

**“Everything you look at will eventually come to change.  
Through the ages the hardest rocks can be worn away to dust.  
Over the eons the oceans can change the lines of their shores.  
In fact, it is said that the only thing in the world you can count on is that things will change!”**

**The butterfly was silent for a moment.  
Then it remarked, “You said, ‘In the world.’  
Does that mean there is something somewhere that can be counted on *not to change?*”**

**“Yes, indeed! THE SOURCE!”**

**Eloise Franco**

# **SPIRIT in ACTION**

A Divine Science Federation International Newsletter  
8084 Watson Road, Suite 236, St. Louis, MO 63119  
Web Address: [www.divinesciencefederation.org](http://www.divinesciencefederation.org)

Contact the Divine Science Federation on  
Monday - Wednesday - Friday  
9:30am to 3:30pm  
by Phone: 1 800.644.9680 - Local Phone 314.842.2335 - FAX: 314.842.2650  
Email: [divscifederation@aol.com](mailto:divscifederation@aol.com)  
Mary Eckard, Secretary

**JUNE 2006**

## **Change and the Changeless Eloise Franco**

“Doesn’t this log get tired of just lying here?” asked the butterfly. It lighted daintily on the rough bark, fluttering its wide wings of orange and black.

“No, it can’t get tired,” explained the wind.  
“You see the consciousness that made it once a tree has withdrawn into the oneness of tree-ness. The Is (Life) of Tree-ness never was apart from it you know. What’s left now is just a log.”

“What’s going to happen to it now?” the butterfly wanted to know.

“When the men get a lot of trees cut down they will trim off the branches and then send all the logs off to be made into lumber. People will buy the lumber and make houses out of it.”

“What about the branches they take off?”

“Most likely they will be burned. That will turn them into smoke and ashes. Since everything is made of the one substance---Spirit---nothing can ever be lost or destroyed; it just changes form. It expresses a different pattern. The world is made up of all kinds of patterns and all are constantly faced with the prospect of becoming something else or changing in some way.”

"Like what?" asked the butterfly.

"Well, babies of all kinds grow up. And you know it is possible for bodies that are sick or hurt to get well again, or they may go on to another level of existence.

"Vegetables and fruits and cattle are raised by people for food. Obviously when the food is eaten these can no longer grow, but they will go on helping anyway through the nourishment they give. There are all kinds of changes going on all the time. Take you, for instance."

"Me?"

"Yes, once you were a caterpillar crawling along the ground. I can just see you looking up at a butterfly sailing by and saying, 'You'll never get me up in one of those things!'"

"Now really!"

"Well, it could be! Then one day you spun a tight cocoon about yourself and went to sleep. You were a pupa. Finally, when you awoke you were a butterfly!"

"My goodness! I certainly have done a lot of changing, haven't I. What about you? How do you change?"

"Oh," said the wind, "I blow here and there and everywhere. I can blow hard enough to uproot trees or blow whole houses away. Then again I can be the gentlest of breezes. I can be as cold as ice or I can be as hot as the desert sands. I can be in this place one minute and gone the next."

"That's changing, all right! And you say changing is going on everywhere all the time?"

"That's right! Everything you look at will eventually come to change. Through the ages the hardest rocks can be worn away to dust. Over the eons the oceans can change the lines of their shores. In fact, it is said that the only thing in the world that you can count on is that things will change!"

The butterfly was silent for a moment. Then it remarked, "You said, 'In the world.' Does that mean there is something somewhere that can be counted on *not to change*?"

"Yes, indeed! THE SOURCE!"

"THE SOURCE! What do you mean?"

"Picture a fountain! Drops come splashing out and dance merrily about. In their fountain-ness they are being a part of the fountain---the drops are ONE with the fountain where the water comes from---their *Source that never changes*.

Thus, the things of the world, no matter how they may change in their being-ness---they really are ONE with BEING---the Changeless Source called God."

