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*God
is
All*

by

Ronald Klette

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GOD IS ALL

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“In the beginning God!” These are the first four words in the Bible, and a good beginning to everything we do. Understood, they are the solution to all the world’s problems. Mary Baker Eddy, the Discoverer and Founder of Christian Science, and the author of its textbook, *Science and Health with Key to the Scriptures*, writes, “The infinite has no beginning. This word beginning is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including the universe.” Indeed, I would say that the first four words and the last word in the Bible embrace the whole of the Bible and *Science and Health* — In the beginning, God, amen. Just like that! That is all we need to know!

Just think of it, just God, nothing but God, only God, infinite God and nothing else! When was something added to this All-God, and when added — where did it come from? When something was anything taken away from this All-God, where was it placed — this bit of God that was taken away? Silly questions to begin with, aren’t they? But how many of us believe that these things have happened and are happening many times in the course of our daily rounds?

I have a friend who in the past has left me quite frustrated on many occasions by her refusal to talk about anything but God. Her reason? I can assure you it is a very good one: She says there is nothing else to talk about! I used to get quite annoyed with her; but gradually over a period of years, I have arrived at the conclusion that she is right. What else is there to talk about? Is there God and something else? I won’t ask you to answer that question to me;

GOD IS ALL

just answer it to yourself. Here I believe that I can do no better than quote from Mrs. Eddy, “Answer at once and practically, and answer aright!” (*Miscellaneous Writings*) The answer can leave no room whatever for maneuvering or compromise or sidestepping. It throws a challenge right at us. It forbids us to say or think any “ifs” or “buts”! It is so or it isn’t. What do you say? Remember, before you answer, there can be no compromise. There isn’t God and something else. Is there anything else at all? A wonderful word, that very small word *is!* It can only be applied to God. If God *is*, and He is, then anything else is *not!* Now take this into your thought and think it over carefully.

Just think of it — only infinite Mind to think *as!* God is your Mind; then don’t think *about* Mind; think *as* Mind! Think of it — just Spirit to deal in, no matter to move in or about! Just a permanent residence in Soul which is God, no soul living in your body ready to fly away at any moment to some place called heaven — or the other place. (Don’t many of us still feel that we may be going some place someday?) And just a great infinite Principle which is forever conscious of us and with which we are one, without any effort or struggle on our part. A Life which is eternal *now* and ever-present, and which is such pure Life that there is not even the tiniest taint of death in it; no deathday to worry about.

Ah, but no birthday to celebrate either! Just a wonderful Truth which is actually everywhere and is everything that is — and could Truth be anything but pure good? A Truth that, even if we catch a glimmer of it, establishes itself in our experience effortlessly by its own irresistible power and presence. Said Jesus, “Ye shall know the truth and the truth shall make you free.”

How about Love? In *Miscellaneous Writings* Mrs. Eddy said, “What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the *alone* God, is Love.” Do we have doubts that God is Love? Could the one and only Creator take a dislike to His own creation, to Himself, and begin to hate it? It is

GOD IS ALL

true that what is not pure love, is hate, for only absolute purity applies to God.

My very first experience of what the realization of the allness of God can do, occurred at the beginning of my work as a Christian Science practitioner. I was sitting with some trepidation waiting for my phone to ring for the first time. When it did, I nearly fell off my chair. It was a call for help from a complete stranger, who could hardly speak and was apparently completely incapacitated by vomiting and pains in the head.

After hanging up the phone, I frankly admit that I was by then in no mental condition to give a treatment. But not knowing what else I could do, I began to pace up and down the floor declaring out loud the absolute allness of God and the nothingness of any kind of sickness. I said to the world at large, "I refuse to accept anything in any direction whatsoever that contradicts the allness and the goodness of God." All this was done at the top of my voice while pacing up and down the floor. Every time any suggestion of the error tried to enter my consciousness, I rejected it and almost shouted the totality of God. I was far from calm, but I persisted in rejecting the error and declaring the allness of God.

After twenty minutes of this, I could not go on any more. But later in the day, the patient phoned to say she had been healed, and had spent the day doing all sorts of things she had not been able to do for a long time. It is only right to mention here that this was not the end of the problem. This illness had been troubling the patient for years, and although she had had much help in Science, only temporary relief had been experienced. She had been completely floored every three or four days, living in fear of the attacks, and was quite desperate with it all. But the sudden attack on the error this time with the vigorous declaration of the allness of God, had broken the mesmerism, and within about three months she was completely healed.

Now, there were several lessons to be learned from this healing. No matter what state of mind one appears to be in, God is

GOD IS ALL

always available; His help is never withheld. We should never say we can't give a treatment because we are not in the right frame of mind. We don't do the work. Truth does, and this was positive proof of that. Also, no matter what the circumstances, God is always All. We just have to declare it and realize it. Whether we feel responsible or not, whether we are afraid or not, God still does the work, and the results will always give us confidence.

If we can't appeal to God because we are told we are not in the right frame of mind, or because we feel afraid (and I know that there are those who would lead us to believe that we can't expect a healing until we get rid of the fear), then how will we ever get in touch with God? We have to get in touch with God before we can get rid of the fear. Go forward, never mind the obstacles. Trip over them. Fall over them. But go forward whether you are up or down! I have, of course, never forgotten this experience, and basically, I still believe it is the right way to give a treatment, although I am happy to tell you that I do not make so much noise about it any more.

God — There Is None Else

Isaiah writes, "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

GOD IS ALL

I quote at length because Isaiah was a prophet in close touch with his Maker at all times, and his use of the terms "I AM" and "there is none else" with such absolute assurance is fraught with meaning. It is obvious that when giving a treatment, Isaiah was in the habit of listening for God's voice and allowing this spiritual sense of the Almighty declaring Himself to do the work for him. When God spoke to him, Isaiah heard God saying, "I AM." Isaiah simply repeated to the Israelites God's words as they came to him and as he actually heard them.

In this attitude of listening for God to declare Himself, Isaiah must have been absolutely conscious of his unity, his oneness with God, so much so that any sense of material selfhood (that false sense that claims that we are a separate entity from God) must have been completely eliminated, made to retire to its own background of nothingness — you know, that false sense that says, "There is God, and here am I!"

Isaiah knew that God was his selfhood, his actual Mind. He knew that the only thoughts that could come to him, had to come from his Mind. He knew he couldn't tell God anything, for as Mrs. Eddy so clearly saw, "The intercommunication is always from God to His idea, man." (*Science and Health*) So he listened and he heard. He obeyed the instruction of the Christ, to "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." In other words, he consulted his Mind.

In the textbook Mrs. Eddy says, "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*." Further on, Mrs. Eddy continues, "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." There really is no reason why we should not obey these instructions; there is nothing to prevent it, and by this I mean that there is *nothing* that seems to be preventing us. If we obey these instruc-

GOD IS ALL

tions, they become the door to quick healings. I know. I have experienced it when I have been obedient.

Oh, I know, it requires tremendous self-discipline. It requires time. Perhaps it requires getting up at five-thirty on a cold winter's morning, even before the sparrows wake up, to study and pray in Christian Science before commencing the day's chores. Maybe it will mean sacrificing some of those evening outings which mean so much to us. But putting God first is not impossible, and we are all going to have to do it sooner or later, even if it is a couple of hundred years hence.

Have you ever heard God say — when the senses have stopped clamoring, all desires have been stilled, and deep down within you all is quiet and peaceful, and you are able to listen — have you ever heard God say, “I AM”? It is an experience you will never forget. I am sure you have had it, and you know it can be repeated.

Once, not long ago, while I was in this listening and hearing attitude, a dying child in a hospital was raised to life. I never set eyes on that child, a two-year-old boy, but I spoke to him over the telephone two or three days after treatment was begun and heard him making gurgling happy baby noises. I have since been told that whereas he was a weakling and delicate, today he is flourishing. This is only one of the lights shining in the darkness.

Jesus was able to turn to God at will. In fact, he must have been in a continual state of communion with God. Often on his daily rounds, he must have asked God, “What do you say, Father?” And listened for the answer (as did Mrs. Eddy), and heard God say, “I am All,” then rested content in this knowledge, leaving all sense of responsibility on God's shoulders, where it belongs anyway.

Jesus said, “Having ears, hear ye not?” It has been asked of me more than once, “But how can I keep my thoughts on God all day and all night? I would very shortly be bored stiff,” or words to that effect. My reply has invariably been, “Considering the fact that God is All-in-all, what else do you think you can think about,

GOD IS ALL

since God is all there is?" To quiet the senses to such an extent that one can settle down and listen for and actually hear the voice of God declaring His omnipresence, omnipotence and omniscience, is by far the most effective form of treatment that can be experienced. We can all tune in to God and stay tuned; we can tune out all other stations and hear that wonderful call-sign, "I AM," and then we can cast all fear and doubt aside and say, "GOD IS!"

God Is Action

That God is good, we take for granted. Mrs. Eddy, among other things, tells us God is omni-action. God is an ever-active God. He could not be God if He were not always actively being what He is. We are too inclined to think of God as a dormant sort of good — good, but not really doing anything about it. I think you can see that if good is not actively good, then it cannot be anything at all. We read in *Science and Health*, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." One dictionary meaning of the word "inertia" is matter. To realize this is a very good treatment for apathy. Mrs. Eddy also says, "God rests in action." Why should we not then feel rested by action instead of feeling tired, as is generally accepted as being natural? There is no good reason why anyone should ever feel tired; there is no law that God ever made, that says it must be so. Did you know that it is a sin for a Christian Scientist to say, "I am tired"? "I AM" is God, and God doesn't feel tired. This is only another instance of the carnal mind's subtle reversals of the truth.

