

## God at Work

(**God at Work** was the name of a column that appeared in **Aspire**, the daily studies magazine that preceded our current daily studies booklet, **At-one-ment**. The following incident was shared with the Editor in 1979 and printed in **Aspire**.)

It had been a long day. The bus had brought me over the Sangre de Cristo Mountains, across New Mexico, through the Oklahoma panhandle, and into Kansas. We had finally reached the bus terminal, and I placed my luggage in my waiting car. Driving out of the parking lot, I made a quick decision to drive the eight-five miles to my home rather than to spend the night at a motel.

It was dark as I left the outskirts of town. For a brief moment I questioned my decision, but then continued on despite my weariness.

Driving alone on the prairie at night is a lonely experience. The miles are long, stretching ahead in endless monotony. At times the car beams spark some roving animal's eyes or a yard light glimmering far away on a distant ranch, but there is little evidence of life. (continued below)

# SPIRIT in ACTION

A Divine Science Federation International Newsletter  
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Mary Eckard, Secretary

## May 2007

### We Welcome You!

(Article continued from above)

After a few miles I toyed idly with the radio dial, until I realized that it was probably useless, as I had disconnected the antenna on leaving the car in the lot, and in my haste to leave, had forgotten to connect it. But suddenly, as I moved the knob, organ music filled the car. I expected it to die away but the beautiful melodies continued. Then a well modulated voice announced, to my utter surprise, that I was listening to a church service in Dallas, Texas, hundreds of miles away.

The music and the service continued to comfort me as I drove through the dark corridor of the night. The stars appeared in the midnight sky, hung low, and seemed to twinkle around me. I felt God's presence riding with me over the prairie. My nervousness was gone. Out of the air assurance had come, through an instrument which should not have been receptive. I felt cared for and secure. I was accompanied by a Presence which assured me of my safe arrival home.

The music was fading as the lights of my home town came into view, but my consciousness of security remained. The experience heightened my sensitivity to later events and gave me insight into this relationship with Universality.

*Coincidence? No, I do not think so! Somehow, my inner being tapped a Source which responded. When I toyed with that ineffective dial, I turned on a universal truth---that we are never really alone.*

---Rose Douglas

**MAY is the fund-raising month for Divine Science Federation International!**

(The following was taken from the book *The Odes of Solomon: Original Christianity Revealed* – interpreted by The Rev. Dr. Robert Winterhalter.)

**ODE 18**  
**DOMINANT THEME:**  
**COMPLETION**

**ODE 18**

1 My heart was lifted up and enriched in the  
love of the Most High,  
So that I might praise Him with my name.  
2 My members were strengthened,  
That they may not fall from His power.  
3 Infirmities fled from my body,  
And it stood firm for the Lord by His will;  
Because His kingdom is firm.  
4 O Lord, for the sake of those who are in  
need,  
Do not dismiss Thy Word from me.  
5 Nor, for the sake of their works,  
Withhold Thy perfection from me.  
6 Let not light be conquered by darkness,  
Nor let truth flee from falsehood.  
7 Let Thy right hand set our salvation to  
victory,  
And let it receive from every region.  
And preserve (it) on the side of everyone  
who is besieged by misfortunes.  
8 Thou art my God, falsehood and death are  
not in Thy mouth;  
Only perfection is Thy will.  
9 And vanity Thou knowest not,  
Because neither does it know Thee.  
10 And Thou knowest not error;  
Because neither does it know Thee.  
11 And ignorance appeared like dust,  
And like the foam of the sea.  
12 And vain people thought that it was great,  
And they became like its type and were  
impoverished.  
13 But the wise understood and contemplated,  
And were not polluted by their thoughts;  
14 Because they were in the mind of the Most  
High,  
And mocked those who were walking in  
error.  
15 They spoke the truth,  
From the breath which the Most High  
breathed into them.  
16 Praise and great honour to His name.  
Hallelujah.

Here is a splendid testimonial to Divine Healing. It is also a powerful tool that *anyone* can use to release wholeness in mind and body.

The Odist's heart (subconscious mind) became uplifted and enriched in Divine Love (18:1a). Moved by that love, he praised God with his name (nature and power) (18:1b). This was really God's nature and power; since He is everywhere these qualities are also in us! The "change of heart" worked from the inside to the outside--his body and its parts became strengthened (18:2), and infirmities disappeared (18:3a). His body stood firm because the kingdom of God is firm (18:3b-c). *The Divine idea of health is always present*. The Syriac term translated *firm* also means "solid, true, genuine, lasting" (Charlesworth, p. 80).

