

Ever since my childhood,  
snow had meant sleigh rides, snow forts, and the usual snowball fun.  
White whirling snow always seemed like a winter wonderland  
until the 1973 Ohio blizzard.

--- Patricia Hockhalter

# 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

## MARCH 2007

We Welcome You!

### *The Chiming of the Bells*

*Patricia Hockhalter*

We had spent three very pleasant days visiting my parents over the holidays, after which we left early in the morning on our six-hundred-mile journey home. A few snow flurries gently spiraled toward the trees. After about four hours on the road the flurries became a raging blizzard, making the journey hazardous. The children had curled up quietly and fallen asleep. Bob and I tried to carry on a casual conversation to keep each other awake and to curtail our mounting fears.

Bob decided to leave the stream of slow-moving traffic and take a detour which would save at least an hour's driving time. As we drove on and on, I became concerned when we met no other cars on the road and saw no houses or signs of life anywhere. The snowfall became heavier, making the road barely visible. Suddenly, without warning, the car slid on a patch of ice and landed in a large ditch. Badly shaken, I crawled over to Bob, who was unconscious. The knot on his head was starting to swell. Karen, eight years old, and John, four, were crying, but both assured me that they were all right. After reassuring myself that they were indeed unhurt, I knew I must go for help. Covering them with all the blankets I could find, I placed Karen "in charge" and boldly started out.

Walking was difficult. The snow was almost to my knees and still more was falling. The road was no longer visible. My foot caught in a hole and I fell. The thought of two small children and my injured husband, stranded alone in this blizzard, kept me going. I prayed hard. Using every ounce of strength I could muster, I pulled myself up again. Ice began forming on my face, but I kept going.

Suddenly I heard the muffled sound of a bell. I moved faster, drawn to the musical chime. It seemed to be calling me to follow. After what seemed like a lifetime I came upon a small wooden church with bells ringing joyously. I knocked on the door, crying for help, and then peace and darkness claimed me.

My eyes opened to the familiar sights and smells of a hospital. Standing over me were Karen and John, jumping for joy. I was told that Bob, who had only a slight concussion, was in a room down the hall.

I asked to see the person who found me at the church. The nurse entered a few minutes later with a man whom she introduced as Mr. Johnson, the church custodian. As I thanked Mr. Johnson, for his help, he grinned and clasped my hand. He explained that after cleaning the church that night he could not resist the urge to

hear the chimes before going home. This was the first time he had ever rung the bells, and since they gave him a feeling of such peace and warmth, he had continued ringing them for fifteen minutes.

I then realized how great is God's love for His children, and how marvelous are His ways of caring for them. I knew that the ringing of the bells had saved our lives. My faith strengthened, I humbly offered to God a silent prayer of deepest gratitude.

## Divine Science Statement of Being

*God is all, both invisible and visible.  
One Presence, One Mind, One Power is all.  
This One that is all is perfect life, perfect love,  
and perfect substance.  
I am the individualized expression of God  
and am ever one with this  
perfect life, perfect love, and perfect substance.*

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## ***The Shallow and the Deep***

**Fletcher A. Harding**

Perhaps the very best of life consists of some of the minor and major victories that we enjoy in the daily processes of living. There simply must be the knowledge within everyone somewhere that there is a wonderful life to be lived. Most people, I think, fail to experience the full measure of life's possibilities for good, yet everybody wants to, and we wonder occasionally, if people do not know how, or if they are simply not strongly enough motivated, or if they are not disciplined enough to make the additional effort to live life at its deepest potential and in its most wonderful dimensions.

This does not necessarily mean that everyone has to be rich and famous. Consider the deep joys of the simple things: meaningful friendship, a feeling of being important to life, and a feeling that one's life has significant meaning. There are elements of achievement that contribute to a sense of personal value and worthwhile-ness, the full measure of loving and being loved. Yet as we look across the spectrum of most people's lives these simple, wonderful, and enduring qualities are pushed into some kind of shaded obscurity by the terrible tyranny of concern for things that are relatively unimportant but so impendingly immediate, like earning enough to live on, or getting out of the rut of some monotonous job, or trying to establish some relationship with other people that is less than frictional, more than mundane.