Is God Absent?

Mrs. Eddy states in *Science and Health*, "We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality. So

sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love." Mrs. Eddy makes plain throughout all her writings that sin, sickness and death are unreal. But the question is often asked, "If they are unreal, if they are a lie, how did we even become acquainted with them? How do they appear to have such clearly defined characteristics, the different types of sin, the myriad forms of disease, and the many phases of death, which seemingly can be accurately cataloged and accurately identified and which are continually being added to?" Of course, the right answer to that question is that we have never really become acquainted with them!

Mrs. Eddy says that material existence is an enigma; it cannot be explained. She tells us in the textbook, "We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit, Mind, through matter." Nevertheless, let me attempt an explanation. Mrs. Eddy groups all these things together and classifies them under the heading of error. Anything that causes inharmony or distress in any form, we can easily identify as error. But many forms of error are not so easily identified, especially when they appear to give us pleasure and comfort, hence Jesus' admonition, "And what I say unto you I say unto all, Watch."

Once we have identified error as error, we can set about dealing with it. Mrs. Eddy's statement that error is the opposite of Truth, and that Truth, being reality, error must of necessity be unreal, hardly needs any amplification. Truth is something; error is nothing. Everything that is Truth or true is the manifestation of Truth, and is real and clearly identified as idea. In the textbook, Mrs. Eddy says of these ideas, "Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, —wanderers from the parent Mind, strangers in a tangled wilderness."

Mortal mind or error, the opposite of Truth, cannot make its own arrangements or define its own ideas. It has to copy as best it

GOD IS ALL

can that which already exists, that which is actual. The textbook tells us, "Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth." And so it is that error or nothing, being the opposite or the reversal of Truth and the opposite of each and every clearly defined idea which constitutes Truth, seems to appear as some form of clearly defined material error or nothing.

Every error, every disease, every loss of harmony, is some gross misinterpretation of some truth, some actuality mis-seen, some spiritual idea misconceived. Although it never alters Truth, it sees Truth through the distorted lens of mortal thinking. But bear this firmly in mind, that it is nevertheless looking right at Truth and telling us a lie about it, telling us Truth is something else. Provided we are clear about this and we fully realize what we are doing, we can always look right at error, no matter what it seems to be, and say to ourselves, "Actually, that is God, for there is only God to see." If we do this with clear understanding, we will be looking right *through* error and seeing God, seeing Truth that is actually there — seeing actual Truth that we are being told lies about. There is healing in this thought, but we must be careful that we realize that we are not calling error, God. We live in the mental atmosphere of the divine Mind; but misinterpreted, this atmosphere becomes an environment of mental suggestions which we translate into what appears to us to be material situations and objects.

Nothing is the opposite of something, but nothing is not just empty space. There is no such thing as empty space; there is only God. Any particular form of evil, be it sin, sickness, or death, is merely a belief that God is absent. Naturally, the absence of God would seem to be nothing, but this absence of God appears in a pictured thought-form of evil which is the very opposite of the God-like form which we believe to be absent. If we have to believe a lie, it can never be a lie about nothing. It has to be a lie about something, about that which is real. Of course, God is never absent. We

GOD IS ALL

only believe He can be, and this belief is manifested to us in some form of evil. God being infinite, the manifestation in human experience of the belief that He is absent seems to be an infinite variety of evil. This is why a clear realization of the omnipresence and omnipotence of God, without any specific denial of a particular form of evil, will simply blot out any evil, no matter what form it takes.

Evil is really a positive proof that God, good, is real. When Jesus stilled the storm at sea, he knew the presence of God. He knew the carnal mind was telling a lie about the peace of Mind, about the quietness and stillness of omnipotence. He knew that God is omni-action, and the storm faded out for lack of presence and action. Good fits itself to any need or situation. So long as we know that it is good that is present, it will always be in the right form to meet that particular need. We need never worry about the details. God always takes care of those. Ignorance of the presence of God is not something — it is nothing. When we get down to thinking in this manner, we will find that there is no such thing as an opposite to anything. There are no opposites in creation or reality.

You may ask, “How do I protect myself against this belief of evil?” The best protection against this plague is a thorough conviction that there is nothing to protect oneself against. If we did everything that we were told to do everyday for protective work, we would be sitting in a chair doing protective work for ourselves from morning until night, and all night too. Let us be reasonable about this. After all, God is all there is. There cannot be God and some evil presence besides, waiting to pounce on us when we are not looking. If the work done by all Christian Scientists throughout the world for the destruction of evil over the last hundred years has been ineffective, then Mrs. Eddy’s labors have been in vain. But rest assured, this work has been effective, and much error has been destroyed.

It is the impending destruction of all evil that is causing the upheaval in the world today. But bear in mind that Jesus said

GOD IS ALL

many years ago, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” He did not feel that he had personally to overcome all the evil in all the world. He knew that it was sufficient for him to overcome the evil only in his own experience.

The realization of your perfection and indestructibility as an idea in Mind and the continual contemplation of the fact that there isn't God and something else — just God — is your absolute protection from the illusion of evil forces. We do not have to be in a continual state of anticipation of disaster, nor do we have to be in a perpetual state of tension in case we have not done our protective work properly, or in the fear that we have left something out.

Once you have done your initial work, your best protection then is to refuse point-blank to accept into your consciousness the mass of fear-producing suggestions which are continually presenting themselves to you for acceptance, and refuse to malpractice on your own work. Trust God. Take it easy — I mean in the sense of not allowing yourself to be disturbed. Be happy and joyful, which is fulfilling your purpose in life, and this is your best protection. Study carefully what Mrs. Eddy has given us on page 211 of *Miscellany*.

God Incorporeal but not Bodiless

The very first thing that Mrs. Eddy found it necessary to point out in her definition of God in the chapter in *Science and Health* entitled “Recapitulation,” is that God is incorporeal, that is, without a material body. I believe that this is what she meant, for God is not bodiless. Man is the body of God. This word *incorporeal* is given, no doubt, to counteract the false concept of God as a benevolent-looking, although cranky-type of old man sitting on a throne somewhere up in the sky, meting out justice to some and plenty of injustice to many — a God who could be angry with a creation which was so imperfect that it was continually slipping up and doing something wrong and meriting dire punishments, such as

GOD IS ALL

plagues, sickness and droughts. But, of course, we know better than that today. We no longer believe in such a God, do we?

Let us ask ourselves, "Have we really gotten down to thinking out what kind of god we actually accept as God?" Do we ever say, when we don't feel so good, "I wonder what I have done wrong? I must have allowed a wrong thought to creep into my consciousness." Is this not an acknowledgment of a corporeal God with a creation so imperfect that it has slipped up somewhere and so merits punishment? Is not God your consciousness? Would it not have been better to know this right away, and refuse to plead guilty to any crime meriting punishment? Our consciousness, which is God, could not possibly be invaded, so there is nothing whatever to be punished or deserving punishment. Man is the body of God, and this is the only permissible way we can think of God as having a body. Man truly is the embodiment of God's thinking, just as your body is surely the embodiment of your thinking. God is unconfined.

It would not be out of place here to say a word about that *sense of guilt* from which so many people appear needlessly to suffer, either because they feel they have done something wrong in the past, or because they feel they should have done something they didn't do. Some people simply feel guilty for no good reason at all — not that there ever is any good reason for feeling guilty. Whatever reason anyone may feel he has for entertaining this false sense, God does not know a thing about it, and what God knows nothing about, He is certainly not going to punish! We arrange our own punishment for everything we do, and everything we don't do! This utterly false and unnecessary feeling is one of the prime stoppers to progress Spiritward, and is a complete waste of time. While you are entertaining a sense of guilt, you can't get on with it.

One can never see oneself as the pure image and likeness of God while feeling like some sort of criminal, and if anyone thinks he is anything but the pure image and likeness of God, he should think again. The man that God made is wholly innocent, and there is no other man. That is the way God made him, and he could never

GOD IS ALL

be guilty of wrongdoing. You are that man; claim your innocence. The more you do this, the less likely you are to be prone to wrongdoing. Refuse to entertain a sense of guilt. You *can* do this; you are entitled to do this. Please don't feel guilty simply because you exist. Because you do exist without any effort on your part, you are fulfilling the purpose for which you exist. All you have to do about this is to be happy about it, and this is doing all you are supposed to do.

