

Mary Baker Eddy wrote the following in her own autobiography *Retrospection and Introspection*, “The human history needs to be revised, and the material record expunged.” Whether it is a past mistake, a loss, or a physical problem; the false claim of history cannot hinder spiritual vision or the uninterrupted continuity of good.

THE BIBLE	SCIENCE AND HEALTH
(1) Ruth 1:1-6 (to :), 8 (to :), 16, 19-21	(1) Page 204:3
(2) Ruth 2:1-3, 8-12	(2) Page 280:2-7
(3) Ruth 4:13-15 (to :)	(3) Page 305:27
(4) Isaiah 58:6 (to 3 rd), 11	(4) Page 530:26-29
(5) Isaiah 1:18	(5) Page 261:24
(6) 2Samuel 11:2-5, 14-17, 26, 27	(6) Page 63:5
(7) 2Samuel 12:1-5, 7, 9, 13 (to :)	(7) Page 43:27
(8) Psalms 103:1, 3, 10-12	(8) Page 191:4
(9) Joel 2:25 (to 1 st),	(9) Page 18:3-5
(10) Mark 5:25-29, 34	(10) Page 26:16
(11) Luke 13:11-13	(11) Page 81:28
(12) Isaiah 35:1-4 (<i>the desert</i>) 6, 7, (to :), 8 (to 1 st); 9, 10	(12) 200:9-13, 16
	(13) Page 325:13-15
	(14) Page 171:4
	(15) Page 203:32-1

HYMN # 382
 HYMN # 154
 HYMN # 412

THE BIBLE

Ruth 1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Ruth 1:2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion,

Ruth 1:3 And Elimelech Naomi's husband died; and she was left, and her two sons.

Ruth 1:4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Ruth 1:5 And Mahlon and Chilion died also both of them; and the woman *was* left of her two sons and her husband.

Ruth 1:6 Then she arose with her daughters in law, that she might return from the country of Moab:

Ruth 1:8 And Naomi said unto her two daughters in law, Go, return each to her mother's house:

Ruth 1:16 And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

Ruth 1:19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, *Is* this Naomi?

Ruth 1:20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

Ruth 1:21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

Ruth 2:1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

Ruth 2:2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

Ruth 2:3 And she went, and came, and gleaned in the field after the reapers: and her hap *was* to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

Ruth 2:8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

Ruth 2:9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

Ruth 2:10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I *am* a stranger?

Ruth 2:11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

Ruth 2:12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Ruth 4:13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

Ruth 4:14 And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

Ruth 4:15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age:

Is. 58:6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free,

Is. 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Is. 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

2Sam. 11:2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the

roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

2Sam. 11:3 And David sent and enquired after the woman. And *one* said, *Is* not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

2Sam. 11:4 And David sent messengers, and took her; and she came in unto him, and he lay with her;

2Sam. 11:5 And the woman conceived, and sent and told David, and said, I *am* with child.

2Sam. 11:14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

2Sam. 11:15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

2Sam. 11:16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

2Sam. 11:17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

2Sam. 11:26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

2Sam. 11:27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

2Sam. 12:1 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2Sam. 12:2 The rich *man* had exceeding many flocks and herds:

2Sam. 12:3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

2Sam. 12:4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

2Sam. 12:5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* shall surely die:

2Sam. 12:7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

2Sam. 12:9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

2Sam. 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin;

Psa. 103:1 Bless the LORD, O my soul: and all that is within me, *bless* his holy name.

Psa. 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;

Psa. 103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

Psa. 103:11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

Psa. 103:12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

Joel 2:25 I will restore to you the years that the locust hath eaten,

Mark 5:25 And a certain woman, which had an issue of blood twelve years,

Mark 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Mark 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

Mark 5:28 For she said, If I may touch but his clothes, I shall be whole.

Mark 5:29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Luke 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

Luke 13:12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

Luke 13:13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

Is. 35:1 the desert shall rejoice, and blossom as the rose.

Is. 35:2 It shall blossom abundantly, and rejoice even with joy and singing:

Is. 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

Is. 35:4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Is. 35:6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Is. 35:7 And the parched ground shall become a pool, and the thirsty land springs of water:

Is. 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness;

Is. 35:9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

Is. 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

SCIENCE AND HEALTH

All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers,--namely, Spirit and matter,--resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*. From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come. All things beautiful and harmless are ideas of Mind.

Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine.

The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real.

Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.

The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs.

As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness no material element.

It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage.

His mission was to reveal the Science of celestial being, to prove what God is and what He does for man.

In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good.

Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust.

The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.

When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image.

God is at once the centre and circumference of being.