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## “BY HIM ALL THINGS CONSIST”

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God is the Creator of the universe, the Author of the Book of Life. Whatsoever there is of this world and all that dwells therein, whatsoever is described or set forth in this book, is but the Mind, God, the Author expressing or manifesting Himself. He who reads this Book of Life is simply looking into the Mind which wrote the book. It is God's autobiography. We are reading it every moment and every day turns a page.

Without Mind, the Author, nothing happens, nothing is, for Mind is all. “No man cometh unto the Father, but by Me” said the Christ. “By its own volition, not a blade of grass springs up, not a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell.” (S & H 191) Whatever goes on, it is always the Author, Mind, doing it. God is not the “I have that I have;” God is the “I AM THAT I AM.” To have, is to possess. If one possesses something it is conceivable that he might be dispossessed of it. To “am” is to be,—to be oneself, and it is inconceivable that one could be dispossessed or separated from himself.

Water is H<sub>2</sub>O. Two parts hydrogen, one part oxygen. It does not *have* H<sub>2</sub>O, it *is* H<sub>2</sub>O. Your finger *is* a finger. It does not *have* a finger. If water possessed hydrogen and oxygen, it is conceivable that it might lose H<sub>2</sub>O, but it *is* H<sub>2</sub>O, therefore, H<sub>2</sub>O or any part thereof cannot be taken from water, for were this done there would be no water.

God too is constituted of whatever it may be, or as Paul says “by Him all things consist.” He is constituted of Life, Love, Truth, substance, intelligence, peace, harmony, health, sight, hearing, action, etc., etc., so they exist and coexist with God and are inseparable from Him, because they are His very being, and God cannot be separated from Himself. If this were done, if any of these constituents were separated from God, there would be no God.

So God is the I AM THAT I AM, the I AM of everything that is, and

all is good and is Spirit, and eternally so. Always it is God acting. God speaking or acting through or as being His characters, and things. God was speaking as being Jesus when he said "Lo, I am with you always even unto the end of the world" and again when he said "I will come and heal him." Moreover Jesus said so himself: "I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say and what I should speak," and "When ye have lifted up the son of man (that is when you have sanctified your consciousness to Spirit, or made of your consciousness a sanctuary of Spirit) then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things," and "My doctrine (or teaching) is not mine but His that sent me. If any man will do His will, he shall know of the doctrine (teaching), whether it be of God or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh His glory that sent him, the same is true and no unrighteousness is in him." It was God, the Author, speaking as being Jesus.

As in the tale of Robinson Crusoe. Whatever went on in the world of Crusoe, it was always the author, the mind which wrote the tale, doing whatever it might be. Always the author which spoke, or acted. It was the author which said as being Crusoe "I shall rescue Friday from the cannibals." It was the author acting as the cannibals whatever they did, it was the author as being Friday who kneeled in gratitude to Crusoe; if the dog barked, the parrot squawked, the stars twinkled, the sun shone, the waves beat upon the shore, whatever it was that went on in that world of Crusoe it was always the author doing it, or expressing himself, or acting through, or by means of, or as being the ideas in and of the mind which wrote the book. All was the author, mind, and never anything else.

When one read the book or viewed the filmed product, that one was always looking into the mind which wrote the book. That mind was the "I am that I am" of the entire Crusoe world. "I am Crusoe, I am the dog, I am the twinkling of the stars, the shining of the sun, I am whatever there is or goes on, I am that I am." That mind, the author, did not have those things, those things were the very

mind, or the author. Those very ideas constituted the mind which wrote the book, and they can never be separated from the author.

Likewise God expresses Himself through or by means of and as being His ideas. He is the "I AM THAT I AM," the I AM of everything in the world. I AM Life, I AM Love, I AM Truth, I AM intelligence, I AM beauty, color, form, I AM the trees, the flowers, the grass, the wheat, the barley, I AM the water, the mountains, the valleys and hills, I AM man and beast,—S & H says "the serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them . . ." (page 515)—I AM the stars and their twinkling, I AM the moon and the sun, I AM sight, I AM hearing; I AM action, I AM eternity, I AM joy, I AM mirth, I AM laughter, I AM supply, I AM everything no matter what, I AM Spirit, I AM Mind, I AM Principle, I AM THAT I AM."

