

Creator and Created

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To the individual consciousness God takes on personality according to the individual's conception of God

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Man says he is being punished for his sins when he is but experiencing an inevitably false answer to an incorrectly worked problem

ALL SUBSTANCE, love, intelligence, energy, the life principle itself is Spirit, which we call God. This Spirit, God (good), interpenetrates and fills all being and there is no being except of Spirit. In a sense we differentiate Spirit from matter. In another sense, a true sense, matter is not different from Spirit, but is Spirit manifesting itself in such fashion that it may be perceived by man in his physical embodiment. God, then, as Spirit is a composite of all that has being and all that has potential being, both visible and invisible.

God is one with His creation or the various manifestations of Himself and can never be considered separately from them. He is omnipresence. Substance is Spirit. Spirit is God. Substance, then, and God are one. God is omniscience (all-knowledge); therefore God is the intelligence which conceives of the various expressions of Himself. God is omnipotence (all-power), hence is the energy which "presses forth" or expresses the many conceptions of Himself. God is love or the attractive influence that holds together the elements of His various individual expressions and also holds together the individual expressions themselves to form the perfect whole.

God is impersonal in that He is all creation. He gives individual expressions of Himself and each individual expression is all God but not all there is of God. It is important for us to grasp this idea of our divinity without supplanting a proper humility by an unseemly egotism. It may help us if we draw an analogy: A drop of water from the ocean is entirely sea water but it is not the entire ocean.

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There is but one true God. There are as many different conceptions of God, however, as there are different degrees of understanding. There are as many "expressions" of God as there are individualities "expressing" Him, but each expression is only so much of the whole as each individual is capable of understanding.

GOD IS BEING. Also God is love. The many forms of being are God manifesting Himself and are portions of the one Spirit clothed with an outer garment. There cannot but be a magnificent attraction between the whole and the parts comprising the whole. The whole takes a deep delight in its parts and expresses very great yearning for their well-being. When this oneness in Spirit of the parts and the whole is recognized it is impossible not to accord an even distribution of one of the attributes of Spirit (love) among the parts.

It is because of the existence of this well-defined sense of the oneness of mother and child that a mother's love for her child is the highest physical expression of love and is well-nigh Godlike in its quality.

The mandate "Love thy neighbor as thyself" means identifying the God in your neighbor with the God in yourself and recognizing both as parts of the whole, and, being conscious of God as love, according the same amount of God love to your neighbor as you do to yourself. Because God in your neighbor and

God in yourself are one and the same, your love for God in your neighbor must necessarily be equal to your love for God in yourself. Thus we are not commanded to love or condone the shortcomings and iniquities of our neighbor but merely to recognize his identity, in which event we cannot escape loving him.

INTELLIGENCE IS MIND. Mind—universal Mind—is an aspect of God. Just as God as the love principle is the attractive influence, the coherence that holds together the parts to form the perfect whole, so is He as Mind the directing, guiding principle that causes these parts to fulfill their destinies as indispensable details of His complete idea.

God, likewise, is power. As well as being love, the attractive influence and intelligence, the guiding principle, He is as power the eternal energy that motivates the parts in their respective activities. The conception of God as intelligence linked with that of God as energy gives us the conception of God as power, since power is directed energy. Further, linking up these conceptions of God with our conception of God as love, we know God only as intelligent creative energy or benevolent power—never as destructive.

Primarily all so-called created matter is substance in Spirit. Substance takes on what we regard as material form only as it is clothed with such form by the perceptions of our physical senses. To one who was deprived of all physical senses, if he could not see an object, could not feel it, hear it, smell it, or taste it, to him that object would not have existence except as he were spiritually conscious of its existence.

Even physical science recognizes that matter may be divided so minutely that it ceases to have expression as matter and becomes as nothingness to the physical senses. We know by a well-recognized law of science that merely dividing matter does not destroy it and that it must continue to exist in an unformed, invisible

state. Its being then must be in Spirit and since we accept the premise that God is all-encompassing, God as Spirit substance must be reality.