The principal author of the Odes, of high stature as a poet and mystic, also stands out in the depth of his pastoral commitment. He calls on the Most High not to withhold His Word and perfection from him. He does this not from any selfish motive, but so that the needs of others may be met (18:4-5). The whole congregation, of course, used this ode, so that every member held the same thought for every other member. They did so with the knowledge that truth prevails over falsehood as light dissolves the darkness. (18:6).

God is actively on the side of those who have difficulties, to bring them through successfully (18:7). Falsehood and death are not in God, whose only will is for perfection (18:8). Being perfect Mind, He knows neither vanity nor error (18:9-10). Therefore, when we are in tune with the Infinite, we think His thoughts and avoid vain and erroneous thinking and speech. We speak the truth easily and naturally when the Holy Spirit (breath) moves through us (18:15). As Elihu spoke the truth to Job:

"It is the spirit in a man,  
the breath of the Almighty,  
that makes him understand." (Job 32:8)

Verses 11-14 depict the contrast between ignorance and wisdom. The thoughts and ways of error are without substance and short-lived, "like dust, And like the foam of the sea" (18:11). Dust is familiar enough as a metaphor; and the reference to foam is somewhat like Hosea 10:7: "Samaria's king shall perish, like a chip on the face of the waters." Vain people think that error is great, but they become spiritually impoverished in a way that matches their dismal beliefs (18:12).

## **Introduction in *Spiritual Realization* (an excerpt) William Farwell (1919)**

The subject matter of this book is the result of over twenty years of prayerful, active search for the understanding and realization of the truth that saves. It was evident in the beginning of this inquiry that the old forms of Christianity had failed to such an extent that the search must be conducted upon original lines.

In the study of the scriptures there are two things to be considered: first, the literal sense, which is of secondary importance; second, the spiritual sense, which is of first importance, and which lies hidden under the letter of the Word. When they are taken in the literal sense so many contradictions are found in the scriptures, that it is evident to any open mind that they are not to be taken literally, but spiritually; even as the apostle declared, "the letter killeth, but the spirit giveth life: (II Corinthians 3:6)

### **JESUS, THE CHRIST**

**William Farwell**

**(from *Spiritual Realization*)**

It was not in the nature of God to forsake humanity in its fallen state. As, in the original creation, divine love united all things in perfect harmony through its wisdom; so after the fall, it would go out to that which seemed to be separated from the divine source and unite it back to God again: therefore it is written, "The spirit of God was brooding upon the face of the waters." (Genesis 1:2, marg.) Man could not come to God, because of the darkness which was upon "the face of the deep." He had no conscious knowledge of the divine. God, the Infinite, dwelt in eternity; man, the finite, dwelt in time and space. God must visit man with his salvation and redeem him from his finite condition. Therefore he created the new heavens and the new earth (See Genesis 1:1) ---not in time and space --- for his children, in their redemption, to abide in forever with him.

The foundation of this, the new creation of God, was the Word; as it is written, "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) The first movement of the Word is found recorded in Genesis, thus: "And God said, Let there be light: and there was light." Six times the Word moved in the work of creating new states for fallen humanity's abode in its redemption, represented by the six "days" in the first chapter of Genesis. God finished his ideal world and rested on "the seventh day" in the contemplation of its perfection. That this creation was not manifest to mankind may be seen from the words: "no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for Jehovah 3

The wise, however, live consciously in the Mind of the Most High (18:14). (Charlesworth notes that in the Syriac, *the wise* in 18:13a are literally "those who know.") They abide in the One Mind, and enjoy a true understanding of life (18:13a). Their thoughts do not pollute them (18:13b), but bless themselves and others. We may question the value of mocking those who walk in error (18:14b). Mocking negative attitudes, however, has its uses if it is done good-naturedly, *and* not directed against specific individuals.

#### *Affirmations:*

My heart is lifted up and enriched in Divine Love.

I praise God with every fiber of my being.

My whole body is strengthened and healed.

Truth banishes error as surely as light banishes darkness.

The active power of God sets my wholeness to victory.

Father, in Thy perfect Presence is fullness of joy.

I live consciously in the Mind of the Most High.

The Holy Spirit functions through me in thought, word, and deed.

Praise and great honor to the nature and power of the Christ in me.