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## **I Shall Please**

**Herman Wolhorn**

**(Dr. Herman Wolhorn was minister (following Fox) of the First Church of Divine Science, New York City, and author of *Emmet Fox's Golden Keys to Successful Living*.)**

A placebo is any inactive substance or procedure used with a patient under the guise of an effective treatment. *Placebo* is a Latin word meaning "I shall please," and placebos have been doing that down through the years,

simply because the patient believes in the treatment; and so it works---it pleases.

The prestigious Mayo Clinic says, "From antiquity to this era of medical enlightenment, the placebo has been the single most potent and versatile tool for relieving the sufferings that man is heir to. Be it mother's kiss or voodoo drums ... poultices or snake oil, the wondrous effect of placebo therapy is undeniably evident."

It all comes down to belief. Belief is what Jesus emphasized. He said, "All things are possible to him that believeth," and he demonstrated it over and over again in his many healings. William James, the psychologist, 2

remarked that there is a large element of belief in every successful endeavor.

If you have something troubling you, generate a greater belief in the power of God right within yourself. Remind yourself: "With God all things are possible. I have an awareness of divine good in me. I believe that God is doing this through me."

Take a spiritual placebo!

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(In the early 1900s New York City was privileged to have Divine Science represented by many distinguished and knowledgeable minister/speakers:

Dr. Emmet Fox, Dr. Herman Wolhorn, Dr. Harry Gaze, etc., but none more devoted than Reverend W. John Murray.

The Northwoods Divine Science Resource Center,  
[www.angelfire.com/wi2/ULCds](http://www.angelfire.com/wi2/ULCds)

devotes much of its site to Rev. Murray, and from time to time shares writings from those early days with your editor, so that I may share them with you.)

The following is from a July 1916 issue of:

## **The Gleaner**

The New Thought of Man  
The Larger Thought of God

A Magazine Devoted to the Study of Truth  
and its Application to the Needs of the Individual

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## **Preparedness**

**By W. John Murray**

*"Go, borrow thee vessels abroad of all thy neighbors.  
II Kings 4:3*

The subject of preparedness is one that is occupying the human mind very much at the present time. We listen to orations on both sides of this very important question and we come away with a feeling that back of each speaker there is much that is true, much that is commendable and much that is worthy of adoption. We are almost distressed over the situation, because there is so much in favor of militarism and so much in favor of anti-militarism. The logic of both parties is almost unassailable. We are going to be thrashed if we are not prepared, and we are going to invite a thrashing if we do prepare.

The individual who feels that he is about to be set upon by other individuals feels a certain amount of security in providing himself with a six-shooter, but it is not really the full essence of security, because

there is lurking back in his mind always, a little feeling that the chaps may get the drop on him with their trusty weapons.

What is true of individuals, then, must be equally true of nations. No matter how well we provide ourselves with armaments of war, there is lurking back in our national mentalities a suspicion that in some way, somehow, the enemy may get in; and so in this there is not the fullest sense of security.

If one man should say to another man who is carrying a six-shooter, "Dispose of it and put your absolute trust and confidence in the protecting power of Divine Love," he would be inclined to take the matter as a joke and laugh at it, unless he were really alive to the spiritual necessity of things. The idea of an intangible thing like Divine Love protecting an individual against other individuals who are bent on his destruction, is too absurd for acceptance, too ridiculous to think about.

If a man should rise today in the Congress of the United States and through that body, ask the nation to disarm and throw itself absolutely and unqualifiedly and entirely upon the protection of that Infinite Love which is God, he would be regarded as a foolish idealist. So, perhaps, it is better that we refrain from telling the man with the six-shooter to put it up and depend upon God for his protection, when he is not yet ready for a great spiritual truth. It may, perhaps, be just as well for our statesmen to keep quiet on this very important subject until the nation, which is composed of individuals who carry six-shooters, and every other nation on the face of the earth, is thoroughly alive to the great protecting power of the Infinite; because really it seems like a waste of words for peace advocates to be suggesting to other men the necessity and the wisdom of disarmament, and going about trusting to some unseen power which they know not of.