ALL THE QUALITIES of God are potentially in man because the reality of man is Spirit and Spirit is God. It is obviously impossible for God to be present and at the same time have some of the qualities of God lacking in His presence. A microscopic bit of diamond dust is just as surely pure diamond as is the beautifully cut ten-carat stone. All the qualities are there, but the magnificence escapes us.

Man is created in the image and likeness of God. One of the attributes of God is the will to do. Man is given this attribute along with his other God qualities, and he is not an automaton but a free agent. It is man's choice, then, whether he will show forth his God-given God attributes or whether he will live entirely within the realm of his physical senses.

Man is the manifestation of God's highest idea of expression, and being endowed with all the attributes of the Father he has dominion over all other manifestations. Man, in his reality, is the objectification of God's idea of Himself; therefore the reality of man must be not only Godlike but a part of God Himself and must therefore possess all the attributes of God. This does not mean that man is God in all His completeness but he is an integral part of that completeness.

IF WE THINK for a moment of God and His creations in likeness of Himself as forming a complete circle, we may see that every arc of that circle, no matter how minute, has exactly the same curvature as every other, and that all arcs are equidistant from the center, yet no arc can be removed from the circle without the circle's ceasing to be. We may take a greater or lesser portion of the circle and its relation to the whole remains unchanged except in the matter of

degree. This greater or lesser degree of relationship is within the realm of our understanding and not a matter of actual fact.

The area within the circle we may think of as God's creation in its entirety and as being encompassed by the perfect circle God, of which each human individual is a partial expression. No part of the circle can by any stretch of the imagination be the entire circle, nor can any part exist without a definite relation to every other part and to the whole.

Just as God in relation to His creation is the source of all and is one with all, so in relation to His creation is He the sustaining power and loving care that continues without ceasing to be concerned about the well-being of what He has created. As the Father He did not create and then lose interest in what He had created; as the guiding principle He is ever with the various expressions of His creation keeping them in harmonious relations each to the other and to Himself, if they but let Him.

God is not a stern, angry judge of the wicked. He is Principle—the one true Principle. When man sins he is failing to work out his formulary of life according to Principle and he gets the wrong answer. Since the right answer, the result of working the Truth principle, is good, obviously if one sins or errs in one's working of the law, the result is failure of good to come into manifestation in one's life. Man says he is being punished for his sins when he is but experiencing an inevitably false answer to an incorrectly worked problem.

God does not visit judgment upon man. God cannot express anything but good. Man sits in judgment upon himself when he fails to let God come to expression in his life.

MAN PRIMARILY is Spirit. Spirit is clothed with soul so that it may be individualized in expression. Soul is clothed with body so that individualized ex-

pression may be manifested on the physical plane.

Man, as Spirit, is one with universal or superconscious Mind. Man's subconscious or intuitional mind functions as the mentality of his soul self. His intellect or conscious mind functions as the mentality of his physical body.

To the degree that man merges his conscious mind, through his subconscious mind, with universal Mind he is able to show forth his God attributes, and in the same measure his body and affairs take on spirituality.

Mortal mind depends upon the physical senses to give it its impressions, except in so far as the individual turns the mortal mind's attention to the indwelling Christ mind and receives instructions from it. This mortal mind is subject to error and when relied upon alone, is limited in scope to the things of the physical plane.

Spiritual or universal Mind is the essence of Truth and cannot know error. There is but one mind of Spirit. Being universal it includes all expressions of mind. Hence mortal mind, strictly speaking, is but a phase of spiritual Mind. Since man is not created an automaton, but a free agent, he is given this phase of mind that we call mortal mind with which to function upon the physical plane. It is of man's own choice whether he becomes conscious of the at-one-ment of his particular bit of mind with the illimitable source of all wisdom or whether he fails to recognize its true nature and thus stunts its activities and permits only its mundane development.

OUR RELATION TO GOD is that of sonship and of heirship to all of His kingdom.

