

*“Every man (woman) is responsible for living his/her own life to the highest that he knows, and he has even a greater opportunity and obligation than this: that of taking his part in the fulfillment of the mission of the whole.”*

---Nona L. Brooks

One of the mistakes that the individual commonly makes is to separate his business from the activity of the universe.

He fails to realize that there is only one activity--- and that whatever he is doing is God expressing through his individual center.

“God works by means of man.”

Could we but believe this, how important each day’s work would seem to be! There would be no menial tasks, no subordinate positions, and each individual would feel himself an important link in the great chain of endeavor that encircles the globe.

Man (woman) is not building his/her business upon a firm foundation until he sees it as *God’s business* and himself as the channel through which God distributes His gifts to His children.

When he can accept this and work from this basis, he will feel a certainty of purpose and a realization of power that makes failure impossible.

# SPIRIT in ACTION

A Divine Science Federation International Newsletter  
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Mary Eckard, Secretary

## October 2006

We Welcome You!

### Unfoldment (excerpt)

***Divine Science Its Principle and Practice (Chapter Eight)***

**Malinda E. Cramer & Fannie B. James**

*“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”* Ephesians 4:13

From the *Good News Bible* the passage reads: “And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature people, reaching to the very height of Christ’s full stature.” And goes on in verse 14 to say: “Then we shall no longer be children, carried by the waves and blown about by every shifting wind of the teaching of deceitful men, who lead others into error by the tricks they invent.”

All of us have looked at a full-blown flower and marveled that such beauty could unfold from the tiny, brown seed, or from the lifeless-looking bulb. ... The complete pattern of the perfected plant and blossom is implanted within the dormant seed or bulb, and the impulse for growth which will bring it to fruition is also within its very nature. We have not always realized that the same is true in the case of man, that is, that the pattern of his beautifully perfect Christhood is implanted within his innermost nature. ...

Just as Jesus became the Christ, so this is the latent possibility and destiny for the individual --- *each one will become Christed.*

Divine Science acknowledges an infinite Presence and Truth ever present with all creation, but it also acknowledges the process by which the creature grows, unfolds, and comes into a full-blown, conscious realization of himself and his place in the cosmic order of life. This process is called spiritual evolution, unfoldment, increasing awareness of Truth, or the law of spiritual maturity. To substantiate the process of unfoldment is the fact that all creation proceeds from the Infinite, but before visible creation could possibly appear there must have been first the spiritual pattern for it in God-Mind. ...

Within the thought of evolution is the recognition of a persistent urge in all living things to move on, to progress to new things and new experiences. Emerson says, "The creation is on wheels, always passing into something else, streaming into something higher." ... The indefinable Spirit which keeps us moving onward and upward is the great guardian of humanity. It forwards creation's spiritual evolution for the purpose of ultimately bringing out all the hidden wonders and beauties of the God-Mind. ...

Divine Science teaches that this creative drive is the God-idea, an infallible truth moving throughout all the created realms, and calls it the Christ principle. The Christ principle is the essential part of human nature. It is the fundamental God-idea of MAN imbedded within the spiritual constitution of, that, which *appears to us* as a human being. Christ is the truth that reveals and expresses the life, purity, perfection, and power of the perfect Mind. In the heart of all humanity are stirring dreams, ambitions, visions that are of a higher order than man's present material environment. The source of such dreams and visions is the Christ principle stirring within him to make him aware of his true Self which is yet to be realized and manifested. This Christ within is the motive power, which constantly pushes man toward higher evolvment.

When things move along very well, objectively speaking, man may deny or even fear the deeper intuitions of his soul and continue to live by false values. He may still work for outer goals, but if these goals, when achieved, turn out to be disappointing, in that they do not give the inner peace and satisfaction he had anticipated, he will find that he is not happy. By this very fact he should realize that he is being urged to progress: "*Be not conformed to this world, but be ye transformed by the renewing of your mind.*" *Romans 12: 2 ...*

Sooner or later the intuitive urge for growth arouses the soul of man to be aware of a need for something higher than his present material concept. He begins to realize that his is destined for something more than the worldly life about him. ...

With growth comes faith in our God-nature, in Christ, the potential man within us. We begin to believe in it, to declare it, and wait. "*For ye had need of patience, that after ye have done the will of God ye might receive the promise.*" Hebrews 20:36 "*First the blade, then the ear, after that the full corn in the ear.*" Mark 4:28 So is the order of creation, or unfoldment; there is first the Universal (Cause), then the individual (effect). At first we discover "the I Am that I am" and faintly realize it --- "the blade, but as revelation is received thought expands --- "the ear," until we recognize the *All as all* --- "the full corn in the ear." Babyhood of understanding first, gradually more and more perception, then finally, realization or conscious possession of Truth, thus does the individual evolve. ...