One God and One Idea Man

There is only one God, and there is only one perfect idea, man. To sense, there appears to be many men, but there is only one idea, man. This statement seems contradictory and puzzling to many, but we can prove it for ourselves by refusing to argue or puzzle over it. If there is, in fact, only God and His idea, man, then don't suffer from a false sense of modesty. Claim, "I am that man," and see how wonderfully things work out. You are well aware of the fact that you are very much an entity. Then why should you not personally be that one compound idea including all right ideas? You are! Don't wait for someone else whom you believe to be a better man or woman to claim it. You claim it —*now! You are that man.*

Whatever goes on in our thinking should only be between ourselves and our God. This is where our whole life experience occurs. This thinking should *not* involve the human sense of people. We must get the right idea of our own individual unity with God, and be at peace with our God, see that you and I and God are one. Then when we are thoroughly at one with God, our human sense of people will be a right and good one, and a continually improving one, and will no longer cause us puzzlement and agitation. We will begin to see God in people. It is within, deep down within ourselves, that all healing takes place. But all this healing takes place between you and God. It never involves what we believe to be someone else. Don't let the old liar and father of lies tell you it is someone else, that out there is a situation or a person or lots of people to be

GOD IS ALL

healed. If we accept this suggestion, the healing will not take place, or it will be long delayed. Remember, everything is between you and your God, not between you and another person, not between you and some outside situation or event; just you and God — in that closet again, with the door closed. Doesn't this take all the complication out of living and praying and working? There is only God to deal with. We always land back with God, don't we?

Was There Ever a Time When There Was Nothing?

God is what always has been. This belief that there was a time when there was nothing, is also the foundation of the belief that there was a beginning, that God began, rose out of nothing into something somehow or other. When I was a child, I often got to wondering in my search for an answer, "If God made me, who made God?" and so on *ad infinitum*, until I was overcome by a strange empty feeling in my stomach, and had to abandon my fearful speculations for the time being. Later, Christian Science gave me the answer.

The belief that there was a time when there was nothing is the foundation of matter. It arose out of nothing and is nothing. When we are thinking of nothing, we are thinking of matter, and when we are thinking of matter, our thoughts are not occupied at all. It is impossible to make nothing into something, and it is equally impossible to turn something into nothing. Not even God can do this. That is why, if you are really convinced that you do exist, you are eternal. Come to think of it, this is so even if you are not convinced — if you are something, you can never become nothing. What is, is; what isn't, isn't and never was!

Say to yourself daily (with conviction, of course), "God is what always has been and I have coexisted with God throughout all eternity, which is now and only now. I have never begun, and I can never end. I was never born into matter or into life. I was never born at all. I have always been, so I cannot grow old or decay and

GOD IS ALL

die.” We read in the textbook, “The foundation of mortal discord is a false sense of man’s origin. To begin rightly is to end rightly.” (I am sure she did not mean that there is an actual beginning or an actual end.)

God’s Body, or Bodyguard

Very often we are afraid to leave the body out of our thought while we know the truth, because we feel perhaps that while we are not looking, something may happen to it. This is a favorite trick of animal magnetism to keep us from being absent from the body and present with the Lord. As the body is the manifestation of our thinking, nothing but good can happen to it while we are knowing good. I don’t mean that we must think good thoughts *about* the body. The body is our thinking, and we cannot think good thoughts about our thinking — or can we? I will leave you to work that one out! Just think good thoughts, that is all, and when you look again, you will see that the body is as good as your thinking has been. Many a healing has taken place when someone has been so wrapped up in a certain line of spiritual reasoning that the body has been completely forgotten, and more often than not, the treatment has not been intended for any specific problem or ailment.

This is the advantage of staying one’s thought on God, or as Paul so aptly described it, being absent from the body and present with the Lord. We don’t live because our hearts beat; our hearts beat because we live. We don’t live because our bodies move; our bodies move because we live. This is why Mrs. Eddy says, “There must be a change from the belief that the heart is matter and sustains life, to the understanding that God is our Life, that we exist in Mind, live thereby, and have being.” That’s from *Miscellaneous Writings*.

Many people feel that Christian Science aims at robbing them of their bodies and that it teaches that they will one day be bodiless, some kind of a ghost moving aimlessly about in space. It is

GOD IS ALL

a fact that our sense of body seems to be very precious to all of us, and we withdraw instinctively from anything that causes us to feel that we may be deprived of our bodies. But we will never be without our bodies — yes, the same ones we have now; but as we advance in understanding, we will take a very different view of them. After all, our view of our bodies is what they are. Does this sound somewhat farfetched? I can assure you that none of us is going to disintegrate or fall apart, and my authority for saying this is from the Scriptures: “God saw every thing that He had made, and, behold, it was very good.” Further on, it says that God’s work was finished, completed. Nothing is going to change; everything is settled, complete, perfect! It couldn’t be otherwise, but our view of it all is going to be adjusted.

Those binoculars we are using at the moment to look at ourselves and creation — all of which really constitutes man — are out of focus, giving us a distorted view of what God has already done. We will have to, in due course, bring them into focus so that we can get a better view of this perfect creation. As we get nearer the glorious scene, we will even be able to discard the binoculars (the lens of mortal thinking) and look directly at God. But let us not forget even now, although the view appears to be distorted, it *isn't*.

Let us remember, in spite of everything, we are looking at God because of God’s allness. Yes, we are looking at God, don’t forget that — there is nothing else to see! This view is your body. You can never lose it! As for the body being material, it is a well-known fact that the matter which formed your body ten years ago is not the same matter of which it is constituted today; so if you really believe yourself to be a material body, you must be well distributed around the country by now! We have good reason to believe that everything we see, everything we are conscious of, is really our body. One description of man in Christian Science is ‘universe.’

In *Science and Health*, answering the question, “What are body and Soul?” Mrs. Eddy says, “Identity is the reflection of

Spirit.” In some early editions of *Science and Health*, she used the word *body*, meaning *identity*. But this caused so much confusion among her students, so she changed the word *body* to *identity*. Generally speaking, we do identify people by their bodies, but this is not always reliable. For instance, my good wife is a duplicate, I mean one of twins. At one time, very few people could tell them apart. I was an exception, of course. But they could be identified by their different individualities, which had nothing to do with the size or shape of their bodies. In other words, man *has* an identity (body) but it is not material. This identity is, as Mrs. Eddy says, the reflection of Spirit. She also says, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals.” This sinning mortal man is God mis-seen. A proper view of God reveals the real man to us as it did to Jesus.

A Christian Science lecturer once made the statement that “God reveals Himself as man.” Jesus relied for his whole experience on his view of God. Under the marginal heading “Reflection of Spirit” in the textbook, Mrs. Eddy has written, “Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter.” The moment you begin to think of your fellow man as God individualized, you will get a better view of him straight away. Then Mrs. Eddy follows up by saying, “Man is the expression of Soul. . . Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity.” You, me, everybody, is God individualized. Only *God expressed* is God. God not expressed would not be God.

The only God there can be, is an active God, God expressing Himself, omni-action God. Indeed, God is so bound up with activity, that it would not be wrong to describe God as *action*. A dormant God could not be God, so God is God expressing Himself, and this God expresses Himself by His idea, man. This process is perpetual. It could not stop, so we can't come to a stop. Perhaps we could only say that our true body is *the natural outcome of the alignment of our thoughts with those of good*. I would say that

GOD IS ALL

man's body is his consciousness of his oneness, his unity with God, so God and man are one and no separation can take place. Man will never be without a body.

This is a very good reason for claiming our inseparability from God. Man being God expressed, God knowing Himself, how can God's knowing of Himself be separated from God? The relationship is indissoluble. But one thing we must remember, Jesus never advocated trying to get rid of the present material sense of body. By his actions he told us what to do about it; he always healed it when it needed healing; he always restored it to soundness in every respect. He never hinted at its destruction, but with love recommended the best care of it, by right thinking. His last deed before his resurrection was to heal and restore his own body. We should never neglect our human sense of body. It is useful to us in our present stage of advancement, and the best concept we have at the moment. We will always have the same body, but our view of it will change as we advance Spiritward.

God as Divinity

God is *divine*. More is wrapped up in Mrs. Eddy's use of that descriptive word *divine* than appears on the surface. I have never been able to find a dictionary definition of the word *divine* that has satisfied my sense of what it should really mean. Thinking of divine as "excellence in the highest degree," does convey the idea. For instance, God cannot be compared to anything at all, for He is all there is, and He is His own standard of excellence. For the same reason, I hesitate to speak of God as perfect; but if you did this, I would not say it was incorrect, for Mrs. Eddy does speak of "perfect God and perfect man." However, would it not be better to speak of God as "perfection," for here again God is His own standard? By comparison, you could say that man is perfect, but God is the incomparable, all-inclusive God of eternity and infinity, who is, Himself, the very excellence and perfection of His own creation. Well, He just is, and that is that!

GOD IS ALL

God Supreme

In her interpretation of the Lord's Prayer given in the textbook, Mrs. Eddy asks that we be enabled "to know, — as in heaven, so on earth, — God is omnipotent, supreme." Two dictionary definitions of the word "supreme" are: "holding power which cannot be overruled;" and "not exceeded by any other." But God doesn't hold power — He *is* power. And as for being exceeded by any other, although the world by its own actions today believes very much that evil has power which even exceeds that of God — do we? Many fondly believe that evil has more power and is more effective for bringing good into their lives than good itself can be. If they can make a quick profit by using underhanded business methods, especially if the trading competition is honest, then that appears to be all right. This is an example of a really confused mode of thought, using evil to bring good into one's experience, for all that money can buy is regarded as good.

The writer of the book of Ecclesiastes says, "A feast is made for laughter, and wine maketh merry: but money answereth all things." What muddled thinking! Although we may be fooled for a time, the moral law has never been outmoded, and evil can only produce evil. Here is the reverse of the meaning of the words used by Mrs. Eddy in her poem, "Mother's Evening Prayer," where she says, "and fear no ill, — since God is good, and loss is gain."