We all are part of a surge of life in which we dissipate our energies. I wish there were some way that a magic wand could be waved to suddenly liberate everyone from the over-crowded rooms of doubt and fear that they might walk out into the sunshine of possibility and live in a measure of freedom that exudes joy and fulfillment.

I think that one of the reasons that humanity is plagued with distress, whether we are talking about it collectively or individually, is because we are a population whose primary concern is with immediacy and expediency. It has concerned itself too much with the transitory, the surface and the shallow, and has failed to take the time to exercise the discipline that contributes to more depth of life and more depth of thought. 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 2

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.

We should feel remiss as responsible human beings unless we think beyond the peace treaty to the place where something can be established in the heart and mind of man that will elevate him enduringly above the prospect of destructive conflict. It must begin in the heart of each individual before it can become collective. But most people are more concerned with the personal than with the universal ramifications. Most of us have not as yet learned how to live out of the deep of self.

Let us look at the surface dissipation of the wonderful gifts of humanity that are all about us. Have you ever taken time to notice what the general population of our time is chiefly concerned with? Peruse the headlines of any newspaper and you will know. It is amazing! Most people are concerned only with the immediacy and surface of life. Many take drugs and consume alcohol because of the immediacy of pressure. They want the transitory experience, the bottled happiness, the instant joy. There are, however, the saviors of tomorrow, our thoughtful young people and adults who understand that if life is to be preserved in any sense of order there must be a greater depth--- a greater depth of thought; of feeling; of concern. They will carry the best forward.

We need to call upon ourselves in depth. You and I engage in conversations in our daily enterprises that are so surface based that they are invalid. We are sounding brass and tinkling cymbal and life is not made great this way. Life is deeper than this.

Looking back at the life of Jesus for inspiration, I think of his own relationship to the demands that were made upon him. It is interesting that he should have made the comment, "Man does not live by bread alone." Imagine how he might have felt when

he looked upon the multitudes who stood there, and said, "They have come to me for help. They have come to me that their bodies might be healed, that they might be liberated from bondage, that they might experience enough abundance to get along in life." He did not look for answers in the outer. He found a desert place in his mind and he prayed and he thought. We are told that when he came back he said to them, "Of myself I can do nothing. It is the Father within which doeth the works." The ultimate of the depth of living! He "dug within" himself to a place where he saw and thought and felt beyond the dimensions of the littleness of man and incorporated the greatness of God.

When I think of man exercising the possibility of escaping the shallow of life to find the deep, I think of the story of Shadrach, Meshach, and Abednego, who were cast into the fiery furnace because they would not worship a pagan God. *They were not harmed.*

I once heard a very eloquent man of the cloth dramatize this story and tell of the conversion of the pagan King, Nebuchadnezzar: "The king looked into the furnace and after a moment he said to the captain of his guards, 'How many people do you see in the furnace?' The captain looked and said, 'I see four.' The king said, 'How many people did we put into the furnace? And he answered, 'Three.' Nebuchadnezzar said, 'What does the fourth one look like to you?' And he who saw beyond the immediacy said to him, 'He looks like a cool stream flowing in the hot sands of the desert. He looks like the Rose of Sharon blooming on a lonely hill. He looks like the gentle hand wiping the fevered brow of suffering mankind. He looks like the living Christ.'"

Someone looked and saw the situation that was immediate, but had within him the capacity to see beyond the immediacy and to find something that was indestructibly beautiful.

Jean Paul Sartre made the poetic statement, "*In the winter of my soul I found an indestructible summer.*" Sartre thought beyond the restriction of the surface and found an enduring quality. You and I are called upon daily to do this. Is there that within your mind which can look at the frailty of the body and find an abiding strength? Is there that within your mind which can look at the restrictions of a bank account and see the abundance of life? Is there that within you which can look at the sordid or the mundane of daily existence and see the possibility of the glory of achievement? 3

If we cannot see beyond the surface, we cheat ourselves. There has to be something within us that has read the deep--- that feels the deep and nurtures the deep. There is a wonderful life to be lived. There is achievement. There is peace. There is plenty. There is joy. It will arise out of the deep when we individually can say to ourselves, whether concerned with a daily problem or the hope of humanity. "Of myself I do nothing; there is a deeper source of power."