*The way we grow and release ourselves from our limited experience is by the changing of our thought patterns. ...*

In the cosmic order of the universe it is intended that God should express through man.

*"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."* John 18:37 ...

Each individual life is a journey in consciousness, and many changes and adjustments will be necessary as we grow. Each adjustment affords new growth and opens new vistas. ...

When our life and behavior rise from a spiritual basis, we see life as something greater than a birth-and-death arrangement. We begin to think in terms of a spiritual universe, rather than of a material world; we think in terms of eternal life and the immortality of the individual soul. We then understand that since God is infinite perfection and creates perfection, we are all potentially perfect in Christ, the perfect pattern of MAN. ... As God alone is, it is God who is manifested in an ever-present creation. ...

We now see that Jesus is our wayshower because his clear realization of the Fatherhood of God and the Sonship of man demonstrated how the Christ manifests in the flesh, when given opportunity, until the man, *the effect*, becomes the true embodiment of the Christ, *the indwelling Cause. In Jesus the inner and the outer became one and indivisible --- Jesus Christ!* Jesus is the perfect example of man's potentiality. Paul assures us that we may accomplish our Christhood, when he says, "*For if the first fruit (Jesus) be holy, the 2*

*lump (mankind) is also holy: and if the root be holy, so are the branches.” Romans 11:16 Our work is to find and prove our own divinity, to unfold our own latent powers, and to bring forth our own indwelling Christ as the second coming.*

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Life only begins to be an adventure when we cease living it for ourselves.

The adventure only begins when we have found a cause to serve or live for.

---Joel S. Goldsmith

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### **The Mystery of Old Age** (an excerpt)

from *MYSTERIES* by **Nona L. Brooks**

... Life is eternal progression in the thought of those who are keeping the faith. In the real there is no stagnation; neither is there retrogression. There is change in the process in the visible, but nothing is lost. ...

It is difficult to understand the experience of old age as we see it, unless we consider for a moment the fixed habit of thought in relation to the burden of time upon us. ... We have emphasized a past and a future, instead of a present. Why not live in the *eternal present*? ... A birthday is a landmark in progress, not in deterioration. ...

Old age does not mean the burden of years; it means the fruition of a life. Years are our friends, not our enemies, if we live in harmony with these, and think of them as opportunities for development. Each day of the year is in itself an opportunity to realize more of truth. ...

What about the signs of age? ... There are some of us who are learning to come up over the old thought habits that made us feel weak and incapable. We are learning to demonstrate. It has been said that you and I are as old as we feel and act. I believe that we are. Age is a belief about the body; *youth is of the soul*; it is the joy of living. Age is the concept of separation from this very joy of living. I like to feel the dignity of the years, and I am proud of having lived a good many. Years I count not as the passing of time, but as opportunities for the gathering of wisdom. The well-spent years are very rich.

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When I take my stand in Omnipresence, I know that the thought which I think and the good works which I am able to do are not mine, but His that sent me.

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### **The Mystery of Healing** (an excerpt)

from *MYSTERIES* by **Nona L. Brooks**

Mankind has looked upon healing as a bodily process; and there has always been a sense of the mysterious attached to it. ...

Divine Science is revealing to us two things; first, that healing is not a physical process, but spiritual realization; and second, that health is not a condition of physical well-being only, but the realization of a state of wholeness in the individual. Healing is the turning from the belief in disease to the realization of God's Presence and Perfect Activity. God is health. Do I hear you asking, "Since God is health and God is omnipresent, what is there to be healed?" There is only one condition to be healed--- our misconceptions.

When we understand form--- our point of view on healing becomes clearer. In the old thought what was called form or matter was considered a thing apart from Spirit; hence it was considered susceptible to all kinds of ills. Healing, consequently, meant a righting of wrong conditions, a changing of dis-ease into health. Divine Science holds that Substance is God, and that form is Substance in manifestation; hence, form is declared incorruptible, because by nature it is perfect. God is being rediscovered. ...

As the misconception--- dualism--- passes and the true conception of One Presence and Power takes its place, the unity of all life is being revealed as well as the perfect nature of all God manifestation --- and there is no other. Divine Science recognizes the unity of the universe, and form and Spirit, not as two, but as one. Just so long as we persist in thinking in terms of two powers there will be a mystery about all manifestation. So long as we emphasize the power of mind over matter, we are holding on to a dualistic conception; we are proclaiming the existence of two powers. There is danger in this; it retards our development.

