have your living. By and by you will have great and wonderful miracles of support come to you. Yet, for a long time, some of those who have told the Truth about their Good being unlimited supply may not have the faintest idea where their supplies are coming from. They need to say that their Good is Intelligence. This is a truth that will soon work out. There will come a time when they will know that their unlimited supplies are in certain places, and they need have no fear of ever losing sight of the rich provision of the Good. Good is God. God is Substance. God is Spirit. Therefore your supplies are to come from Spirit. Your supplies, coming from Spirit, are Spirit. It will not be a tribulation to practice providing for yourself by telling the Truth after a little while.

Another Good you are seeking is defense, protection. Another name of Good is defense. The movements of our bodies are all with the hope of being protected from evil. To be explicit in naming our Good, which we feel is for us, we should not forget to name the Good as defense. To every living creature we say, "God is your defense." It is another chord which the unconscious mind is glad to agree with. There is a bond of unity between us and all things. Fear

leaves us. Fear leaves us by telling the Truth. Metaphysicians, in tracing the cause of evil conditions, have all agreed that fear of evil is the only evil. So, by telling the Truth that our Good is our defense, we see that in every place where we proclaim that defense, there is the Good we are seeking. That Good is our God; thus God is our defense.

Love, Life, Truth, Substance, Intelligence, are names of our Good. We may tell that our Good is Truth. This will cause our lips to speak Truth. Pilate asked, "What is Truth?" The earliest Egyptians said, "Truth is God." The continual speaking for several years, by the Christian metaphysicians that "Truth is God" finally brought them to where they could see exactly how Truth is God. It is because the telling of the exact Truth about what Good is, is an irresistible energy for bringing Good to pass.

Men formerly supposed it was truth to say sickness was good for them. They thought it was something sent of God. But God is Truth. Truth is a healing principle and not a sickening principle. They found much sickness following them up all the time. As soon as we say, "God is not the author of sickness; God is Good, Good is Truth, Truth is God," we are brought to where we cannot declare that sickness is Good. Good is God, therefore God is Health.

Love is the Good we are seeking. Love is the highest name of God. Love is the fulfilling of the law. At the height of our spiritual teachings we find God covering us with love. We find ourselves loving all things and all people. Edward Irving put his hand on a dying boy's head and said, "God loves you." The boy lived.

It is well to say that God is unbounded, unlimited love. God is our love. There is an instinctive seeking of all things for

love. Love is another name for life. Many a dying man has been saved by feeling his mother's soft kisses on his forehead. Many a woman has lifted her dying face and lived when the sound of her son's voice was heard calling her name. Love is God. Do not forget to say, "The Good I am seeking is Love."

The heights and depths and splendors of Love have not been told. It is the name of God which Jesus Christ used. He said it so much that little children came close to his knees. Poor neglected women followed him. Blind old beggars clung to his clothes. High dignitaries came by night to speak with Him. I do not suppose it would be possible to name the Good by the magic word Love too often. Love is not something which comes to us in any one man, woman, or child, and then goes away. That is only the sign of love. Love, that is God, is eternal, infinite.

The first lesson of the Science of Mind tells the foundation idea of Mind. It has been called the Statement of Being. Being is that which IS. It is certain that the Good that is for us is the Good we ought to have. How shall we arrive at our Good? How shall we get hold of our Good? Not by working with our hands, for countless ages of labor have failed. It is by the Jesus Christ method only. The Jesus Christ method is the Truth method. Jesus Christ means Truth. The Jesus Christ method brings the fulfillment of all our expectations. "I know the thoughts that I think toward you, to bring you an expected end." This expectation of Good has been a long time waiting for us to declare what our expectations are. To expect Good and to be very definite in the mind that it IS coming, is to see it coming.

Many people would have their Good come instantly if they could name it, and have a clear idea of how it ought to be. A little paralyzed girl heard the Paris doctor, Bouchert,

praised so highly for his healing power, that she went to see him, and by seeing him she was cured. A blind woman heard a shoemaker praised so highly for his power in prayer that she went to him, and she felt Jesus Christ's teachings so plainly that soon her eyes burst open. They both had a strong and clear idea of how it would seem to be well. They felt that those men could heal them.

If you have a clear idea of how sweet life, free and unburdened, must be, look to this Science to bring you this life. And declare very plainly that sweet, free life is your Good. It will come streaming through you like the elixir vitae of the ancients. Maxwell, the Scotch doctor, caught sight of this fine, fleet life-fire that streams through all the world.

If you think that health is Good, have a clear idea of how sweet, joyous health would feel. Name it as the name of Good. Have a clear idea of what is your Good. It will come and settle upon you. It will sift itself through you. It can be lapped up by all the little tongues of your system.

The word Good is the only word that can make all things. Good with its descriptions is as high as our mind and speech have ascended. There is no spot or place where the idea of Good as ours cannot come. It is the one conviction of animate and inanimate things. It has never been beaten out of anything. Being undefeated and never to be defeated, it is omnipotent. It always knows that it is right. It is omniscience. Know it, for it knows all things. Let the magic name Good be the name of all names in your mind. It is the name that Jesus Christ comes to be understood by. After speaking over the names of the Good, let your mind add the name of Jesus Christ. There was never any other character in history who gave orders to keep repeating his

name. Many people will testify how wonderfully they have been led by repeating this name.