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*We know that we live and move  
and have our being in the  
unconditional love of God; and that we  
partake of the nature of this Love;  
but that this Love is conditioned by  
the medium through which it operates.*

*Let us believe that simplicity and beauty  
will be the outcome of a love-governed life.*

*For Love is the great reality, the great  
solvent, the great cohesive.*

*Let us remember that the greatest  
testimonial to any life is the quality of its  
purpose and the nature of its influence.*

*---Lucile Frederick*

*Dr. Frederick, Denver Colorado, a protégé of Dr. Nona Brooks,  
was a Divine Science minister, teacher, lecturer and past  
president of the Divine Science Federation International*

God had not caused it to rain upon the earth, and there was not a man to till the ground.” (Genesis 2:5)

The next work of the Word was that of bringing humanity in contact with the new creation. In the nature of things, it was inexpedient for the Infinite to work directly upon finite man. In its finite state, humanity could not endure the direct action of the Infinite Spirit. (See Malachi 4:6) It became necessary for the Eternal One to have a mediator between himself and finite man. (See Deuteronomy 18:18; Isaiah 53:11; Matthew 18:20; John 14:6; John 16:23; John 17:21) God designed that the mediator should be the Word incarnate. In the Old Testament he is called Jehovah God, and in the New Testament he is called Jesus, the Christ. (See Isaiah 43:11) Jehovah God is first mentioned in the fifth verse of the second chapter of Genesis. In the sixth verse it is written, “But there went up a mist from the earth, and watered the whole face of the ground.” Water in the scriptures represents divine truth and a mist or rain the divine blessing; (See Isaiah 55:10, 11; Matthew 5:45) therefore this passage signifies that God’s favor was extended to fallen humanity through the Word, and that the heavenly life of the new creation began to insinuate itself into the interior life of mankind. Then it was that the Word of God began to prepare the way for its incarnation. This was the beginning of the descent of the Spirit into the human consciousness.

The work of God in sending forth the blessing of his Spirit upon humanity continued until the baptism of John, when, Jesus having been baptized, the Holy Spirit descended in a bodily form, as a dove, upon him. (See Luke 3:21, 22) In the third chapter of the gospel according to Luke, following the account of the baptism, the writer traces the descent of the Spirit from generation to generation back to “Adam, the son of God.” From this it is evident that the work of preparing the way for the incarnation began in Adam and was finished in Jesus.

The nature of humanity at the beginning of this great work was apparently wholly external—“dust of the ground.” But the Word, coming in contact with man from within him, began to form a new man within the external man by giving him the power to perceive truth in the light of the Spirit. Thus man became a living soul; that is, he began to believe in God and to have somewhat of an interior life. This new man is typically called Adam, who stands for the race at that period. (See Luke 3:38) The garden which Jehovah God planted in Eden (Pleasantness) represents the primary degree of the new

heavenly life into which humanity was interiorly drawn by the working of the Word. (See Genesis 2:8) This corresponds to the “first day” in the new creation, as set forth in Genesis 1:3-5.

In one respect, the scriptures are a record of the work of the Word in incarnating itself in human nature. In order to mediate perfectly, it was necessary for the Word to become flesh. (See John 15:1-6) Only in this way could the Infinite freely hold communion with man in the finite world. In point of time the work was accomplished by slow degrees. Because of the free-will of the individual, the race could not be redeemed as a whole, at once. Member by member the many parts must be perfected into one, in God. To this end it became the divine purpose that the Word should come as a man into the world and should teach mankind of the new creation of God. (Deuteronomy 18:18)

It was necessary, in the work of redeeming the race, to use three agencies; namely: first, the law; second, the prophets; and third, the gospel. Before the Word of God could enter into human life, it was necessary in the nature of things that man should repent. (See Malachi 4:6) But the darkness of the human mind at that time was such that man was ignorant of the divine law. Because of his regard for the free-will of man, God would do nothing without the co-operation of the individual. As a sudden and wholesale redemption of humanity was inexpedient, it was necessary for the Word to bring the individual to repentance. True repentance could come only through a new understanding of life and a change of heart; therefore the mind of the individual must be enlightened concerning God and his law.

The light which came to humanity in its soul-awakening was the light of life. (See Genesis 2:7; John 1:4-5) In the human soul, or mind, the Word came to be the light of men, and it shone in spite of the darkness, to teach them of the true nature of God. It worked to bring the individual into an understanding of the divine law, (See Psalms 19:7-9) to the end that he might repent and do the will of God; and, becoming acceptable to him, enter the new creation and live again in God.