This quick profit is no gain; it is a dead loss. One's integrity is something which, if once sold, cannot easily be bought back again, not in this world at least. To be trusted, is something that money cannot buy. There is really no such thing as an honest man. The only man there is, the image and likeness of God, has no need to be either honest or dishonest, for he is complete, embodying within his own makeup all that he needs. He needs nothing to add to himself. He is the product of absolute integrity. Good turns out to be supreme in all walks of life.

GOD IS ALL

God and Something Else

We may say that if there is only God and nothing else, “What about me? I exist, don’t I?” Admittedly, man does exist, but man is good, and God is good, so man isn’t something else, and God still remains *All*. The whole of Christian Science, the whole of our understanding, is based on this indisputable fact — that God is All. We cannot abandon it under any circumstances — there are no exceptions.

Let us start with God as All, then whatever may crop up in your thinking that may even suggest that it is something besides God, abandon *that* as an unreality. If you do this methodically and don’t allow yourself to be sidetracked from your purpose, you will peel away, bit by bit, all illusions until the allness of God is the only consciousness left, and you will see that you and God are *one*.

Even if that old liar, animal magnetism, keeps whispering to you, “God exists, but so do you,” don’t hesitate to deny this material sense of a selfhood apart from God. You will not be wiped out. Instead, you will gain this wonderful sense that the great, Almighty God Himself is your self, that all there is of you is God. In this state, you will be conscious that all there is, is God; and there will not remain a trace of a self apart from God. To give a treatment, this is essential; otherwise, a treatment becomes very hard work.

If ever you feel confused on this issue, you have just to realize that it is only the great liar whispering doubts to you. Then abandon all else and declare, with the object of ultimate realization, that God is, indeed, all there is and there is none else; and this indisputable truth will take care of everything without any effort or labor on your part. You must never be in doubt about the allness of God, the allness and eternal activity of good. All that is going on anywhere any time is God. Good is omni-action.

Realize that the great Mind could not be separate from its ideas. It is not possible for God to create man, and then to place him

GOD IS ALL

over here, or over there or somewhere outside of Himself; this idea, man, must forever be in and of God. Man, you and I, is the actual activity of the divine Mind. How can this Mind be an entity separate from its own activity? See what Mrs. Eddy says in *Science and Health*, "Principle and its idea is one, and this one is God." You and God are one; in other words, you and God together are God, one God. I and God are one. So we are all one, one with God.

Without this unity of Principle and its idea, God could not be God. Without you, God could not be God. So inevitably you come back to God always, all God, nothing but God. God is your substance, your very selfhood; there is no dividing line — you could not be sorted out from God. So you must be very careful what you are tempted to think or say about your self, for your self is God. If you wish to abide in the secret place of the Most High, you must really know that man can only think as God Himself, for God, being the only Mind, is your Mind.

Oneness with God

If God is thought of, then man must be thought of; as God and man are so inextricably one, we cannot think of one without the other. So it is, that if we think of God, we must think of ourselves, and if we think of ourselves, we must think of God. The process is automatic; and if we bear this in mind, we will hesitate to think about ourselves in a derogatory manner, for we are God's self. One can never understand one's inseparability from God while considering oneself to be a sinning, sick or dying mortal. Just remember that all mortals are dying; and death has nothing to do with God who is Life. As the very activity of the divine Mind, we are both inseparable and spiritual. Let us think of ourselves as God's activity. There is only one thing that is — that is God. This term *is* cannot be applied to anything else but God. This is without exception! Only God is!

GOD IS ALL

Knowing about God

We cannot know God or know about God, for God is the only one who can know, and He is doing all the knowing that can be done. The textbook tells us, “The divine understanding reigns, is *all*, and there is no other consciousness.” Only God knows and understands. For the same reason, we cannot tell God anything or convey anything to Him. He tells us.

God has nothing to think about but Himself. This knowing of Himself is you and me. God surely says, “Thou art my beloved self,” to you and me. Try listening quietly and hear Him say it. He is perpetually saying it; if we don’t hear Him, it is because we don’t listen. So if we are certain that we know some truth, then we can be very sure that it is God knowing, and that we are knowing as God. The fact that as He is the only Mind, and the Mind of you and me, we know and understand as God knows and understands. Let us not suffer from a false sense of modesty. Let us always know as God Himself knows.

Try and wipe out the false sense of self by merging yourself into God, if you like to think of it that way; then your thinking will never go astray. We are not separate units from God, capable of thinking about God. If we express movement or action, the original impulse to move is action originating in the divine Mind; it is a direct effect of God Himself thinking and knowing. There is only God, and there is nothing separate from God. If God thinks, that is you and me, most directly you and me. You and I are directly associated with God. There is nothing intervening.

God as Omnipresence

When one can realize that whatever appears to be taking place to human sense — especially if it appears to us to be catastrophic — the lifting of thought to the realization of the fact of God’s omnipresence, will calm the storm, still the turbulence, and

GOD IS ALL

restore peace. Why does it do this, and how does it do this? Remember that the fictitious mortal mind cannot make its own arrangements. Whatever is presented to us by the carnal mind as a storm, turbulence, confused thought, chaotic conditions, is only a distorted view of what actually is occurring at that moment in Mind mis-seen, viewed through the upside down lens of mortal misconceiving. It is the wonderful things that are taking place in Mind, mis-seen, viewed through the upside down lens of mortal misconceiving. The more wonderful the happening in Mind, the more frightful the interpretation by the carnal mind.

A realization of the omnipresence of God doesn't change anything. It doesn't destroy the conditions. It doesn't even replace them, because they do not really exist. What really happens? Simply by the realization of the presence of God, God establishes Himself by His own presence and power in your own consciousness; and that which really is taking place, the wonderful things that are really happening in God's ever-present kingdom, are revealed in your consciousness, and ideas come properly into focus. How else could Jesus have rebuked the storm? The realization of God's presence and supremacy is always a rebuke to any type of error. One meaning of the word *power* is that which is capable of producing an effect.

God as Infinite Mind

So often in quoting the seven synonyms for God given by Mrs. Eddy, the word *infinite* is left out. Now, we all know that Mrs. Eddy used to pray a great deal over the words she used in her writings. She never used a prefix to any word, or qualified a word without very good reason. I have slipped up often in losing the deeper meaning of a passage through not paying enough attention to Mrs. Eddy's use of words. I have never found a really satisfactory definition of the word *infinite* in any dictionary, which generally speaking indicates never-ending space. Actually, all of God could be on the point of a needle, for all of God is everywhere. This

GOD IS ALL

means that to get an idea of the infinitude of infinity, we do not have to look any farther than right here, right now, right where we are. Every aspect of Mind as infinite intelligence is available to us right where we are; nothing is excluded. We do not get a limited portion of Mind right where we are, and then have to go to some other place for some more Mind. There are not some aspects of Mind available only in outer space. *All of Mind is right where each of us is.*

Do we at times get into the bad habit of believing that we think with a brain? But it has never been proven to anyone's satisfaction that a brain has ever thought a single thought. Mrs. Eddy talks of the brain as "but a mortal consolidation of material mentality and its suppositional activities." Indeed, there was a time in history when people believed they did their thinking with their stomachs (a lot of people still do), and the expression, "I believe it with all my heart," is still used, and was carried over from the period when the heart was believed to be the seat of thought. Any one of these beliefs is as good as the other. Why, the poor tired brain does not even know that it is supposed to have done any thinking and become worn out as a consequence. We can use energy, but we cannot use it up.

If God is infinite, and He is, then there cannot be anything ungodlike anywhere. If you look and you see something (mentally as well as physically) that is ungodlike, then know that this is a smoke-screen to hide God. But this is not enough. You can know that God is infinite, so He must be there in spite of the smoke-screen. Look for Him there until you find Him. Don't stop the search until you do find Him, or He will always be hidden from you by that same smoke-screen. The carnal mind is always putting up a smoke-screen and saying, "God is not there," to stop you from looking for God. Don't believe it. God is always where this great liar says He isn't. Indeed, we can know for certain that if there is an indication of the absence of God, then this is positive proof of God's very presence. Why? Because a lie cannot be told about nothing! There is no such thing as infinite space, or space at all. There is only God.

GOD IS ALL

God as Spirit

It is strange how so often, for the lack of a better way of describing Spirit, it is spoken of as the opposite of matter. I know that Mrs. Eddy says in the textbook, "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being." But Mrs. Eddy understood that if God, Spirit, is infinite, and matter certainly is not Spirit, then matter must be nonexistent, an illusion, the suppositional opposite of Spirit. This led to her discovery of Christian Science, and I hardly believe that Mrs. Eddy worked her way up from matter to Spirit. She started at the top with Spirit, and drew all her conclusions from that standpoint, and so should we. Mrs. Eddy, from her spiritual viewpoint, could clearly see that matter was unreal, an illusion. She did not need microscopes or scientific instruments. But when she made her discovery public, she was laughed to scorn. Many of her own followers hardly believe her even today. They say matter is unreal, but it is just a saying.