No matter what the issue of life, unless we see the cosmic implications that are attendant to it, the "fourth persona in the furnace," the transcendent spirit of Self, we confine ourselves to the little and the mean. But when we look beyond the sense to see the spirit, we walk into the deep and the deep delivers us. The deep of man is his hope, the power of God in the daily exercise of divine strengths.

*Almighty God, we pray that we may move in depth of thought beyond the transitory--- the appetite, the childish whim, the empty taste. Let us experience the impetus of Thy spirit and drink of that cup from which we shall never thirst again.*

*Amen*

(Dr. Fletcher Harding, a Divine Science minister, served the Encino Community Church, Tarzana, California, which he founded.)

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**(From the Editorial page of the  
March, 1944 *Divine Science Monthly*)**

(Though this piece is unsigned, Ms. Nona L. Brooks was the Editor of the magazine at the time.)

Where there is mutual love there is mutual need. We love the people we need the most; we also love the people who need us the most. It is a glorious circle.

All through the ages, the Christian Church has held as its basic tenet the love of God for man. In fact, the love of God and the power of prayer are the two pillars on which the entire Christian structure is built. The first pillar has its roots in God's need of man, the second in man's need of God.

Since we acknowledge this mutual need, we can no longer think of man's love for God as merely the servile love of a vassal for his Lord but rather as the mutual helpfulness which grows out of the relationship of son and father, of friend and friend.

Surely if God had not felt a real need to proceed forth into the world of visible form, He would not have done so. This unfolding universe is no accident, neither is it a mistake; it is here because of a divine need.

God's need of man gives man a reason for living that far surpasses any of the so-called "practical" reasons of the external world; God needs man as much as man needs God.

***OUT of the DRY LAND***  
**Harry Granison Hill – 1944**

My main purpose is to paint a picture which will give a better general understanding of New Thought to those who may be interested. In undertaking to write concerning the forces and conditions which contributed to the rise and development of the New Thought movement, and also to relate some of the contributions it has made to religion, I am making no attempt to relate bare facts, exact dates, or concrete cases.

No significant religious movement such as New Thought can arise without antecedents capable of giving birth to it. It becomes necessary therefore to go back and examine briefly the general state of religion in the century prior to our own.

Early in the 19<sup>th</sup> century our American culture was very highly tintured with the waning Puritanism which had dominated American thought for more than a hundred years. Physical science was beginning to grow lusty and loud. The Darwinian theory of evolution was a matter of controversy and debate. Anti-religionists hailed it as an emancipation from religious superstition; religious advocates felt it was enemy number one. Its establishment or its overthrow seemed to spell life or death to both its friends and its enemies. It must be confessed that even to our day this opinion exists in some quarters.

At the same time modern science was coming into its own. Various new superstitions, new ideas of pseudo-science, and wiser conceptions of the entire cosmos were stretching men's minds and upsetting many old viewpoints. The change was inevitable. Men found that they must either alter their religious conclusions or fall back into a fundamentalist attitude, and defend as best they could a religion and theology assumed to be too sacrosanct for questions.

Science, however, took exactly the opposite position with regard to its traditional theories. The alert and active scientist felt that it was his duty to be free to follow every discovered fact, and it was his aim and satisfaction to expose and explode every false theory of whatever nature or authority.

This distinct difference must be kept in mind: Religion had expressed its theology in creeds which were static, unchangeable; in fact its unalterable dogmas stood steadfast and immovable in a world where all else was on the move.

Between these two antagonistic attitudes there was left one road for both scientists and religionists. It was one which required wisdom, tolerance, and courage. It was the road to Truth. Truth must be recognized as consistent, universal, and final. No real student of Truth will fear to follow, for Truth is divine and may be closely identified with God himself.

This open-minded road which was set in the direction of "trying all things and holding on to that which is good" was the way many were prompted to follow. Many new avenues to Truth were beginning to appear to those who sought them.