Faith became the first essential of the new life. (Hebrews 11:6) It was a power given to humanity in the light of the Word to the end that the individual soul might have the means of coming in contact with the new creation; and that, while in the finite world, man might have the privilege of holding communion with the Infinite through the mediator. (Matthew 6:9-14)

In order to see the new creation, it was necessary for man to be born anew. (See John 3:3) The Book of Genesis is, in general, a record of the regeneration of the race to a certain degree, represented by the going down into Egypt. (See Genesis 46:4) The word genesis in Hebrew signifies generation. Ten tables of generation are given in the course of the book. The first table is that of the generation of the new heavens and the new earth, (See Genesis 1) which in the divine mind was accomplished in the ideal. The other tables, when spiritually interpreted, are found to relate to the general and gradual regeneration of the human mind, by which it became receptive to the light of life and so came to understand that the new creation of God subsisted in the invisible and was to be made accessible to man in the regeneration.

In the first state of man as a living soul, Jehovah was known as a Voice. (See Genesis 3:10) After many generations man became regenerate to such a degree that the Word could enter into a more intimate relationship with him. In Abraham's soul Jehovah God first revealed himself as an indwelling presence. (See Genesis 17:1) This is indicated by the saying of the Word made flesh, "Abraham rejoiced to see my day; and he saw it, and was glad." (John 8:56) Abraham became the father of a people in which the Word worked until it brought forth the law, the prophets, and the gospel. (See Genesis 17:4, 5; Exodus 19:5, 6)

As Adam, in the scriptures, represents humanity in its soul-awakening, so Abraham stands for that receptivity to and co-operation with the divine mind which is called faith. He believed in God to such an extent that he abandoned himself to the guidance of Jehovah. (See Genesis 15:6) Through his faith and obedience, Abraham became acceptable to God, and Jehovah made a covenant with him to the effect that his posterity should inherit the land of Canaan. (See Genesis 17:4-14) This was done that the Pentateuch might be written that there might be a foreshadowing of the things to come in the days of the Christ. Therefore in the inner sense of the Pentateuch there was given to the chosen people a secret teaching concerning the new creation, under the figure of Canaan, the "Promised Land." (See Genesis 17:8; Deuteronomy 8)

The disobedience of the Israelites in the wilderness indicated the unregenerate state of the human will. (See Numbers 32:11) The plagues and disasters which came upon them were an evidence of the internal wrath which seemed, in that age, to work

against mankind. (See Numbers 16:46-50) This wrath was not literally from God, *for he is love itself*; it was the fruit of disobedience, rebelliousness, and other selfish passions. As God approached man to save him, the wrath seemed at times to be intensified. (See Deuteronomy 9:18) This indicated the need of a mediator. (to be continued)

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## Divine Science Bible Text Book

A. B. Fay  
(a continuation)

### Parable, A Story; Back of It a Life Lesson

#### The Prodigal

One son stayed at home, the other wandered; neither represented the highest or Christ consciousness. Luke 15:11

There are thoughts in each one that wander from God and others turn to God, home--- the Source.

The one that stayed at home, the thoughts that stay within, the Christ in us, never wanders. Two sons represent two conditions of thought, *belief in two sides*, separation. The true father has but one son, the Christ in us.

The younger son here means the one less developed; the Father gave his portion without remonstrance; the son asked for little and according to law he received what he asked for, he saw little, so he took little. When we ask for a *portion* we are not seeing that *all* is ours, a limited vision. His own act banished him into the "far country," from seeing the fullness. Decree *with* God and it will be established, because you will see fullness.

Sense of lack (famine) arose in the land of externals. Luke 15:15

When he found no more satisfaction in his portion he joined (to one) a citizen of that country, turned still to one who believed in the outer as cause, went into the external and tried new sense beliefs and greater degradation results from experience. *Then* he remembered his father's house. Man in extremity turns to God. "When he came to himself,"

Luke 15:17  
the real self, the Christ, he saw the truth of himself and turned at once to his Source, he realized that those who serve in realization have abundance.

"I will arise." Luke 15:18  
We must arise above little things; get a larger vision of our divine Selfhood. The prodigal then made a determination and *carried it out!*

It was enough for the father that he had turned, he met him with open arms. Luke 15:20 5

An indolent “stayer at home” has no more claim upon the inheritance than had the wanderer. And the wanderer *returned* has proved *conscious* right. “The first shall be last, and the last first.”