Another thing which the name of Jesus Christ teaches is humility and willingness. It is the meekness of character He manifested which brings us the victory over evil. He said, "The meek shall inherit the earth." Once a man who had become completely discouraged determined to let his dog lead him around, for he felt that his dog was more like God than he was. He went following the dog until it led him to a wise and good woman, who in turn led him to be a follower of Jesus Christ.

The meekness of obedience is the mystery of Godliness.

The Statement of Being was continually in the mouth of Jesus Christ. Let it be in your mouth also. Be definite when you give this statement of Good, which is the Statement of Being. Expect to see it work quickly. Truth is not slow. Truth is quick. With Truth, all is NOW. Jesus Christ said: "Now is the accepted time."

Truth does not have to make things new for you. In Truth it was so from the beginning, as the first verse of Moses reads. All Truth is waiting for you to say plainly what is your Good. The speaking out continuously what we have felt and thought intuitively, is the first movement toward demonstration, toward manifestation, toward satisfaction.

Make now the statement of Good:
The Good I am seeking is my God,
My God is my Life.
The Good I am seeking is my health,
God is my health.
The Good I am seeking is my strength,
God is my strength.

The Good I am seeking is my support,
God is my support.
The Good I am seeking is my defense,
God is my defense.
Life is God,
Truth is God,
Love is God,
Substance is God.
God is Intelligence,
Omnipresent, Omnipotent, Omniscient. God is Life,
Omnipresent, Omnipotent, Omniscient. God is Truth,
Omnipresent, Omnipotent, Omniscient. God is Love,
Omnipresent, Omnipotent, Omniscient. God is Spirit,
Omnipresent, Omnipotent, Omniscient.

The name "OM" was a name of God which the ancient people of Asia used to repeat, and do even repeat now. They hold their breath while speaking it. It means: Good beyond Good. Far beyond even our ideas of Good, there is Infinite Good, awaiting our words.

Hosea exhorted Israel, "Take with you words and turn to the Lord." The first words we will take with which to go to the Lord are statements of our Good. That is as high as we can think or speak.

Have some special time to make the Statement of Being. This will make you a great thinker. The mind of God will think through you. The words of God will speak through you. The joy of God will sing through you. The skill of Spirit will work miracles through you. The judgment and beauty of God will inspire you. The love of God will melt the hard lot of mankind before you. You will be so one with your words that you will be able to say with Jesus Christ, "I and the Father are one." You will drop off the garments of flesh.

You will see that by speaking Truth you are Spirit, and that by speaking Truth you are Omnipotent.

God works through Truth.

If you give up your mind to Truth you are all God. Your substance being the Mind of God, by speaking Truth, you can see that no disease, neither death nor sin, can touch you any more than disease or sin or death can touch God. It is through realizing this that so many strong young students have said that God had set his own name in their foreheads. They read where Moses was told to tell the Israelites that the name of the Good which was working for them was "I am that I am." If ever the name of this Good, which is your God, comes to you, do not hesitate to speak it. All the names of your Good which you can name are right names. Write down the names of your Good which you are seeking. Think over the names of the Good which you are seeking. Speak aloud the names of the Good you are seeking. That will be naming God. And such a practice will be manifested in your life. God is not slow to come into the life of him who acknowledges the Good.

God works only in Truth. All Truth is all God.

There are students arising who give all their mind, might, and strength to Truth.

"If a man keep these sayings, he shall live forever."

Chapter 2 - DENIALS OF SCIENCE

If the statement of what is true from the very nature of our own mind is called to our attention, then we are able to see at once what is not true.

Is there a conviction of Good belonging to you now in your own mind? That is an omnipresent conviction. Everything and everybody believes the same way. You will notice that the instant you acknowledge that there is Good for you which you ought to have, the thought arises within your mind that you do not have the Good that belongs to you. You feel that your Good is absent from you. This is also a universal feeling. Every man, woman, child, stone, stick and snail feels that its Good is somewhere else than in it or with it. This is known as the conviction of absence. The conviction of presence is not uttered. That is, we feel the idea of the Good being for us, but we do not say so, and we feel the idea of the Good being absent and we keep saying so. We think that our Good is absent. We say aloud that our Good is absent.

Do you not see a possibility of entering upon your own beautiful inheritance of satisfying Good by looking this strong fact in the face? Does it not remind you that John, the wise disciple of Jesus Christ, said that without the Word nothing is made? How plain it is that you have been ready with the rest of the world to say that your Good is absent from you. How plain it is that you have been silent on the main idea that there is Good for you which you ought to have. Thus it seems that the silence of your mind with respect to Good is accountable for all the appearances of what is not good.

John, the Revelator, speaks of a white stone. Moses said the Spirit moved upon the face of the waters and commanded,