God is the tree, and we are the branches. Each branch is an integral part of the whole and is nurtured and cared for impartially by the whole. A branch of the tree does not draw its sustenance from any other branch, thus exhausting that branch, but

draws it from the tree itself, and this supply is inexhaustible and without limit. Each branch can exist independently of every other branch but cannot exist except as part of the whole.

As sons of God we are joint heirs to the things of God (All-Good), which things "endure forever and perish not." Our earthly relations however are confined within the limitations of time and space, and "the fashion of this earth passeth away."

Recognizing our sonship relation to the Father-Mother God, we recognize that all men are brethren because they are individual expressions of the one Spirit. This conception transcends any idea of personal love, any sense of possession or of the limited relationship of one to another, and allows our consciousness to include the entire world in this relation to the Father-Mother God that we ourselves enjoy. Thus our love becomes unloosed from the narrow confines of personal relationship and becomes universal in its scope of expression.

In regarding the universality of God as Principle, however, we need not give up the personalization of God and lose the comfort of the thought of God as our personal Father.

AS PRINCIPLE GOD is the origin, the source of all being. He is the law of all-good and is His own execution of the law. He is the inexhaustible storehouse of all good and is His own expression or "pressing out" of that good in our life. He is the all of life, love, wisdom, power, and substance. As Principle He is impersonal.

As person, God need not be cold, inexorable Principle, but may be personalized in each individual consciousness as the all-loving Father of the individual. Jesus was "the only begotten Son of God." Each individual may recognize the I AM in himself as the only begotten Son of God, because the I AM within himself is one and the same with the I AM or Christ self within his brethren. Thus the individual may be conscious

of God as his personal Father, the Father of the I AM within himself and still concede the existence of the same relationship in the case of his fellows.

We are told that "it is your Father's good pleasure to give you the kingdom"; and it is perfectly natural for us to desire the good things of life. How, then, may we find satisfaction of our desires? We must first determine what it is that we truly desire. This cannot be done by looking to the external world. If we turn to the Mind indwelling and are shown that our desire is true in God, then we may know that our desire is God's longing for expression and is His decree that the thing desired exists for us now. All nature is God, and God abhors a vacuum. Our desire is a vacuum and is the exact form into which the satisfaction of the desire or need must fit. If we but allow the channels to open by turning our attention to the true source, God will fulfill our desire even as it is felt.

KNOWING OUR DESIRE to be true in God, knowing that even as the desire is felt and before its fulfillment is asked for it is given us, by praise and thanksgiving we shall have the full realization of our desires and have conscious at-one-ment with the universal supply of all good. No true need in God or God desire was ever created but the means of fulfillment was created at the same time.

Every man has direct access to God when he fully realizes that his thoughts are causes and not effects and that he is given free choice in determining to what his thoughts shall be directed.

If man allows his thoughts to be centered on the outer, material world about him, his thoughts will be directed by that part of his mind which by virtue of long training and habit has given itself over to functioning in the material realm. Thus his thoughts will drift about on the cross currents of the human race thought and will be subject to human error.

On the contrary, if man turns his attention to the

Christ mind indwelling and has conscious realization of the oneness of his being in spirit, mind, and body with God as Being, he will not only think none but God thoughts but will find these thoughts outpictured in his life, and for him the kingdom of God will be at hand.

Man naturally desires the utmost of good to be manifest in his life. In order to realize this desire he must look to the source whence this good must come. God is the unfailing and only source of all good. If man looks elsewhere than to God for his good, he may find something that he attempts to delude himself into believing is his good but that does not—when he has possessed himself of it—satisfy the longing of his heart. This unappeased longing is God (good) still trying to press forth into his life.

Since there is only one source of good, which is God, the fountainhead of all good, man must look to this source if he would know true desire and experience complete and lasting satisfaction of his desire.

The Presence

O Lord our God,
Thine altars are so near!
This very morn so quietly
Saw love defeat
Indifference and scorn;
And yesterday
A dusty street
Saw Truth drive fear away.
So close Thine altars are!
Lord, Thou art here.

—*Mary H. Brown*