The prodigal son was in the presence of God all the time and when he turned away from his own and others’ beliefs and opinions; he saw the fullness of all good waiting to receive him. His father had compassion, not human sympathy, pity, but recognition of his son-ship.

(A judge and) importunate widow; Pharisee and publican--- Lessons on prayer. Luke 18: We do not pray to please God but to realize the Truth of the Omnipresence of God. Our prayer opens our vision to see all that *is* ours. Prayer is according to our place of unfoldment and is answered by Law for all is God.

Jesus said, “Ask and ye shall receive, seek and ye shall find.” Seeking is to open our vision to receive, for all is now. Jesus was speaking to children in understanding. He gave another form of prayer to his disciples: “*Be ye!*” “When ye pray, believe ye have received and ye shall have.” The strongest prayer is *affirmation*; when we question the One Presence by wavering we faint. Recognition is prayer. The parable of the widow is a very low form of prayer.

Judge, judged from appearances, he knew no authority but personality, selfishness, personal sense of self. Luke 18:2

When we pray this way we place this judge where we should acknowledge only God. “Shall not the judge of all the earth do right?” Luke 18:5 Their view was unjust. Everything from the God-side is limitless, God never changes.

Parable of Pharisee and publican shows a false side of prayer, a selfish prayer. Luke 18:9 They trusted in themselves, the belief in duality is shown here, the two attitudes in each of us.

The Pharisee stands for self-pride, the publican for humility or humbleness.

The Pharisee said he was not like others (personal pride); he then told of all his good works. We get into heaven not because of our works but because heaven is our home; we *are* there and we must learn to realize the presence of God everywhere.

The second prayed not the prayer of Truth, for he lowered his thought of himself; he did not lift his eyes to heaven, and he cannot find it until he looks and finds. His motive was not selfish, but it was upon a very low plane of understanding. Jesus does not say that either prayer is the right attitude, but the publican was justified rather than the Pharisee.

This man turned from Jerusalem to Jericho--- fell to lower plane, among thieves. Luke 10:30-37 The result of this step downward was that he was stripped of everything. He was walking by *chance*, not by *principle*. The Levite looked and passed by; his was the personal viewpoint. The Samaritan had compassion, that which will help. Oil stands for consecration; wine stands for inspiration. It was in this fashion the Christ in Jesus answered the lawyer’s question.

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### Parable of the Vineyard

The householder stands for living soul, the *I Am*. Vineyard stands for realm of individual soul, the field the Master planted. Hired laborers stand for thoughts paid for worthy labor. Matthew 20:1

Tested their willingness--- time does not count but the *attitude* does. Matthew 20:11 All are equal but personal thought complained against equality. Problem of personality. The reward of faithfulness is *consciousness*; seek consciousness for all else is here. Never measure anyone by yourself!

Parable of the lost sheep and parable of the lost coin teach universal salvation. Luke 15: Saved from ignorance is the only salvation. Saint and sinner are alike to God; He sees the Divine in each. Sinner only sins in ignorant belief; the sin is to be destroyed, not the sinner.

These parables are made to cover a powerful lesson. There is no time limit to salvation, nothing can ever be lost, the Spirit never leaves us.

Shows God’s care over all, nothing too small to be included in Universal Salvation Luke 15:4 The *fold* is the consciousness; one sheep shows value of one spiritual thought. Truth has a compelling power. Where is the fold of God?--- the consciousness within us and everywhere. The Shepherd when he found the one sheep carried it home. *I Am* is a miniature universe; the only salvation is in knowing; rejoice in the Law.

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Our concept of eternity is, incorrectly, related to TIME. In reality, only when we accept that all things are now living unto eternity--- and not unto time--- can we witness the beginning of creation. Only when we cease thinking, speaking, and acting as if the body--- or anything possessed by us--- belongs to time and is dependent on place, shall we have ceased talking about death. Only then, shall we cease planning for the grave.

---Malinda E. Cramer

## A Commentary:

At the last meeting of the **Divine Science Federation International Board** there was a discussion about the upcoming fund-raising month-(May). The discussion was about the term “membership” as opposed to “donation.” It was mentioned that “membership” was a commitment that not all wanted to make, and thus, the term should be changed to donation.

I wonder if possibly the term “member” is not clearly understood.

The dictionary defines the word as “a *distinct* part of a whole.”

That definition makes a member seem pretty “special.” A member believes in and supports whatever that organization stands for.