Preparedness is a necessity, a giant necessity, but there is preparedness and *preparedness*; and if we can take our thoughts off these great national and international issues and bring them down to ourselves as individuals, and study preparedness as it applies to our particular personal experiences, it may be that we shall be saved a great deal of anxiety and apprehension concerning the future of nations, a great deal of anxiety and apprehension concerning the proximity of war in this country with other countries; it may be that we shall be able to detach ourselves for the moment from these great, tremendous, universal issues and get down where we belong for the moment; just to ourselves.

Of course, it may seem rather selfish to be considering our personal difficulties when such great, universal troubles are at our door. We may feel as if we are called upon really to discuss these vital questions, but may it not be sometimes, in discussing these very vital questions, that there is more of curiosity than real interest? Sometimes the man who sits around the stove in the corner grocery store discussing war would not be nearly so anxious to go to war if it came about. It is so easy for us to discuss these things so far off, simply because they are great clouds on the horizon.

What is our duty, really? First, it seems to me that a man's duty is to make the best and the most of his own life; because it is only in so far as a man is able to make the best and the most of his own life that he becomes a real factor in society, a real unit in the great whole of things which is making for eternal progress, notwithstanding these wretched wars that go on.

Preparedness is a something that concerns you individually, and because it is, you have been preparing in many ways for your own personal betterment and for your own personal happiness and for your own personal prosperity, knowing that no one else will prepare for you, knowing that the nation as such, as big as it is, will not labor very intelligently or very diligently for your own personal prosperity, because that is a something which rests wholly with you. Yea, though you fight for it and almost die for it and are incapacitated from future lucrative employment as a result, your pension may be so meagerly small that you wonder if the big thing takes care of the little thing very well after all.

It has been my sad misfortune to see on Waterloo Bridge and other places, men maimed for life begging for bread. Tommy was all right in the trenches, but after the thing is over, Tommy is a mere speck in the great thing.

And so, while I would not destroy the idea of patriotism in the human heart, because I think that would be quite impossible; while I would not for a moment set aside the great thing which is worth while, namely, the love of country, the love of humanity and the love of justice; I would have the individual doing the thinking on his own account, for himself, even though it appear in the beginning to be just a trifle selfish; because after all, I say, if you do not take care of yourself, there are few in the world who are willing to do it for you. The nation won't, so if you have any such delusion as that, get away from it. The nation, as such, gives to you an

opportunity to make a living. Every nation does this, but it is up to you to do it. So preparedness, then, is to be a purely personal thing.

We read the little account (2 Kings 4:1-7) of the widow who had been reduced to abject poverty. Her husband owed a debt to those in authority, and those in authority were availing themselves of an existing law to seize upon her children as bonds for the debt which was not paid. It was not sufficient that this poor member of society should lose her husband through death, but now the authorities should seize upon her children, who were the only visible means of support she had, and use them and their labor to the end of paying this debt which her husband had contracted before his death and had not met.

Being a Godly woman, she turned to a man of God, to the prophet, as most people do in their extremity; and Elisha asked her what she had, what there was remaining out of the estate. "A pot of oil," she said, "just a pot of oil." "Then," he said, "go, borrow thee vessels of thy neighbors, empty vessels; not a few. And when thou art come in, shut the door upon thee and upon thy sons, and pour out into all those vessels."

Now that seemed almost as silly as to tell a man to put up his six-shooter when he is afraid of another man; almost as foolish as to tell a country to disarm when all the other countries on the face of the earth are armed to the teeth. Why should a woman take the empty vessels into the room and begin to pour of the full vessel into the empty vessels. What would she gain thereby? What would she profit? Naturally those arguments rose in the woman's mind. The question with her was not a question of pouring oil from the one vessel into a lot of other vessels, but just simply a question of rising above poverty.

But the man of God knew what he was doing. He was resorting to a higher law than she understood, and all he asked of her was obedience, and she was sufficiently sophisticated in the law of God to be obedient at least, to that which she could not understand, and so she did like many women of Israel in that day---she was obedient to the prophet. She went into the room and the oil multiplied.

