

The following passage is from *No and Yes* by Mary Baker Eddy, “God’s law reaches and destroys evil by virtue of the allness of God. God’s law is in three words, ‘I am All;’ and this perfect law is ever present to rebuke any claim of another law.” A scientific and true sense of the Bible reveals the allness of God and from this we reach the conclusion that God governs all of His creation in perfect harmony. Tonight’s readings focus on God’s perfect government.

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HYMN # 10

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## THE BIBLE

Is. 26:3 Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee.

Matt. 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Matt. 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Dan. 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Dan. 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

Dan. 1:4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Dan. 1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Dan. 1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Dan. 1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Beltshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

Dan. 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Dan. 1:9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

Dan. 1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort?

Dan. 1:11 Then said Daniel to Melzar,

Dan. 1:12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Dan. 1:13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

Dan. 1:14 So he consented to them in this matter, and proved them ten days.

Dan. 1:15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

2Cor. 5:6 whilst we are at home in the body, we are absent from the Lord:

2Cor. 5:8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

Deut. 8:3 man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

Eccl. 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

Eccl. 5:8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth;

Dan. 6:1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

Dan. 6:3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

Dan. 6:4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

Dan. 6:5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

Dan. 6:6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

Dan. 6:7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Dan. 6:8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Dan. 6:11 Then these men assembled, and found Daniel praying and making supplication before his God.

Dan. 6:12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

Dan. 6:13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Dan. 6:16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

Dan. 6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Dan. 6:19 Then the king arose very early in the morning, and went in haste unto the den of lions.

Dan. 6:20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Dan. 6:21 Then said Daniel unto the king, O king, live for ever.

Dan. 6:23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

2Cor. 3:17 where the Spirit of the Lord *is*, there *is* liberty.

Is. 37:16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

Rev. 11:15 The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Rev. 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev. 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Dan. 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Dan. 5:2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Dan. 5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

Dan. 5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Dan. 5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

Dan. 5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Dan. 5:8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

Dan. 5:9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Dan. 5:10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

Dan. 5:12 let Daniel be called, and he will shew the interpretation.

Dan. 5:13 Then was Daniel brought in before the king.

Dan. 5:17 Then Daniel answered and said before the king,

Dan. 5:18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

Dan. 5:20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

Dan. 5:21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

Dan. 5:22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

Dan. 5:23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

Dan. 5:26 This *is* the interpretation of the thing: God hath numbered thy kingdom, and finished it.

Dan. 5:27 Thou art weighed in the balances, and art found wanting.

Dan. 5:28 Thy kingdom is divided, and given to the Medes and Persians.

1Pet. 5:5 be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Luke 10:9 The kingdom of God is come nigh unto you.

#### SCIENCE AND HEALTH

God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them.

Though empires fall, "the Lord shall reign forever."

What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health.

Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control;

We must not attribute more and more intelligence to matter, but less and less, if we would be wise and healthy. The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.

In proportion as matter loses to human sense all entity as man, in that proportion does man become its master.

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse.

This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,--as one Father with His universal family, held in the gospel of Love.

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven."

"Where the Spirit of the Lord is, there is liberty."

Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless.

God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man.

The Scriptures imply that God is All-in-all. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such

omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.

"Thou shalt have no other gods before me." (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science.

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ.

The divine Mind that made man maintains His own image and likeness. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth.

In Science, all being is eternal, spiritual, perfect, harmonious in every action.

No power can withstand divine Love.