Today, physical scientists are slowly coming to the conclusion that matter is not what it seems to be, and some in desperation have even stated that it is unreal. It would simplify matters for the scientific world if they started from the premise that matter is unreal, because there is no evidence of it; or better still, that Spirit is the only substance because there is ample evidence of it. Instead, from the foregone conclusion that matter is real, they make super-human efforts to find out what it is. It is a bit silly, isn't it? If it were real, they would not have to find out what it is. But they are unable to locate matter or isolate it. And it is sillier still trying to find out what something is when it isn't there! We should not feel satisfied that matter is unreal because the physical scientists are coming to that conclusion. Mrs. Eddy came to her conclusion through vision. She actually saw the unreality of matter. She saw right through it! For this reason, we must accept her word, and work it out for

GOD IS ALL

ourselves along the same lines she laid down, until we are really satisfied that there is no such substance as matter.

It helps quite a lot to realize that matter, whatever shape or form it appears to take, knows nothing about its own supposed existence; also, no matter what shape or form it appears to take, it is still only matter. Be it a human body or a battleship, a typhoon or the sun, it is still only matter, and as such, it is unreal. Spirit always is all, and is quite undisturbed by the belief of a universe made of matter. At best, as Mrs. Eddy says, "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." (*Miscellaneous Writings*)

Is God Knowable?

We feel that we have to get to know God, to struggle for a realization of what God is and what our relationship to God is, as though we must struggle to do something that is already done. Only God knows. We can't do any knowing. But if we feel our *oneness* with God (which is already factual), we don't have to do anything about it; if we feel our oneness with the divine Mind, we will know as God knows. As God knowing Himself, we will be knowing ourselves. As God thinks, so we will be one with His thinking. It is an absolutely effortless reflecting of God. It is not what we know about God that does anything at all. It is what God knows about us that does the works. No, that is not strictly accurate. It is just God's knowing that does the works — *we are the works!* Do you feel that by making a supreme effort, you can bring to pass that which already is? For that matter, do you feel you can bring to pass that which is not? No? Then why are such a lot of people trying so hard? It is done; what can you do?

GOD IS ALL

God as Soul

I often wonder if we give enough attention to the fact that we live in our Soul, instead of the common belief that our soul lives in us, or in our bodies? This universal belief, so tenaciously adhered to, needs to be handled firmly by us, and not just palmed off as a silly belief. That we go somewhere when we die, is a belief held by many who have been long acquainted with Christian Science. To make it more complicated still, it is believed that we are made up of three parts — ourselves, our souls, and our bodies. And when we die — yes, people persistently want to know what happens to them when they die, in spite of Mrs. Eddy's assurance that there is no death — and when we die, it is believed our souls go to heaven. Or the other place, according to how well we have behaved ourselves on earth. Our bodies are buried, and we are left without a body — some kind of a spook! What a sad state of affairs.

There are many other discomfoting beliefs about what happens after death, and they are all connected with the belief that we each have a little soul that lives somewhere in a material body. But truly, we have no need to speculate about this matter. Jesus says, "This is life eternal," and Mrs. Eddy says we should find this out and begin the demonstration thereof. She also says again and again in her writings that there is no death. Do we believe her? Then there is no room for speculation at all on this subject. We don't ever die, so we can't go anywhere when we don't do it and we haven't got an indwelling soul which can depart from our bodies! Man is a single, complete, perfect unit, incapable of being split up into different parts, and he remains intact throughout all eternity, living, moving and having his being in Soul, God — and you are that man.

Here let me quote a little verse by Helen G. Hasler entitled "Intact," which I use a lot:

GOD IS ALL

*No mortal dream can change the fact
That God created man intact.*

This is the only thought worthy of being entertained by us. There is no life hereafter, as there never was a life before this. The only life we will ever have, is the one we have now. In *Science and Health*, Mrs. Eddy says “that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.” In one instance, she is reported to have said, “I know I can never die.” Jesus said, “This is life eternal.” Why would he say that if he really meant that we should speculate about death? I believe that Jesus always meant what he said, as did Mrs. Eddy. Then why speculate as to what will happen after something happens that is not going to happen? If death is real and is going to happen, then we are wasting our time anyway. By this, I do not mean that we should become fatalists. Fatalism is a far cry from knowing that only good can be the ultimate state of our lives. Let us live in the present — actually, we have no alternative. We will never be able to live in any other time!

Let us continually tell ourselves, “I live now.” We will never have to change this wonderful song. Let us declare and rejoice that we live now; all of us are alive now. If we are always conscious of this fact, the time will never come when we will have to say, “I am dead now.” The time will never come anyway, but we may suffer from the illusion that it will.

The only evidence we have of death is in the mind or eye of the beholder. So firmly do we believe that those around us are dying, that we can no longer see them. This is our own concept of what is happening to others; indeed, the others are our own concept, and how do we know what the others are doing while we are believing that they are dying? Mrs. Eddy has written in the textbook, “We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in

GOD IS ALL

ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance. Death will not make us harmonious and immortal as a recompense for ignorance. If here we give no heed to Christian Science, which is spiritual and eternal, we shall not be ready for spiritual Life hereafter.”

Let us not be lulled into apathy by the subtle suggestions that, although death may be an unpleasant experience to contemplate, we will someday pass on, and then all our troubles will be over. Mrs. Eddy was not being facetious when she said, “There is no death,” nor was Jesus, when he said, “This is life eternal.” This life we have now is eternal, this very minute, not tomorrow or in fifty years’ time! Mrs. Eddy says in *Science and Health*, “Mortals need not fancy that belief in the experience of death will awaken them to glorified being,” and “If the Principle, rule, and demonstration of man’s being are not in the least understood before what is termed death overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives.” Nowhere in the Bible or in Mrs. Eddy’s writings do we see that death should be welcomed, but always that it should be resisted and treated as an enemy.

Many years ago, at a time when I was under severe stress through the fear of death during a nervous breakdown, I remember going to a very fine Christian Scientist with my problem. I asked her if she wasn’t afraid of death. She just shook with silent laughter, as was her way when she found something to amuse her, and said, “Oh dear, no, not in the least. It is just like opening a door and walking through. In any case, you do not have to go until you want to.” I derived much comfort from this interview.

I repeat here what was said a few pages back about existence, because it is important. We do not have to struggle to be what we are. We are what we are without any effort or struggle on our part. We do not have to stir even our little finger to keep ourselves

GOD IS ALL

in Life. Our Principle has never said to us, “Here is a small portion of life, you will have to struggle to retain it, and when it is exhausted, you will get no more.” This is not Godlike. God, Himself, is our unlimited and eternal Life. We are maintained and sustained by our Principle, and exist effortlessly and without labor.

If anyone is struggling to maintain or sustain himself in life, then that is a false sense of life he is struggling for. If we don’t have it, it is no use struggling for it. If we have it, then there is no need to struggle for it. God did not create us to till the soil. “I and my Father are one,” is the most profound statement ever made by Jesus, and it applies to all of us. Let us claim it always and consistently. Mrs. Eddy confirms this in the textbook. She says, “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.”

You are not a separate unit from God. Obviously with the authority derived from these two statements, you and God together are God. God and man is completeness; without man, God would not be God. Without God, man would not be man. This is true unity. This is the kingdom of heaven. God and man is one. This is an indivisible whole constituting God, and God and man should never be thought of separately. Let me put it in simple, modern-day language. Man, that’s you and me, can never be sorted out from God. This is our atonement or at-one-ment with God. This is heaven.

Let me illustrate. If you were due to be executed in ten minutes’ time, then in one hour’s time, you would still be with God. No change would have taken place. If you ever find yourself saying, “I AM” for any reason at all, that will be God saying it, for only God can say “I AM.” Think this over and you will see how really close you are to God, how God is all there is of you! You never began and you can never end — which brings us face to face with the question of birth.

Birth

None of us were ever born. There may be exceptions, of course, but I doubt whether any of us can remember being born. Can you? Then why do we even momentarily entertain the idea that we can ever have had such an experience, and teach our children to believe it? I can only assume it is because we have been told we were born, and those who did the telling made a thoroughly convincing job of it. But when we really get down to considering it, there is not one convincing shred of evidence to prove that man was born into matter or into life. In the textbook, we read, "Time-tables of birth and death are so many conspiracies against manhood and womanhood." Man has coexisted with Life throughout all eternity, which is now, for Life could never have been Life without its expression, man — don't forget that's you!

Not one of us can deny that our troubles began with the dream of birth; that's the very day our troubles began, and it is certain that they will not end with the belief of death, but only when we overcome the false belief of birth. None of us were ever born. Why do so many Christian Scientists sign their own death-warrants by celebrating and teaching their children to celebrate an event that never took place? Many problems, such as heredity, do not yield because of a persistent holding to this false belief of birth.

If we did not exist before this Adam-dream took place, then we would not exist at all, for even God could not make *something* appear out of *nothing*, and by the same token, even God could not make *something* disappear into *nothing*. It is said of Jesus when he was asked, "When shall the dominion of death cease?" he replied, "As long as birth continues, for I came to destroy the works of birth!" Although this is not found in the Bible, such a saying could only originate with Jesus, for he had a very clear concept of this problem. Hence, his advice also to "call no man your father upon earth," and his question, "Who is my mother? and who are my brethren?"

GOD IS ALL

God is the originator of man, the only Father-Mother, the only parent. No man ever had anything to do with the origin of man's existence. Mrs. Eddy writes in *Science and Health*, "The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms." As long as God has been, man has been, and this leads to the understanding of man's completeness. He has never had to pass through a maturing process.