The lesson here is first, obedience; second, preparedness of a kind that is higher than the preparedness that we talk so much about. She had been praying for an increase of her substance and like all of us, her substance had been gradually lessening until she had come down to this lonely pot of oil, which she no doubt was just cherishing with all the power of one who thought that when it was gone she would have nothing left at all.

She had prayed and prayed intently, but she had not *prepared* for the answer to her prayers. If it came, what would she have to put it in? What was there to receive it? She had prayed for abundance, but she had feared poverty. She had prayed for increase, but she saw persistent decrease going on. The prophet knew that the only way to bring about an answer to her petition, the only way to better her condition in life was to change the current of her thoughts, adding to prayer, preparation for the thing being prayed for--- a form of preparedness that invites the thing we desire, a getting ready for it, so to speak, and then having it flow naturally and normally and without trouble or torment.

The increase was not due to any other law than the higher law which says that a thing standing still never increases. A bottle of oil, cherished because it is the last bottle in the house, will not increase by reason of being cherished any more than a dollar squeezed in the palm of the hand will grow. It is the divine law of circulation--- it had to be set in motion. There must be, according to the prophet's idea, something *doing* as well as something *praying*. She must pray for increase, but she must get ready for it. She must get vessels, and it is very significant that the flow of oil does not cease until there are no more vessels to fill. The goodness of God never ends so long as we are willing to receive it, so long as there is that preparedness of the soul which reaches out for the goodness of God and attracts it in all of its abundance. It only ceases when there are no more vessels.

(to be continued next month - *Spirit in Action* - July, 2006)

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## Have You Overlooked the Best Teacher?

Marian Levering

Probably everyone of us has experienced moments of wondering which way to turn next, which of many open courses is the best to follow; whether there is perhaps a new teacher who can, in some miraculous way, make us more aware of God; a different teacher, who can give us an approach which will really bring us to that we seek.

And yet most of us tend to pass by the best teacher of all, the one who knew the sure approach and has promised to be with us always.

“Lo, I am with you always.”

Here is a teacher whose availability we do not have to wonder about, a healer who never turned away one seeking help.

Sometimes modern healers and teachers turn away students or people seeking healing. They turn them away because they do not have a certain sum of money to pay, or because of their way of life, or for some other reason. But Jesus did not turn anyone away. He never asked, “Can you pay me?” And, if the person seemed steeped in sin, he did not turn him away, but said, “Your sin is forgiven.”

Only one type did he not heal

and that was the one without faith. ...

(It takes activity on both sides to manifest success. God is always willing to give, but we must be open to receive or the activity is useless.)

What is the matter, then, that in this enlightened age, people are often discouraged from seeking out this greatest teacher and healer? In discouraging people from receiving help from Jesus, I should say we have exchanged one mistaken attitude for another more seriously mistaken one. If we will earnestly examine our attitudes about Jesus and be willing to correct certain misconceptions, I believe we shall find that in eliminating our first mistake, we need not necessarily fall into the second one. I also believe that, in correcting our attitude, we open the way for ourselves to gain tremendously increased power and blessing.

The mistake we made first, and which we have pretty well overcome, was to think that by worshipping Jesus and by making proper prayers of adoration to him, we could ride to Heaven on his shoulders without having to do anything further about it. We have overcome this belief and have come to realize that *Jesus lived his life not in order to attain personal admiration, but as a means to help each one attain the oneness with the Father which he, himself, experienced.*

Yes, we have come this far, but what about the equally erroneous belief we have allowed to supersede the old one? For today there are many, who, because they have ceased to worship Jesus as an idol, have felt he must be altogether pushed out of the picture. Upon investigation, this attitude turns out to be so foolish as to appear quite childish. Among the adherents of this latter way you find this kind of reasoning: it is quite right and commendable for you to go to a metaphysical teacher or healer for a lesson, for an answer to a question, for a healing. But, if you go to Jesus for these reasons, you are old-fashioned, orthodox, to be condemned as weak because you lean on him rather than on the Christ within yourself. The point I would like to make is, that if it is right to go to an