Ralph Waldo Emerson, who was born in 1803 and lived until 1882, was the poet, the preacher, and the philosopher of his day. He became the Voice crying in the wilderness and the forerunner of much of what is today New Thought. Darwin's life ran parallel with Emerson's; they died in the same year; and his theory was of far reaching effect.

At the same time new methods of Biblical research, new archeological discoveries, and higher criticism began to undermine the foundations of the literalistic school of theology. Added to all these, as new science was born which grew with precocious rapidity. It was psychology, the science of mind.

Prior to this period Christianity had assumed a superior attitude toward other great religions of the world. Confucianism, Buddhism, Mohammedanism and other great ethnic religions were considered heathenish, and the Christian's attitude was to condemn or ignore them. Missionary zeal was an attempt to convert the poor heathen. The thought of careful study and examination of the real teachings of these great bodies, with the hope of finding real nuggets of truth in the mass, was utterly foreign to the average Occidental Christian. No one seemed to entertain the remotest suspicion that these Oriental beliefs held anything of real value to the western world and to the western mind.

One of the earliest to catch this fact and to humbly examine the Eastern religions was Judge Troward, who had been the British Judge in the Punjab district of India, and had lived there long enough to absorb some of the spiritual atmosphere and bring it back to Scotland, where he gave the well known *Edinburgh Lectures*, now published as a widely-read book, dear to New Thought students.

In the midst of a conservative orthodox religious atmosphere, there were simultaneous factors emerging which tended to disturb and in some measure destroy the complacent ease of the prevailing Christian thinking. As has been mentioned, some of these elements were the rise of new science, the influence of the evolutionary theory, the philosophy of Emerson and his contemporaries, the influx of Oriental religions, the new Biblical science, and the rapid progress of modern psychology.

With this expanding outlook upon life, upon the Universe and God and Truth, something important was bound to happen. It did! Out of this seething turmoil of mass mind, a new approach to Truth began to emerge. In general terms it has frequently been referred to as the metaphysical movement.

Why did it have to happen?  
It happened because the mind of man  
seeks the truth that will set it free.  
Our hearts seek adjustment  
to the totality of an environment;  
we have learned that our environment includes  
not only our material surroundings,  
but also our mental and psychical habitats.

Men are naturally religious and they refuse to be satisfied with mere scientific facts. They are natural philosophers; they seek values and meanings and finalities. Our hearts hunger and our soul's sincere desire is to know our spiritual relationship to that supreme hierarchy to which we can give our full allegiance and devotion. We know instinctively that there is something within, above, and beyond appearances, and so we seek the intangible realities. We turn to metaphysics. Aristotle coined this word from the Greek: "meta" *beyond*, and "physics" *the manifest*. So that metaphysics refers to *that which is unseen or un-manifest*

We are today accustomed to this new concept of the cosmos and the universe and it is therefore somewhat difficult for us to appreciate what a revolution it was in the world of thought, when men began to explore and adventure into the realm of mind and spirit, into the realm of the abstract. In modern times men have come to appreciate at last the inner meaning of such sayings as: "God is spirit and they that worship him must worship him in spirit and in truth."

(A new article by Dr. Harry Granison Hill will appear in the April 2007 issue, entitled: *Tributaries to New Thought*)

**(A continuation of New Testament History  
as taken from the  
Divine Science Bible Text Book by A. B. Fay)**

“The Prince of this world.” John 14:29, 30  
The most cherished world belief, no matter in what veneration it is held, affects not the soul whose consciousness of eternal things is clear. Such a soul has nothing in it to which belief can attach itself.

This I commanded your fathers, that they obey my voice. John 14:31

Obedience is always the test of love. Words of love are proved by deeds of love.

Man is the true vine, thoughts are the branches, words and deeds the fruit. John 15:1-2

Believe in man; know that God is manifest as man--- that God thinks, speaks, and works as man. Abide in this consciousness and every thought (branch) shall bring forth good, or shall see good only. John 15: 4-5-6

Abiding thus, thought staid upon good, ask anything, for your asking will be simply seeking what is. John 15:7

Know that good fruit glorifies God, its Source, rather than you. This was Jesus' consciousness, so must it be the understanding of all of Truth's followers. John 15:8

Let Love (conscious unity) be the dominating impulse. It will lead us into perfect obedience. John 15: 9-10

Realization of Love (conscious unity) is joy.