While healing to the mental scientist is brought about by exercising the power of mind over body, to the Divine Scientist health is the natural state of the individual, and is only waiting for his realization of perfection as his divine heritage. Health always is universal, but we do not always realize it.

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### **An ancient meditation, lost in the night of time, says:**

Ever the same is my inmost Being, eternal, absolutely one, whole, complete, perfect, indivisible, timeless, shapeless and ageless, without face, form or figure, the silent presence fixed in the hearts of all men.

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**A Package of Seeds**  
**from Malinda Cramer's Harmony Magazine**  
**(A Monthly Magazine Devoted to Truth)**  
**(May, 1897)**

On the bank of one of the canals in quaint old Delft, in the spring of 1893 Mrs. Reed and I came across a Dutch farmer who had set up a little stand and was selling flower seeds to the passers-by. Wrapped up in off scraps of brown paper and labeled in the somewhat illegible hand-writing of the untutored Hollander, the name and the nature of the seeds themselves was not to be discovered by any science which we possessed. Nevertheless, we decided to purchase a number of packages and take them home with us as our souvenir of the historic spot whence our Puritan ancestors embarked for the shores of the new world.

Numberless were the speculations as to the kinds of flowers we were likely to have, as the fruition of our Delft memento. Some of the seeds we thought we knew from size or shape or general external appearance, and so we labeled them, mentally, if not graphically, upon their brown paper wrappings. We were well satisfied that one package was for-get-met-nots, another lobelia, and still another some variety of nasturtium, but it was only after we had planted them in our window-garden---exposed them to the vitalizing influences of sun and air and water, that we came to know, in the process of weeks, that we had brought with us from Holland some choice sunflowers, some beautiful mignonettes, and another flower whose name was neither lobelia, nor nasturtium, nor forget-me-not.

How many times I have sat at my school desk, looking into the faces of my boys, and thought of my Delft seeds. Done up in all kinds and shapes of packages; labeled with names, oft times strange and illegible; bearing, sometimes, appearances which seem plainly to indicate a nature and a destiny familiar to the beholder, and so, involuntarily, labeled "minister" or "lawyer" or "merchant." My Delft seeds, again!

Label your sunflower seed "nasturtium;" plant it in ground especially fitted to nourish the nasturtium; give it all the nasturtium conditions possible; put up in the ground near it a neat little sign: "This is a nasturtium;" tell all your friends that you have a bed of nasturtiums in embryo, and invite them to enjoy them with you later, these nasturtium flowers. Do all this, and you must fail to realize your hopes of having nasturtium flowers. Sunflowers, and sunflowers alone, will result from the sunflower seed.

All that can safely be predicted of the seed, all that can surely be formulated of the boys, is the single fact that they are involutions of beauty, of usefulness, of grace, of rare possibilities, which will evolve unerringly if given suitable environment, and proper conditions.

Label your boy "minister," take him into ministerial surroundings, let him breathe the ministerial atmosphere, but if a lawyer is involved in the boy, a lawyer will evolve--- nothing more, nothing less.

One thing it is perfectly safe to do--- plant your seeds in good soil, and expose them to sun and air, and moisture; then leave them free to select from this environment just the elements each needs. Trust the mignonette to appropriate from the soil the potash which the sunflower will reject. That wonderful providence we call nature, makes no mistakes. In its economy there are no weeds, no poisons.

Surround your child with the nourishing earth of love; expose him to the vitalizing rays of the sun of right-living, the air of high aspiration, and the water of truth. Trust him to select from these just those elements he needs to call forth from their involution the powers, which, when evolved, shall become the man. Freedom he needs, freedom he must have, if ever the man becomes fully manifest.

That and that only, can manifest from that which is already within. You can make no change in the nature of the seed, or of the child. It is what it is by virtue of its very being. Do what you will, you can do no more than hasten, and no less than retard the expression of that nature. Freedom it must, freedom it will have in the end, for freedom is the universal law of life.

Give your seed--- give your child--- that environment which, confessedly, all seeds and all children must have, and then let them alone. How dare you, who are no more than an individual, even though you be a father--- how dare you, I say, dictate to another individual, even though that individual be your son, the form of his manifestation to the world.

Is he not "one with the Father," even as you are "one with the Father?" Has he not his mission to fulfill, even as you have yours? Is he not an unfolding of the Divine Life, even as you are? Who shall say that your arm does not rock the cradle of a Saviour of the people, even though you would make of him your successor in your hardware store? How shall you know? "*By their fruits ye shall know them.*" Prophets are not gathered of hardware merchants, neither are hardware merchants gathered of prophets. Do not label your boy, nor fence him in with constricting conditions. Do not even look for a certain kind of fruit; just love him, unselfishly; keep him constantly in the exalted atmosphere of noble thoughts, and--- let him grow!

