
GOD IS ALL-IN-ALL*

Definition of "Manifest." To make plain to sight or understanding; reveal.

Definition of "Manifestation." The act of manifesting, or making plain; a revelation.

"Was not this a revelation instead of a creation?" (S & H 504)

Infinite Mind is God and there is nothing else, absolutely nothing else. "Look unto ME and be ye saved, all the ends of the earth, for I AM GOD, and there is none else." (Isaiah 46/22) "All is infinite Mind and its infinite manifestation (or act of manifesting or making plain to sight or understanding, or its revelation), for God is All-in-all." *—the manifestation is not so much a thing as it is an action. God is seen, beheld, or is manifest; but when God is so seen, beheld or manifest, there is no more to God, Mind, than were He not manifest. God and His manifestation must not be regarded as two, but one. Mrs. Eddy makes this so very plain, and refuses even to refer to God and His manifestation in the plural, but says "Principle and its idea is (not are) one." (S & H 465)

To illustrate: Suppose you come into my presence. Previously you were not manifest to me. Now you are manifest, which simply means that you are cognizable, or are revealed. However now that you are in manifestation, there is no more to you than before you were manifest. When you thus appeared to me, there were not two, you and your manifestation, but one only. The manifestation was not something apart from you, not some sort of an image and likeness which accompanied you, but it was you—in manifestation or revealed. Manifestation simply means that you are apparent or are revealed.

So it is with God. God is manifest. Were God not manifest there would be no God. But God and His manifestation have no separate being. God is, and He is manifest, or is in manifestation. He is

* S & H 468

revealed. He has always been in manifestation, and always will be. To paraphrase Mrs. Eddy "His manifestation is ever appearing and will ever continue to appear, from the nature of its inexhaustible source." (S & H 507) When you appeared to me, I did not see a manifestation apart from you, but I saw you. Only one, not two. When God is seen or manifests Himself, the manifestation is not seen apart from God, but it is God—God seen, cognized or revealed. God says "I am sought of them that asked not for ME; I am found of them that sought ME not; I said, Behold ME, behold ME unto a nation that was not called by MY name." (Isaiah 65/1) We must behold ME, the I AM, or God, and we must behold Him everywhere, as everything, always and under whatsoever circumstances. The creation, revelation, man, whatever it is, is simply God in manifestation, but if you call it by some other name than God, it is because you do not believe that that which you behold is God, but think it to be something else, a manifestation apart from God.

If another person who knew you not were present when you appeared to me, he might have mistaken you to be an infamous rogue, and fearing for his safety, might have fled from your presence, thereby missing the beneficent purpose for which you came. This however would not be your fault, but solely due to his own false belief. Nevertheless although he so believed, he would have beheld you as certainly as did I. So although God is manifesting Himself at all times and under all circumstances, there are many who do not "see Him as He is" (First John 3/2) but believe they see something else, something quite apart from God, good, and so miss the very benefits which are theirs for the simple asking and accepting. Nevertheless they too behold God, for there is nothing else to behold, though they know Him not, or as the Master put it, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him" (John 14) and if instead of asking in the name of something else, asking in the name of matter, looking for and asking in the name of manifestation, they would but ask in the name of God, the "All-in-all", then surely God would give to them whatever might be asked of Him and without limitation of any kind. Jesus pointed this out to Philip plainly when he said "Whatsoever ye shall ask in MY name, that will I do, that the Father may be glorified in the

son;" following it with, "If ye ask anything in MY name, I will do it."

In the same chapter it is related that Jesus expressed the utmost surprise at Philip's inability to behold God everywhere. Philip said "Lord, shew us the Father and it sufficeth us," to which Jesus made reply "Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then 'Shew us the Father'?" Of course when Philip saw Jesus he saw God. What else is there to see? Jesus was God manifest; everything is God manifest,—“all is in reality the manifestation of Mind” (S & H 275) “If Mind is within and without all things, then all is Mind” (Ibid, 257), and when one sees anybody or anything, he must necessarily behold God, for there is nothing else, nor ever will be. God is always manifest, always in manifestation, and beside Him “there is no God” (Isaiah 44/6). “I AM that I AM.”