To the one who reads the book of Life, because he looks through his mentality befouled with matter beliefs, he may see "as through a glass, darkly" and perceive these spiritual ideas of God, Spirit, Mind, as material, sick, sinning, and dying, but this does not make them so, for never are they aught but the I AM, the Author, Mind, and since we are peering into this Mind, which is of "purer eyes than to behold evil and canst not look upon iniquity," right there where the evil appears to be, there is Mind expressing itself through its perfect ideas.

Jesus knew this. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals (not to him, but to the other with the befouled mentality). In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." (S & H 476) He knew the person didn't do things of himself. He knew that God spoke and acted through His ideas. He knew that the Author, God, spoke and acted through him, or as being Jesus, just as the author of the Crusoe world spoke as being Crusoe, Friday, or the cannibals.

Jesus came to tell us this very thing. To show the "I AM THAT I AM." He saw as Moses before him saw "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and even as Moses to whom

the "I AM THAT I AM" was revealed, tried to point this out to the world, so Jesus did the same. It was as though Crusoe's author beheld Crusoe strutting about in the Crusoe world, as Cowper said:

*I am monarch of all I survey  
My right there is none to dispute  
From the centre right down to the sea  
I am lord of the fowl and the brute.*

*Oh Solitude! where are the charms  
That sages have seen in thy face?  
I'd rather dwell in the midst of alarms  
Than reign in this horrible place . . .*

and the author said to himself that he must correct Crusoe's vivid imagination in thus thinking that he operated independently of the author, so we shall say he introduces into the story a character, a servant who appears on the island and tells Crusoe the facts, that he is but an idea or character in a book called Robinson Crusoe. Crusoe refuses to so believe and disposes of the servant after cruelly illtreating him. Then the author sends his son and heir, believing that Crusoe will honor him, but no, him they kill and destroy. Then the author says "I will go myself, and show Crusoe the truth," and so one day Daniel Defoe steps onto the island and meeting Crusoe, the following imaginary conversation takes place. Crusoe says:

"Why where did you come from?"

Defoe says: "Oh I just put myself into the story."

Crusoe replies: "Who are you, anyway?"

Defoe answers: "Oh, I'm the one who made you and everything else around here. I am all there is. I am you, I am Friday, the cannibals, everything. I killed the cannibals and rescued Friday from them, I am the creator of whatever is in your world."

Crusoe says: "Ridiculous! So you made me, did you? I suppose I wasn't born in England where my parents live now. Don't be a fool!"

Defoe says: "I am not. I made you, made your father and

mother too, I made you all, you were never born of a woman, and no one or anything in this world acts without me to make them do so, in fact when they act or do anything, it is I the author who is doing it all through them, my ideas."

Now this is the very thing which happened in this world of ours. You will find it so recorded in the Bible in Luke 20, verses nine to eighteen. God having discerned the folly of mankind as set forth as quoted from Genesis by Moses, first sent His prophets to tell us that God is the "I AM THAT I AM." Moses caught the Word directly from God, Himself, and he relayed the Word to the world, but exceedingly few caught it. Then came the prophets, but very few believed them although we have the record of their endeavor. From time to time through past ages He sent others, but with little favorable result, for they stoned them, killed them and rejected them. Then did God send His only begotten son, the heir, and him we crucified, killed and rejected also. Then God said, "What shall I do now? I know what I shall do, I will come Myself," and so He has. The I AM THAT I AM is here, speaking as being His characters at times, other times speaking directly into consciousness. He came directly to Mrs. Eddy, and she gave the message to the world. God is speaking now and says "I AM THAT I AM."

As Jesus knew that it was God speaking and acting through His ideas, and as he spoke and acted knowing that it was "the Father within" as he called Him, so today there are many who are recognizing this to be the fact and are living an evangelical life and letting "the Father within," the very Christ, speak and act as being him or her. Truly "The stone which the builders rejected, the same is become the head of the corner."

"The first man is of the earth, earthy: the second man is the Lord from heaven."

I Cor. 15: 47.