I know how very difficult this all is. The soldier can always fight best when under active fire. Nothing is so hard as to stand still in the hour of trial. Yet this is what he must do who would give an evolving soul its most helpful condition. To do this calls into play the most exalted optimism, and the highest faith.

He, alone, can so deal with his fellows who have caught the vision of the real man; concealed temporarily it may be, by the rags of sensuality, or forms of worldly opinion. Only he will prove the wise gardener who knows that the rough husk conceals, but to protect and preserve the living germ within. Such a one shall stand by with confidence, beholding the apparent retrogression of the seed as it blackens and decays and throws off its outer coat, to burst forth into the expression of its own individual life. The old song comes back to me as I write: "oh, what peace we often forfeit; Oh, what needless pain we bear"--- all because we fear our mignonette will blossom into a noxious weed, or, worse yet, perish altogether.

"*Be not afraid,*" said One who spoke with a greater knowledge than this brief earth-life had given him: "*Be not afraid;*" that which is "*sown in corruption, shall be raised in incorruption.*" "*And ye shall know the Truth, and the Truth shall make you free.*"

Philadelphia, April 19<sup>th</sup>, 1896

---Frederick Reed

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## **Unmasked by Solitude**

**Mariana L. Brierton**

Why is it that people have such an aversion to solitude? Perhaps because they fear it! Perhaps they are afraid to be alone with their own thoughts. Solitude, however, should never be confused with loneliness, which is another thing altogether.

Certainly Jesus set a beautiful example for us. Mountains and lakes bore witness to his visitations as he diligently maintained the practice of prayer. In Mark 1:35 it is recorded, "*And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.*" Throughout the Bible we find it recorded that Jesus had formed the practice of going to a place where he could be alone to pray earnestly. He sought solitude to attain a revelation of his distinct relationship to his Father.

In one of Eugene O'Neill's plays, each actor is provided with a mask which he hastily slips over his countenance whenever another player enters the room. But as soon as he is left alone again, the mask is dropped, and the character becomes himself once more. The playwright is saying that we are truly "in character:" only when we are alone. Not much of a compliment.

Religion, as a famous definition has it, is what we do with our solitude. If we are never alone, if we never seek to go apart for awhile, we probably are not praying or meditating sincerely. No wonder then that Jesus Christ prescribes solitude as a curative

for ailing spirits. It also does wonders in recharging physical and mental "batteries."

Emerson said, "Every man alone is sincere." And Jesus said that when we pray, we should shut the door and really converse with our Father God. He said we should not be concerned with "making words," so that someone might hear us turning neat phrases, but simply talk with the One unto whom all hearts are open and from whom no secrets are hidden. Likewise, our Lord instructs us in giving: When you give alms, do it quietly. Do not even let your left hand know what your right hand is about. And when fasting, keep it hidden from the view of others. Put on a happy face, so to speak, as if you were going to a banquet. In this way we can keep our motives pure.

In our hectic lives, in the midst of tight schedules, as we rush here and there, we may get a feeling of being utterly powerless. Consider the man who questioned his friend, saying, "What is the matter with me? So many times I feel half empty, drained and helpless. What's the matter?"

"Have you ever tried to breathe out three times without breathing in once?" his friend queried.

Wondering if some new kind of breathing exercises were being referred to, the first man said, "No, I don't think I have."

"Well, try it."

So the man breathed out once and then, of course, had to breathe in again. His friend quietly counseled, "You must always breathe in before you can breathe out, and your breathing out must always be in proportion to your breathing in."

Is this perhaps the cause of most of our frustration? Trying to breathe out more than we breathe in?--- I am speaking of the inhalation of the Spirit in which we live and move and have our being--- a regular daily time, spent alone, in communion with our heavenly Father. Indeed, there can be no power in our lives without this constant practice.

Many find the early morning hour the best time. It has been said, "The time to tune the instruments is before the concert begins." Whatever the time, however, it is of prime importance that we set aside and maintain that special time to "depart into a solitary place, and there pray."

When Jesus, the Christ, became satiated with the pressures of life about him, he sought solitude for the refreshing of his spirit. Dare we neglect to follow the same course as did the Perfect One? Can it be possible that men and women today feel this need any less?

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# OCTOBER 2006

**A Divine Science Federation International  
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**2006  
BIENNIAL CONFERENCE  
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***"The Truth Connection"***  
***October 9-13, 2006***

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**Join us in Chicago, Illinois  
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