earthly teacher, it is equally right to go Jesus. Why should it be permissible to lean upon the understanding of a practitioner, but not upon that of Jesus? Why is it all right to ask a question of a modern metaphysical teacher, but not of Jesus? Why is one intelligent and adult--- if one listens to words of wisdom from those in schools, colleges, and lecture rooms, but childish to listen to the words of Jesus? We are quite content to say that we know we must ultimately rely upon our own prayers, our own Inner Source of knowledge, but that meanwhile it is right and good to learn and receive help from those who have discovered something more than we have. Of course it is right and good, but why is it not equally right and good to learn and receive help from the one who knew still more and had still more power than those around us to whom we turn for help? This is what I would like to recommend as something *we may* do. I believe many of us are missing an opportunity of which it is our privilege to avail ourselves.

Jesus' whole mission upon earth was to teach us our divine Sonship, our own oneness with an omnipresent Father-Mother God. Why should he suddenly lose interest in that mission just when he has proved in the Resurrection the Truth he sought to give? Why are we ready to claim our own immortality and to accept the resurrection of the body and yet wish to relegate to the past the one who raised the body? Why should the work of Jesus be discontinued just when he has assured us all power in heaven and earth has been given unto him? I believe Jesus is as ready to teach and heal today as he ever was, and is more powerful than he ever was. I believe we are very foolish to limit the good he gives us to increased *knowledge* of our divine Sonship. I believe we have, right in our midst today, in Jesus, the greatest teacher and healer of all. Of course we do not need a mediator between us and God; of course we are as much one with God, as Jesus or any other; but, if we do not know that as well as Jesus knew it, why should he not help us? He was very patient with Peter, and James, and John, and the others who followed him. He kept right on teaching, encouraging, and healing them. Why not us? He, himself, said, "Lo, I am with you always, even unto the end of the world."

Are you afraid to ask his help  
because you have gone quite a way  
along your path of spiritual unfoldment  
and so not want to seem weak in asking?  
However far you have gone, he has gone *farther!*

Even teachers go back to school to learn more from other teachers who have higher degrees, larger experience and knowledge. Since Jesus has gone all the way, he may be able to teach something even to those with doctor's degrees in metaphysics and theology. He may be able to help them arrive beyond all degrees in eternal union with the Father.

Those who have "missed the mark" (sinners) need not hesitate to go to this teacher. He loves them. His own words show his attitude toward helping them--- "They that be whole need not a physician, but they that are sick." Matthew 9:12

Who need hesitate then? No one! Here is a teacher available to all, one who has passed the highest grades, but is so loving, compassionate, and kind that he can patiently teach the first graders.

Until we have attained the same station as Jesus, we can well use his help and accept his teaching. I believe the mission of Jesus was to show us the Father incarnated and to help all mankind become a unified incarnation of that Father. Until this is accomplished, Jesus' work is not finished, and he has certainly not gone off and forgotten about it.

If you have overlooked this teacher, I propose you get in touch with him right away. All you need is faith. The only ones he did not help were those who had no faith. If you have faith and ask Jesus, he will help you find your oneness with your Father. That is the purpose for which he was born. You do not have to worship him, just love, listen and follow, as you would any other teacher.

How does one receive help and teaching from Jesus? There are different ways, of course. In the Four Gospels, particularly in the Sermon on the Mount, you can read all that he has to suggest. If you feel you need the contact of his Spirit just as you sometimes need the assurance of your teacher's presence, you can become quiet and talk to Jesus as you sometimes do with a loved one who is absent. Just know *he is* there; share your need, and ask for guidance. Expect your answer: expect the comfort of his Presence. ...

Another good way to more clearly understand Jesus' teachings, to really absorb his spirit and let it work in us, is to keep remembering him and what he taught in all of our activities. Ask trustingly for his direction as you go about your work and play. 6

There is no more powerful lever to lift us God-ward than trying to bring every thought, word, and deed, up to the standard of Jesus. You will find that you cannot do certain things you were accustomed to do before and that you are compelled to act with love. Jesus' presence moves you out of anything less than love. Can you imagine repeating unkind gossip about someone in the actual presence of Jesus? Act always as if he were actually present, and you will soon find yourself responding as him.

