

From *Miscellaneous Writings* by Mary Baker Eddy, “When Mother’s love can no longer promote peace in the family, wisdom is not ‘justified of her children.’ When depraved reason is preferred to revelation, error to Truth, and evil to good, and sense seems sounder than Soul, the children are tending the regulator; they are indeed losing the knowledge of the divine Principle and rules of Christian Science, whose fruits prove the nature of their source. A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God.”

THE BIBLE	SCIENCE AND HEALTH
(1) 1Corinthians 2:5 (<i>your</i>)	(1) Page 62:22
(2) 1Corinthians 3:18, 19 (to 1 st .)	(2) Page 206:10
(3) 1Corinthians 1:19, 20, 27, 28	(3) Page 144:14-16, 18
(4) Numbers 22:21-33	(4) Page 590:4
(5) Proverbs 3:5, 6, 9, 10	(5) Page 341:11 (only)
(6) Judges 6:11, 12, 14-16 (<i>and thou</i>)	(6) Page 445:19
(7) Judges 7:2-7 (to :)	(7) Page 91:16
(8) Judges 8:22, 23	(8) Page 115:19-5
(9) Isaiah 55:8 (<i>my thoughts</i>), 9	(9) Page 162:9
(10) John 6:5-11	(10) Page 405:5-9
(11) Matthew 17:24-27	(11) Page 15:26-27
(12) Malachi 3:10	(12) Page 192:4-9, 11
(13) Zechariah 4:6 (<i>not by</i>)	(13) Page 451:2
	(14) Page 568:30-32
	(15) Page 248:29
	(16) Page 569:11-14

HYMN # 179
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THE BIBLE

1Cor. 2:5 your faith should not stand in the wisdom of men, but in the power of God.

1Cor. 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

1Cor. 3:19 For the wisdom of this world is foolishness with God.

1Cor. 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1Cor. 1:20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

1Cor. 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1Cor. 1:28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

Num. 22:21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

Num. 22:22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

Num. 22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Num. 22:24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

Num. 22:25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

Num. 22:26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

Num. 22:27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Num. 22:28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

Num. 22:29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

Num. 22:30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Num. 22:31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

Num. 22:32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

Num. 22:33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

Prov. 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Prov. 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

Prov. 3:9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:

Prov. 3:10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Judg. 6:11 And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites.

Judg. 6:12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

Judg. 6:14 and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

Judg. 6:15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

Judg. 6:16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

Judg. 7:2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

Judg. 7:3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

Judg. 7:4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

Judg. 7:5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

Judg. 7:6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

Judg. 7:7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand:

Judg. 8:22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

Judg. 8:23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

Is. 55:8 my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

Is. 55:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

John 6:5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

John 6:6 And this he said to prove him: for he himself knew what he would do.

John 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

John 6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

John 6:10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

John 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

Matt. 17:24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

Matt. 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Matt. 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Matt. 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Mal. 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

Zech. 4:6 Not by might, nor by power, but by my spirit, saith the LORD of hosts.

SCIENCE AND HEALTH

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.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments--hope, faith, love--is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

In Christian Science mere opinion is valueless.

Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

In the third degree mortal mind disappears, and man as God's image appears.

The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

Christian Science commands man to master the propensities,--to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty.

Self-forgetfulness, purity, and affection are constant prayers.

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. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal.

Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure.

Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power.

Christianity, with the crown of Love upon her brow, must be their queen of life.

Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science.

Let unselfishness, goodness, mercy, justice, health, holiness, love--the kingdom of heaven--reign within us, and sin, disease, and death will diminish until they finally disappear.

He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing,--in a sweet and certain sense that God is Love.