John 15:11

Therefore let love to God and to fellow-man be your delight. John 15:12

Prove your love (conscious unity) by deeds; even life may be subjected to love. John 15:13

Again, prove yourself --- not words but deeds count. John 15:14

It has been thought that humility compelled us to think of ourselves as “servants” and was it not sufficient to be as a servant in the Lord's house? John 15:15

God does not so look upon us, but knows us as His children, and when fuller grown, as His sons. Jesus tells why. John 8:35; Galatians 4:6-7

“I have chosen you and ordained you that ye should go and bring forth fruit.” John 15:16

We are the chosen of Truth, not a few selected ones, but all of which the disciples are types. Jesus chose his twelve followers knowing their hearts and their readiness to follow Truth. Their choice was really made before Jesus called them.

Repetition of the all important lesson--- Love.

John 15:17-18-19

The world thought cannot love that which is to be its destruction. When supposed ignorance loves Truth that is the end of ignorance.

Ignorance alone persecutes. John 15:20-21

The more light, the more responsibility. There is no excuse for ignorance after an awakening of the soul to Truth. John 15:22

Jesus is gradually coming to his highest statement “I and my Father (Source) are one.”

John 15:23

Seeing and not believing is hatred. John 15:24  
Believing and accepting is love. Unbelief and rejection is hate. Sins of the parents are visited upon “those that hate me,” or reject the Truth because of unbelief--- explains also verse twenty-three.

All hatred is without cause. God is the only cause. If we will remember this, it will soon allay all disharmony. Love is the only cause. John 15:25

The spirit of Truth always testifies to the truth of man, this “me” we are told to believe in.

John 15 26-27

Verse one. Romans 8:16 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. The Spirit itself beareth witness with our spirit, that we are the children of God.*

The consciousness that we gain in our communions shall abide with us and be our stay, if we will remember, when the world claims press heavily. John 16: 1-2-3-4

It is always best for us to look to invisible Spirit for guidance and help than to personality or outer helps. Each soul has within it all that it needs; the sooner it finds and trusts this, the better.

John 16:5-6-7

Reprove, convince. Our first conviction must be of our mistakes, then are we willing to surrender our opinions and beliefs. After this, we are willing to listen to right-ness, and to form true judgment.

John 16:8-11

Until the individual can receive, admit, acknowledge Truth, it is useless to force it upon him. Give each what he is ready for, and by use of that he will be made ready for more, or for fuller revelation. John 16:12

Being ready is when the Spirit is acknowledged, since it is always with us. We do not open to it, which is to acknowledge it, until we are ready.

John 16:13

When acknowledged, we see it as our guide, and following its voice we hear truth more and more clearly until its fullness is realized. This is the assurance to all, and will be realized when we can receive it.

The spirit shall glorify man, for it knows of man.  
John 16:14

All that is God belongs to man, and each can say,  
"It is mine," as soon as he has seen it.  
John 16:15

Temporal joy is fleeting, vacillating. We see at  
times and then we say we do not see. In conscious-  
ness we shall see always, and this is the enduring  
joy that no thought can take away from us.  
John 16:16,17,19,22

Constantly does this loving teacher remind his  
listeners of the essential things. Ask in my name he  
urges, because he knows that only the Divine  
Name or Nature inherits from God. Only that which  
comes from the Source receives of the Source.  
John 16:23-24

Jesus' words are figurative because, as yet, they  
cannot comprehend; their acceptance of the Spirit  
of Wisdom as their own can alone lead them into  
the understanding of all Truth. This clear con-  
sciousness shall be ours. John 16:25

This verse shows this too. John 16:26

God loves his own. John 16:27

Each comes from God and returns to God, until  
neither coming forth nor returning is known. This is  
called birth and death, but when the truth of it is  
clear, we shall know ourselves constantly evolving  
in God, of God, and like God. John 16:28