If you have been seeking to live a more powerfully spiritual life; If you have been asking questions without finding adequate answers; if you need something greater than you have yet found; I recommend to you the teacher that you may have overlooked. His words welcome you:

*"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* Matthew 11:28

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Today,

I wipe from the lens of my spiritual spectacles  
All dust, dirt, and grime  
accumulated through ignorance of Truth.  
I wipe from my consciousness false beliefs;  
the distortions are removed--- I see clearly.  
I discover a radiant life,  
a happy life of unlimited abundance,  
of good health and complete harmony.

---A. N. Meyer

I think one of the reasons that humanity is plagued with distress, whether we are talking about it collectively or individually, is because it has concerned itself too much with: the transitory; the immediate; the surface; and the shallow. Humanity has failed to take the time, and exercise the discipline, that contributes to more depth of life and more depth of thought. Mainly, we are a population whose primary concern is with immediacy--- immediacy and expediency!

As an illustration: in times of war most of our population is concerned with getting our boys home, and I do not want to minimize the importance of this urgency, but I also know that beyond this particular measure of our concern, unless we do something more deeply relative to the relationship of man to man; unless we do something more significant in the way of understanding the living presence of God as the Author of all Peace--- something that will affect humanity in more profound ways--- we may be only delaying the possibility of other conflicts.

The needs lie deeper; the needs are more extensive. The world will not reflect the glory of God until humanity is sufficiently emancipated from its own self-destruction and anger to learn that peace is more than the absence of war, that it is a dynamic, creative, active way of life that incorporates the best of ourselves and each other.

---Dr. Fletcher A. Harding  
A Divine Science Minister

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This newsletter carries the date of June, but it will be received in many places the last week of May, which will encompass Memorial Day. The following are meant to be words of comfort to those who have lost a loved one.

When I come to the end of the road  
And the sun has set for me,  
I want no rites in a gloom filled room:  
Why cry for a soul set free?  
Miss me a little--- but not too long  
And not with your head bowed low.  
Remember the love we once shared.  
Miss me---but let me go.  
For this is a journey that we all must take  
And each must go it alone.  
It's all part of the Master's plan,  
A step on the road to home.  
When you are lonely and sick at heart,  
Go to the friends we know.  
Bury your sorrows in doing good deeds.  
Miss me---but let me go.

Anonymous 7

**DIVINE SCIENCE FEDERATION INTERNATIONAL**  
**8084 Watson Road/Suite 236**  
**St. Louis Missouri 63119**  
**1 800 644 9680 - Local-314 842 2335**  
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**JUNE 2006**

**A Divine Science Federation International  
Newsletter**

**L** ove  
**I** ntegrity  
**F** reedom  
**E** xcellence

**We Welcome You!**

**The Divine Science Federation welcomes  
into Lifetime Membership  
Mr. Roger E. Christiansen  
Thank you Roger for your commitment.**

We pray well when we pray with joy;  
when we pray without effort because we  
believe that God is making the prayer through  
us;

and when we really expect  
the prayer to be answered---  
in God's own way.  
---Emmet Fox

Human problems are our spiritual answers  
misconceived or seen from the limited range of  
human concepts.

To return in thought to the omnipresence of the  
God-Mind is to have these illusions destroyed  
and to again realize the Truth which makes us  
free.

Getting in step with the Original Mind and its  
original order of expression is true prayer, and  
it will bear fruit.

---Irwin Gregg

God is Principle, underlying, overruling Cause  
which acts continuously and uniformly  
according to Its own nature of good.  
We turn *to* Principle, but *do not manipulate It*.

### **WORLD BLESSING**

With steadfast faith we acknowledge that God  
is omnipresent reality of good in His creation,  
visible as well as invisible.  
By the power of Truth--- confusion and turmoil  
must inevitably give way to righteousness---  
and peace and good will be established among  
the nations of the earth.

Amen