

“The Scriptures require more than a simple admission and feeble acceptance of the truths they present; they require a living faith, that so incorporates their lessons into our lives that these truths become the motive-power of every act.” –Mary Baker Eddy

Tonight’s readings focus on being faithful to God and to confide in none other.

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HYMN # 361
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THE BIBLE

Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb. 11:2 For by it the elders obtained a good report.

Heb. 11:3 Through faith we understand that the worlds were framed by the word of God,

2Cor. 4:18 we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Gen. 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

Gen. 22:2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Gen. 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Gen. 22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Gen. 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Gen. 22:6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Gen. 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

Gen. 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Gen. 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Gen. 22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

Gen. 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.

Gen. 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

Gen. 22:14 And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

Gen. 22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

Gen. 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

Gen. 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen. 22:18 And in thy seed shall all the nations of the earth be blessed;

Heb. 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Heb. 11:9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Heb. 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Heb. 11:14 For they that say such things declare plainly that they seek a country.

Heb. 11:15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

Heb. 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Heb. 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Heb. 11:18 Of whom it was said, That in Isaac shall thy seed be called:

Heb. 11:19 Accounting that God *was* able to raise *him* up,

James 2:20 wilt thou know, O vain man, that faith without works is dead?

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

James 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Josh. 1:7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law,

Josh. 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Josh. 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

James 1:6 let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

James 1:7 For let not that man think that he shall receive any thing of the Lord.

James 1:8 A double minded man *is* unstable in all his ways.

James 1:16 Do not err, my beloved brethren.

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Mark 9:14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

Mark 9:16 And he asked the scribes, What question ye with them?

Mark 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mark 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

Mark 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mark 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mark 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mark 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Mark 9:23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

Mark 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mark 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mark 9:26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mark 9:27 But Jesus took him by the hand, and lifted him up; and he arose.

Mark 5:34 thy faith hath made thee whole; go in peace,

Psa. 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Psa. 139:8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

Psa. 139:9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

Psa. 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

Rom. 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

SCIENCE AND HEALTH

In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

BELIEVING. Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth.

When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in material methods of healing, then sin, disease, and death will disappear.

The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,--a spiritual understanding of Him, an unselfed love.

Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error.

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood.

Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine.

A mortal belief fulfils its own conditions. Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding.

We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points,--especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the all-inclusiveness of harmonious Truth.

When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none.

ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being.

This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious--as Life eternally is--can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.

Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense expresses the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, hope and fear, life and death, never reaches beyond the boundary of the mortal or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat.

Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless.

It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest."

Truth is always the victor.