God could not have a sort of nine-tenths image of Himself. This would be impossible. Man is God knowing and understanding Himself, and God is completely familiar with Himself. It would be a very good thing if we became completely familiar with ourselves. God knows Himself inside out, so to speak, and the only idea of Himself He can have is the absolutely complete idea, no half-measures, and this idea of Himself is man, the only man there is, you and me — all of us. This mythical nine-tenths man, this incomplete man, couldn't possibly exist. Thank God for this.

The realization of man's completeness can be had for the pondering. Just set aside the time. It will wipe out altogether the false sense of lack of anything — lack of supply, lack of health, lack of intelligence or what have you, or rather should I say, what haven't you? Completeness, of course, just automatically includes perfection, and perfection includes harmony. Claim this perfection day and night. Refuse to accept any suggestion that you could be anything else; don't accept any ifs or buts; refuse to argue with it.

God as Principle

If I were to define Principle, I would put it this way: one could go wandering in thought and deed in many devious ways, but that one would eventually have to come back to Principle. It is something that you can not get away from. Principle, of course, is

GOD IS ALL

the whole foundation of everything that works, that exists. Everything has a principle.

Mrs. Eddy says that Principle is Love, and it is perfectly true that Love makes the world go round. Everything that is done on principle is based on a solid foundation and is good; that which is unprincipled is always unfounded and evil. One of the definitions of principle in *Webster's Dictionary* is, "primordial substance," and that surely is what Principle is!

There are some people who have never tried to sort it out, but always entertained a vague idea that there was a time when there was nothing, just empty space (although that would be something, wouldn't it?) And out of this empty space by some chance (unexplained) the great Principle of all existence gradually or suddenly came to life and began to create. And this is another favorite: God has always existed, but not His creation. Then one day He began to think He had better do something about it, so He set about creating the earth, the sun, and stars, etc., and to have dominion over all this, He created Adam and Eve.

These vague theories are impossible. There never was a time when there was nothing. Principle, God, is that which has always been, and throughout all eternity nothing has been added to this Principle of all existence. It has forever been all there is — *now*. The Bible tells about one aspect of creation, "And God said, Let there be light: and there was light." Light is often employed in the Bible as a synonym for God — light without solar rays, as Mrs. Eddy says.

There is a strange quality about light which we probably all know about. Unless it has something to shine on, something to reflect it, it is quite invisible. It serves no purpose. It becomes useless. God, Principle, as light filling the universe, is the universe, and because Principle is what always has been, it has always been reflected, and that reflection is you and me. When we don't reflect our Principle, we render it useless. As long as God has been, you and I have been; but let us not look at it in terms of a distant past.

GOD IS ALL

We are now because God is now, and that is all that matters. There never has been any time but *now*, this very moment, has there?

Nothing has changed since the story of creation was told. God is still all there is, and all there is to you and me is God. Looked at in the right light, this should lead us to consider the fact that all there is to being is Principle, and we must be perfect, for Principle is perfection. We should not hesitate to claim this perfection for ourselves. We should not hesitate to claim this God-Principle for ourselves. Don't suffer from false modesty. This very fact that we exist and that we know that we exist is absolute proof of perfection.

Someone may say, "Well, to myself I appear to be very far from perfect, and I do not see at all clearly how I am ever to attain a state of perfection." The fact that you exist, of course, points to the fact that you are exactly what you are, neither more nor less. You cannot be less than you are and, of course, you cannot be more than you are. If you were not exact and stable, completely unchanging, then you would be one thing today, and something else tomorrow, and something else again the next day. How, in such circumstances, would you ever be able to find out what you are? How would you ever be able to say, this is man or that is man, knowing well that the next time you looked, man would be liable to be something different? Mrs. Eddy writes, ". . . but man was never more nor less than man." Man is exactly man; if this were not so, he wouldn't exist at all — at least he wouldn't exist as man; he would be something else.

This being so, we do not have to struggle and battle to be what we are. We are exactly what we are without any effort or labor on our part. God maintains and sustains us in this state. It is no effort for God to do so, and we, ourselves, do not have to do anything about it. It may be, at the present time, that we do not have a very clear concept of what we are; but if we start out from the point of view of our perfection — that is from the top of the mountain, instead of from the bottom (from the point of view of trying to

build ourselves up from imperfection to perfection, an impossible task) — we will not have to struggle up the mountain. Mrs. Eddy says, “Deducing one’s conclusions as to man from imperfection instead of perfection, one can no more arrive at the true conception or understanding of man, and make himself like it, than the sculptor can perfect his outlines from an imperfect model.” And further on she says, “Perfection underlies reality. Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached.” She also clearly states, “Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom.” (*Science and Health*)

Stop struggling, relax, take it easy. You do not have to support yourself in Life. God is doing that! The fact that you exist means that you are perfect, you are indestructible, and if indestructible, then you are unchangeable, permanent, eternal, harmonious. Stop struggling! It is impossible for something to be turned into nothing, and we are something, are we not?

Principle as Activity

The human mind is always persuaded to look upon good (which is purity) as passive or dormant, as being pure good but without activity, and to look upon evil as always active. We have often heard it said that the devil never takes a holiday. The opposite is the truth — evil is dormant and good is omni-action. We must be careful to distinguish between human good, which is merely the opposite of human evil and is just as unreal, and the good which is actually God Himself. In *Miscellany*, we read, “The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil. It starts factions and engenders envy and hatred, but as activity is by no means a right of evil and its emissaries, they ought not to be encouraged in it.” Don’t get caught this way. Good is always active being good, and when evil appears

GOD IS ALL

active, it is only counterfeiting the activity of good. In *Miscellaneous Writings*, Mrs. Eddy says, "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand."

God as Life

God is Life. That is the stock answer given to me by my Sunday School pupils when I ask the question, "What is Life?" Of course, it is really the only answer. God is Life and we are living, and yet when we look around us, we see so many people struggling for life, taking pills, taking exercise, dieting, doing anything they believe will prolong life.

It struck me forcibly one day, when I seemed to be having a struggle, that I didn't cause myself to be alive in the first place. I had nothing to do with it. It was not by my own consent. I had no spare life to give myself anyway. So what earthly good would it be for me to struggle for something which I did not have more of to give myself? It just wouldn't help me at all to put up a struggle for life. So what did I do? I stopped struggling, and what do you think happened? Nothing at all. I am still here! Well, of course, something did really happen. I had given myself a chance to think this problem out. I began to reason that if I existed at all, I must have a Principle which maintained and sustained me in existence, and if this Principle had only given me a certain limited helping of life and when this helping became exhausted, it did not choose to give me any more life, or to continue to sustain me in existence — then there would be nothing I could do about it. So the best thing I could do was to stop struggling and worrying because this wasn't helping to keep me alive. I saw that I needed to place all my reliance wholly on my Principle, on which I was completely dependent anyway. What happened then? You guessed right, I am still here!

GOD IS ALL

More important, however, the nagging, searing fear which had seemed to possess me for as long as I could remember, began to depart, and I began to feel a sense of security I had never had before. I reasoned that if I existed at all, then I must be real, and I could not fade out of existence and suddenly become unreal. I felt that the Principle of my existence — which, of course, is God — would have to fade out, and this was impossible. The net result — that I, who had spent many years in fear and misery, have since been able to have a better view of life's purpose, and also find a real joy in being alive.

God as Omnipresence

There is only one time. That is now. Do what we like; we can never live in the past. If we are thinking of the past and regretting it, either because we believe much good has gone out of our lives, or because we believe it was evil and that it is adversely affecting our present experience of life, then we are suffering from an illusion right here, right now. The suffering from this illusion is right now, and right now is the very moment we must get rid of it! Not tomorrow, or the next day, or yesterday. Nothing ever happened yesterday, not even yesterday happened yesterday, and we can rest assured that nothing will happen tomorrow. No, not even tomorrow will happen tomorrow. Whatever happens in our experience is happening right now. Even our regrets about the past or our dread of the future, is taking place *right now*, never at any other time. We did not live yesterday. There really is no such thing as yesterday. And the same applies to tomorrow. No one has ever been able to show me a tomorrow, and I have yet to meet anyone who has succeeded in living in tomorrow or any time other than *right now*.

If we are celebrators of birthdays, then we are celebrating something that never happened, and we are wasting time that could be spent more profitably. If we are expecting a deathday, then we

GOD IS ALL

will be expecting it for eternity, for it will never come. There is really only one thing we could do about this. Give up expecting it. "Now are we the sons of God." Now is the expected time. Now we are well, now we are good, now we are rich. Isn't it a wonderful life? There is no such thing as time. If you think you are old, then discard the thought. Start living now! Do you think this is impossible? Then that is the only reason why you can't do it!

All of this is true, and I believe we all know it is true; I am also sure that we all know that there is no use just contemplating the truth; we must know it and realize it. Get with it, but don't hurry. We have eternity in which to do all that we need to do.

This thought of life eternal reminds me of the story of old Jake. He was sitting on top of a hill watching the cars and trucks whiz by at great speed. Where the great highway now cuts through the country, he had many years ago chased and roped wild mustangs which he used to break in and sell to the ranchers round about. He could not understand this awful hurry everybody was in to get somewhere, and he said to himself, "All of 'em sure is in a hell of a hurry, tryin' to get somewhere. Ain't they ever figgered out they was somewheres afore they started?"