Over-confidence in personal belief is always  
rebuked. John 16:29-31

This prediction is a warning not to speak words  
that we shall not fulfill in act. The aloneness of the  
soul to human thought may be its closest  
companionship with God. John 16:32

Three lessons: If ye accept the world thought, ye  
shall find tribulation; in Truth is peace; you may  
learn it and find it as I have. John 16:33

Now, the soul is alone with God and communes  
only with God. "The hour is come," the conscious-  
ness of fulfillment. John 17:1

As the son or individual soul shines with the glory  
of the Father so is the Father glorified in the work of  
the Son. There is perfect co-operation between the  
Universal and the individual. Oneness is the theme  
of this chapter; first, the soul's recognition of its own  
unity and co-operation with God, then the  
recognition of the same truth for all souls.

The Son's power is of God, hence is unlimited.  
John 17:2

How does the Son give us eternal life? 1 John  
5:10-12, and "Beloved, now are we the sons of  
God."

Knowing Truth gives us the certainty of Life  
Eternal. John 17:3

The Son's only work is to glorify good and finish  
its work. John 17:4

Remember Matthew 5:16.

God is the glory of the soul, its only light, and that  
is the eternal light. John 17:5

The soul is of this light eternally; it is born or  
brought forth in light and of light, and this light is its  
life. John 1:4.

The Divine Nature can be manifested or seen  
only by those who come out of the world thought  
and obediently accept the highest revelation of  
Truth. John 17:6

This attitude of mentality can see and does  
accept the unity of the Father and Son, the  
Universal and the individual. John 17:7-8

Now, or on this plane where Jesus is speaking,  
only that which is born of and is like God is  
acknowledged. John 17:9

These are God's own; they have recognized this  
truth and have turned from the world thought.

A strong affirmation of unity, one Mind, one Life,  
one Substance, and one Power. John 17:10

A prayer for a realization of this oneness on the  
part of the followers of Truth. John 17:11

To be *in* the world is not to be *of* the world. We  
may be in the midst of worldly opinions, yet not be  
of those opinions. The son of perdition that is lost  
can be none other than these very opinions and  
beliefs that are lost in Truth. John 17:12,14,16

Our true joy is that which is realized within  
ourselves and not in another. John 17:13

Change of environment will not strengthen us, but  
to live strong in any environment is the test of  
strength. John 17:15

As it is true of the strongest soul, so is it true of  
all. John 17:17-19

This consciousness is not realized for a few  
disciples, but for all who believe or will let it be so.  
John 17:20-21

There is no separation, no partiality, not even for  
the Son Jesus--- "Thou hast loved them as thou  
hast loved me." John 17:22-23

May all become conscious of having the same  
relationship to the Father that I have, is Jesus'  
prayer. Again the affirmation is made of the souls  
eternal unity with God "before the foundation of the  
world." John 17:24

The world thought never recognizes the truth.  
The soul consciousness knows. John 17:25

This consciousness discerns the Divine Nature,  
and realizes perfect unity of Life and Love. Unity  
with God is unity with fellow-man, for it is unity with  
all. *It is true companionship.* John 17:26

**DIVINE SCIENCE FEDERATION INTERNATIONAL**  
8084 Watson Road/Suite 236  
St. Louis Missouri 63119  
1 800 644 9680 - Local-314 842 2335  
FAX: 314 842 2650  
[www.divinesciencefederation.org](http://www.divinesciencefederation.org)  
[divscifederation@aol.com](mailto:divscifederation@aol.com)

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## **March 2007**

**A Divine Science Federation International  
Newsletter**

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

**We Welcome YOU!**

*The Next Voice You Hear . . .*

**There is no need to seek the Burning Bush,  
Nor cause to tremble when the thunders roll,  
No pilgrimage to Cana or to Cush  
Can augment in the slightest God's control.**

**Be still and listen to the voice within,  
Subdue those thoughts of worry and of strife.  
Negation is the enervating sin  
That treacherously stills the Song of Life.**

**Hail the divinity in man! Believe  
That Truth resides in king or lowliest clod;  
Be still and know the next voice you perceive  
May be a bold deliverance from God.**

**---Robert Turner**