What does **Divine Science** stand for?

Nona L. Brooks, one of our founders, said: “We are not working to build organization or sect. There is something much larger than any organization. We must work to that end. We should all be workers in the ‘Body of Christ.’ “

Thus, **Divine Science** works to spread the ‘Word of God’ to all--- without exception.

**Divine Science** believes in the Omnipresence of God, this means that God is present everywhere at the same time, no exceptions.

**Divine Science** believes in attraction rather than promotion. This means that we do not come into your world, your home-- unless invited.

The **Divine Science Federation** acts as the face of **Divine Science** because through one of its functions it is usually the first contact a new person finds. What we share in our literature may be new to some. What they read on the **Divine Science Federation** website may set them on their own true Spiritual journey. We were all new to **Divine Science** at one time. The founders and early workers shared their experiences on their Spiritual journeys and I, in turn, share them with you. There was a deep commitment and we are fortunate that they put pen to paper so that we have this record.

Another term that may not be completely understood is “Federation.” It is not used a lot and simply means a group of similar organizations that unite under a common bond. That is what the **Divine Science Federation International** is: an organization that supports and serves a group of like-minded churches and study groups and individuals; we are the Central Office. We differ from other church organizations in that we do not dictate to the **Divine Science** churches and study groups as to how they run their facility. We are a service organization which maintains the website, a supply of **Divine Science** literature and books, prints a newsletter—*Spirit in Action*, and prints and sends a daily study booklet—*At-one-ment*.

Loving, praying, and supporting are not passive words; they are words of activity. We ask for your love, your prayers, and your support. We need partnership in all that we do so that we may serve all who are seeking.

As the Editor of this publication and of the *At-one-ment* magazine I am curious as to why you read either or both. From time to time I receive small notes telling me that the writer is *enjoying* the articles, but *spiritually* do you require more that I may not be aware of--- that I may respond to?

Now it is your turn to speak up and let us know how you feel and what you have experienced. Without you, the **Divine Science** teachings would have no audience.

Mary Eckard, Editor DSFI

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The law of life is a two-fold law, and it works two ways at once. What is good for the individual is good for society. If I develop my talents, perfect my health, and increase my wisdom, I shall be of more real help to my neighbor when the time comes to offer him my services; I shall have something to offer. Likewise, as I serve my fellowman, my individual understanding is bound to grow in direct ratio to the service given. The law of the Spirit reads: “The more you give away, the more you have for yourself.” But on the other face of that tablet is written: “The more you unfold from within, the more you will have to give.”

---Gayle King Keables  
(from *Divine Science-  
Its Principle and Practice*)

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### Your Divine Science Federation Board Members

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**DSFI Board Change: Rev. Roma Carlisle will be leaving shortly on her pilgrimage to India and her continued Spiritual journey, and has therefore resigned from the DSFI Board. Thank you Roma for your dedication to Board matters, and for securing your replacement on the Board.**

**We welcome Rev. Harold Wardrop of Oklahoma. He and his church have recently become DSFI members, although Rev. Wardrop has long been a Divine Science Minister. We look forward to a mutually fruitful relationship.**

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# MAY 2007

**A Divine Science Federation International  
Newsletter**

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

**We Welcome YOU!**

## **By Their Fruits (an excerpt)**

*Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

Matthew VII

Intelligence is just as essential a part of the Christian message as is love. God is love, but God is also infinite intelligence, and unless these two qualities are balanced in our lives, we do not get wisdom; for *wisdom is the perfect blending of intelligence and love*. Love without intelligence may do much undersigned harm--- the spoiled child is a case in point--- and intelligence without love may ultimate in clever cruelty. All true Christian activity will express wisdom, for zeal without discretion is proverbially mischievous.

It often happens that when people first become possessed of a knowledge of the Truth, and are perhaps set free from some oppressing difficulty, they are so overjoyed that they go running about pouring out their discovery to others, indiscriminately; and probably urging them to accept the Truth too. It is entirely understandable that this should happen, for love longs to share its good; but, nevertheless, it is very unwise. The fact that the acceptance of Truth involves, as we have seen, the scrapping of all the old standards; and, after all, this is a tremendous thing to expect from anyone, and it can only happen, in any case, when people are spiritually ready for the change. If one is spiritually ready, he will be glad to accept Truth, if it be put forward in some way that can appeal to him; if he be not ready, no amount of intellectual discussion or argument will make him so.

---Emmet Fox  
*The Sermon on the Mount*