When we believe we are going somewhere, when we have gone, what will we be closer to and what will we be farther away from? Eternity is hardly something connected with unending time. There is only one way to describe eternity, — right now. This is eternity. We are already experiencing it.

God as Truth

In *Science and Health*, Mrs. Eddy says, "The question, 'What is Truth,' convulses the world. Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to 'give it pause.' 'If the blind lead the blind, both shall fall into the ditch.'" Are we among those who can answer this vital question with the assurance that

GOD IS ALL

comes of understanding? Or are we one of those who are blinded by their old illusions and try to give it pause? Do we have absolute confidence that we can answer any question which may be put to us, or do we say, "I don't know?" Christian Science has *all* the answers. I honestly do not believe we can say, "I don't know."

Every second of everyday, we are being asked to choose between what is true and what is a lie. The old liar and father of lies does not play fair with us. He presents only the lie for acceptance, and he disguises it as the truth. In other words, the devil never gets tired of trying to pull a fast one on you and me, and he never takes time off, so we can't afford to either. The devil must have someone to believe his lies. When that day comes when he can't find anybody to believe him any more, that will be the day of his demise. That's why he works overtime. But we need never be deceived. The truth is what is everywhere (a wonderful word *is*; it can only be applied to God; it means omnipresence). In other words, whatever is, is Truth. So, if whatever comes into our experience or our field of vision does not conform to what we know of Truth, it isn't. Then it can only be a lie about Truth; it cannot be a lie about nothing. Mrs. Eddy says in the textbook, "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being."

This does not mean that we have to personally do some reversing to arrive at Truth. The truth is — there is nothing to be reversed. We can know in every case that when some erroneous picture is presented to us for acceptance, that is simply the carnal mind pointing to God and calling it sickness or sin or death; but we need not be fooled, — it is still God. Know that Truth is there, even if you can't see what Truth actually is. We don't have to see. Truth will do its own work, and establish itself by its own irresistible power and presence.

How does Truth do its work? How does it heal sickness, etc.? That is quite a question; but briefly, when we switch on the light in a dark room, the light dispels the darkness effortlessly. We

GOD IS ALL

don't dispel the darkness. All we do is activate the switch. The light does the work. So when we know the truth about a situation, we are activating the switch. We are turning the light on. We are turning on the truth, and as the light dispels the darkness, the truth dispels the illusion of sickness or whatever the problems appear to be. Realizing the truth, turning on the switch, that is all *we* have to do. Truth does the rest with no more effort than light destroys darkness. Whoever heard of darkness resisting the light! Does this sound too easy to you? It is never hard labor if we have faith in our treatment, if we bear in mind that in realizing the truth — turning on the switch, — we are bringing to bear on the problem the whole infinite and almighty power of God, for God is Truth. We must never forget this in our treatments.

We don't do anything. We can't do anything. We don't have to do anything, and it helps to realize this. Realizing what actually is, is not really doing anything. It is just simply being conscious. It is always necessary to remind ourselves that there is no true and harmonious matter or true and harmonious material condition, as it is to remind ourselves that there is no untrue sick matter or untrue sick material condition.

It was Alan A. Aylwin who said, "Our affirmations of Truth and denials of error are not strengthened by an intense, arduous effort to make the unity of God and man a fact and to see as nothing something that is already nothing. Truth is, right now, and what we really need to do is quietly, restfully, clearly recognize this fact and let all-harmonious Mind assert its own irresistible omnipotence." In other words, don't try and force your treatment! Have you ever tried to force a piece of string through a keyhole? Try it and you will see that it will refuse to go through. Now thread it through gently, a little at a time, and you are on your way.

Do the same with your treatments. Whenever you set out to give a treatment, don't start with that which is not, — the error or the problem or the person, for instance. Start always with that which is — God is. If God is, then very simply, anything that is

GOD IS ALL

unlike God, isn't! Simple, isn't it? But if we use it, it is very effective. I often give a treatment like this. Nothing serves to convince one more, if one needs convincing, and who doesn't? Here a few words about God as omniscience would be very appropriate, for God as *omniscience* is more important to treatment in Christian Science than any other factor.

Omniscient God

Without God being and including all Science, there would be no Christian Science, and creation would be chaotic, if it existed at all. God must include all Science and be wholly scientific. If, when giving a treatment, we were always scientific, we would never miss out on a healing. In treatment, it isn't scientific to declare God to be all there is, and then to believe for a single moment that we have a patient to heal, or even to believe that we have a disease to cope with or to get rid of, or that there is a situation over which we have to make a demonstration. If God is all, then He is all, and none of these things can stand in the presence of the Lord. In fact, there isn't anything unlike God that can stand in the presence of God!

If you are giving a treatment or trying to realize the allness of God, do consider the fact that while you believe yourself to be a mortal sitting and endeavoring to realize God's allness and omnipresence, then you are not really accomplishing very much. If God is all, then God is all, and there certainly cannot be, scientifically, God *and* a mortal trying to realize His allness. Do let your reasoning be wholly scientific. If God is, and He certainly is, then there cannot be God and you, or any mortal trying to realize God's allness.

Scientific reasoning will tell you clearly that there is only God and God only declaring Himself, declaring His omnipresence, declaring His omnipotence, declaring His omniscience and declaring His omni-action. Reasoning is another word for treatment, but reasoning is not reasoning at all unless it is scientific. Unscientific

GOD IS ALL

treatment is not Christian Science. Scientific treatment starts with the fact that there is nothing but God, the allness of God, abides steadfastly in it and never leaves it.

Some words about the authenticity of the Bible. From the simple fellow's point of view, this would not be out of place under the heading of Truth. Every now and again, I come across someone who has doubts about the verity of the Bible. Are the stories true? Did these things such as Adam and Eve, Noah and the Ark really happen, and if they didn't actually happen, don't the Bible lessons and what they teach fall flat?

Well, for myself, I have never really given serious consideration as to whether these stories might be true or not. Anybody giving time to the careful study of the Bible cannot fail to detect the thread of obvious sincerity running right through from beginning to end. The people who were responsible for this remarkable book certainly did not go to all this trouble as a hoax. It is not as if they said, "Well, we will try to make people happy for a time at least, even if there is no truth in it." That all these documents have been preserved for thousands of years, and were in the end brought together through a remarkable set of circumstances to be consolidated into a book that has been and is the world's best seller, is in itself something so extraordinary that one cannot fail to see the hand of God involved. I would say that the destruction of the Bible would be an impossibility, and those who have sought to change the original version to suit their own ends and to conceal the truth, are in a state of confusion today.

The old-time writers were impelled to write as they did because they actually saw, with spiritual insight, what they wrote; otherwise such things as have been written could never have been revealed. Such statements as this one made by the preacher in Ecclesiastes: "Vanity of vanities . . . vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun?" He actually saw the unreality of all material things a long time ago, things that were real to many and still are, but which a

few today are beginning to see in their true light. The preacher had wonderful insight and vision. The meaning of vanity is “empty, idle, useless, futile, devoid of worth.” Mrs. Eddy actually saw the unreality of matter, its utter nonexistence, its emptiness, its futility. Who could have done this but Mrs. Eddy? Must we look to the physical scientists for confirmation of our faith, or are we like Thomas, to whom Jesus said, “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” Who will accept Mrs. Eddy’s statement regarding matter without fully understanding it?

Another profound statement and command which is full of meaning and points to the sincerity of the writer, was made by Isaiah, “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” This statement was certainly made by a spiritual seer who could clearly see beyond the evidence of his five senses. He could see that there could be no origin for that vanity of vanities, a matter man, that fake which deceiveth the whole world.

This doubt as to the authenticity of the Bible brings to mind a controversy which raged many years ago in the columns of the *Sunday Times* as to whether Jesus was really the son of a virgin. This went on for some time. I eventually became so incensed at the stupidity of the argument that I wrote a letter, which was published, demanding to know what difference it made as to whether Jesus was or was not the son of a virgin, so long as we all followed his example and obeyed his commands, which apparently was not what many people considered to be the really important factor. No more letters appeared on the subject after that. What difference does it make who wrote the Bible? It was written, wasn’t it? And if we do what it says, it proves its own authenticity. I believe that God was its author through inspiration! The whole of material existence is a dream; whichever way you look at it.

While on the subject of the Bible, I would like to talk about the serpent — that is, Moses’ serpent or the handling of animal

GOD IS ALL

magnetism. The rod which Moses had in his hand was a false belief of doubt and fear on which he was leaning. He thought the Israelites would not believe that God had sent him, and was afraid that they would reject his mission. Then God (wisdom) told him to cast the rod of doubt and fear away. He did so, and saw that he had been holding on to a serpent (false belief — animal magnetism) all the time; he naturally ran away from it (he shrank from it mentally). But having seen error for what it was, wisdom bade him come back and handle it (see its nothingness — deny its reality), which he did. Then this experience became a real staff upon which to lean.

God as Love

One of the first questions I asked when I first became acquainted with Christian Science was, “What does ‘perfect Love casteth out fear’ mean?” I was supposed to be the fearful, nervous type, and I felt that if this perfect Love could cast out fear, then I wanted to know all about it. But I am sorry to say that my question remained unanswered, or I didn’t understand the answer, for I was to go through many years of fear-filled misery before I even began to get an idea of the meaning of perfect Love. One day I asked an experienced Christian Scientist, “How do we know that God is Love?” After a few moments of thought, she said, “Well, God does not go around breaking pieces off *Himself*, does He?” I thought this over, but it did not mean much to me until I began to realize that I am God’s self.

God being all, whatever activity takes place in the divine Mind must be me. What else could I be? What else could you be? All God has to think about is Himself. What else is there for Him to think about? So I just have to be God’s loved self! God’s beloved son! Think of it — God contemplating His own ineffable purity and goodness, and loving what He sees. Could He dislike what He sees? Could there be any element of hate or sadism here? No, of

GOD IS ALL

course not. If God did this, He would be disliking Himself, hating Himself, even punishing Himself, and making Himself miserable for something He had done wrong. This is too fantastic to contemplate, yet some do believe it. Do you?

God loves everything He sees because He is All-in-all, and this actual activity of Love, loving, is you and me and all of us. Is it conceivably possible for this activity of Love to be separated from Love? Can there be a dividing line between Love loving itself? No, God loves us all with an everlasting love. Now rest in this absolute assurance!

The Effect of Love

Man is God individualized. A Christian Scientist once put it this way, "God reveals Himself as man." If God is all there is, then, of course, none of us would deny that all we can see is God. It isn't God and lots of little bits of God. It is all God Himself, for there is nothing else. What we see as people must, in view of this, be translated somehow into God, so that in the light of God's allness, we can know that what appears to us as people can be seen as God individualized, but still God. If man, you and I and all of us, is not God individualized, then man has no real entity, for God is the life of man.

If the man or woman you are looking at (by look, I mean seeing mentally) does not seem to you at all the likeness of God, then it is because you are looking through the distorted lens of mortal thinking, but it is still God, no matter how it appears to you. I once healed instantaneously an alcoholic who had reached the end of the road and was due to be fired from his job after many years of service. He had already been thrown out of his church. I caught a glimpse of him as God expressed and felt a great compassion for him, and he never had another drink, although he never took to Christian Science. This feeling of compassion, of which we catch fleeting glimpses, must be the love Mrs. Eddy spoke about when she said, "Just *be love*."

GOD IS ALL

Mrs. Eddy says in *Science and Health*, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death." The word, adamant, means "that which stubbornly resists removal." Some of these stubborn things appear to be: resentment (the worst), lust, fear, hate (anything that is not pure love must be classed as hate), irritability, impatience, spite, anger. Much of this involves thinking and talking evil about one's fellow man. To reverse this, let us consider the fact of God's allness, that there isn't God and something else, so that whoever we see, is God individualized, or God expressed. If we look for God in everyone we see, we will be actively loving. Everyone of these people is a child of God. If some of them may not appear to be so to us, because of what seems to us to be faults, then we can know that this is only a distorted view of God, but it is still God we are looking at, for there is nothing else to look at.

You may be looking at a beautiful bird through a badly focused pair of binoculars. To you the bird appears ugly and distorted, but is it really like that? No, the bird is really beautiful and if you know it is so, in spite of the view through the badly focused glasses, you are going to continue focusing your glasses until you see the bird as you know it really is.

You know that man is perfect, because God could not make anything imperfect. So continue to correct the focusing of your thought until you see him as you know he really is. This is really putting love into action and getting it to flow. This is turning the switch on, this is loving your fellow man. When we make this inexhaustible supply of love active in our own life, it will meet our needs. This applies to all, even those we don't know. To give a beggar a few cents is easy, but to give him a good treatment by seeing him as God's perfect idea, requires an effort which not only will meet his need, but yours as well. Don't let us use the excuse that we may not give a man a treatment without his consent. He is asking us

GOD IS ALL

for something! Give him what you have plenty of — *love*. It is quite impossible for us to love what we believe to be an imperfect mortal.

What I have said here applies to everything, no matter what appears in our experience, be it an accident, an illness, or what have you. It is a distorted view of God, so let us look for God in everything. As God is all there is to look for, we will find Him, and when we find Him within, the healing takes place without. He is all we need, and He is all ours.

Love Answers Prayer

There was a little boy who got down on his knees and prayed like this, “Oh, God, please make me a good boy.” He was awfully surprised when God answered and said, “But I have already made you a good boy. All you have to do is act that way!” I suppose, in a way, it is really quite remarkable how some of us try desperately to be something we are not; mostly we try to be as others are, so that we can be in the swim. You know — everybody does it. Then to satisfy ourselves that we are not really going astray, we humbly pray to God about it. The only prayer that God ever answers is when we set ourselves to find out exactly what we are, and then steadfastly endeavor to act like what we know we are. Then God meets us halfway and gives us a helping hand. People who deliberately act bad, are trying desperately to be something which they are not and which they can never be.

I would not say that the prayer of supplication is wrong, very far from it. I have been given to understand by some Christian Scientists that we don’t ask God for anything. We affirm that which we know He has already given us. But my personal experience is different. I certainly believe in petitioning God. Sometimes when situations have appeared to me to be desperate, I have said out loud, mostly in anguish, “Oh, God, please help me!” Sometimes I have heard myself say, “God, you have got to help me now, no

GOD IS ALL

arguments,” and I have even heard myself saying, “God, you are responsible for me, now please get me out of this fix.” Well, do you know that I cannot remember a time when God did not render the required assistance? Not always in the way which I might have anticipated but, nevertheless, assistance. Always, there has been a lesson to learn.

How does it happen this way? Well, I believe that when we are desperate, we are at a stage where we have tried everything that we can do ourselves without success, and are no longer depending on ourselves. We are humble and willing to listen, with every false sense of self discarded as being useless. Then we hear God talking. Don’t let anybody tell you that the prayer of supplication is not Christian Science. Jesus said, “Ask, and ye shall receive,” and sometimes it is the easiest thing to do. Possibly the only thing left for you to do. Just ask and expect an answer.

Fear Masquerading as Love

The carnal mind, pointing to Love, says to us, “That is fear.” We instantly picture fear in some form or other. It could be an accident, a disease, a fight, and this is all we can see until we stop to think and realize that we have been fooled, that because God is all there is to see, what we really have been looking at is God, seen through the distorted lens of fear, but still it is God. You and I could, of course, have been just as instant in contradicting the suggestions of the carnal mind by declaring the omnipresence of Love (which, of course, is the truth) and the consequent absence of fear. We could have said, “I know it is God, for God is All; so it isn’t fear, it is Love.” We must not give fear any innings: we must not play ball with the carnal mind. It is up to every dirty trick it can use against us. Could we possibly have said, “I agree, it is fear” when we know that God is All? This does not affirm that fear is Love, not at all. It simply means that we refuse to recognize that there is anything called fear.

GOD IS ALL

We read in the textbook, “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals.” He couldn’t see that sinning mortal man, because it wasn’t there. Nor does it mean that because mortals saw a sinning and sick mortal, they were looking at something different to what Jesus was looking at! They were both looking at the *same thing*. They were both really looking at God, Love. Nobody can see anything but God anywhere. Can you? Principle and its idea is one, and that one is God, and God is all, so what can anyone see but God? Do you want to know how to love instead of fear? Don’t look for people and things. Just look for God. He is there!

All sin, sickness, death, any form of error, is only fear in one of its forms trying to emulate the omnipresence of Love. Fear is *false* evidence appearing real. It is false even before it becomes evidence. I do believe this is why Mrs. Eddy said in the chapter in *Science and Health* on “Christian Science Practice” that we must begin every treatment by allaying the fear of the patient; and she goes on to say that if we can get rid of the fear, the patient is healed, proving that the disease is some form of fear. Further on, she says that if we have done all and the patient is not healed, fear is governing the case. The meaning of the word *fear* has become distorted over the ages. To fear God, meant to love and respect God, and it still means just that. If you believe that you feel afraid, just know that it is the carnal mind distorting the appearance of Love in your experience and calling it fear.

People ask me why this or that has happened to them, and I invariably answer them by asking, “What would you do if you fell into a deep hole?” As my question is apparently irrelevant to the problem, I very seldom receive a direct answer. So I ask in turn, “Would you continue sitting on the bottom of the hole wondering how you came to fall in, and asking why such a thing happened to you?” Obviously, the answer is that you would not waste any time asking why or how. You would use all the energy and ingenuity at your disposal to get out of the hole as quickly as possible. Let us not

GOD IS ALL

waste time examining error to find out how it came upon us or even look for a cause. Error has no cause at all, and we are not suffering from it; and there is only one thing to do about it. Heal it quickly, climb out of the hole as quickly as possible

Now, as I began with the first four words in the Bible, "*In the beginning God,*" so I will end with the last word in the Bible — *AMEN*.

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ABOUT THE AUTHOR: While living in Johannesburg, South Africa, Mr. Klette left a career in banking to devote his time to the healing work. He was listed as a Christian Science practitioner in *The Christian Science Journal* in 1970. He also had a number of articles published in the Christian Science periodicals. In 1979, he withdrew his membership in The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts and in his branch church, after becoming disillusioned with the Church organization. He continued to practice and write as an independent Christian Scientist. He was living in South Africa with his wife at the time of his passing in 1988.