

THE BIBLE	SCIENCE AND HEALTH
Matthew 10:1, 5-7	572:20-4 (574)
Matthew 20:1-16	587:25
Matthew 5:3	589:12
Matthew 18:1-5	590:1
Acts 5:16-20	592:18
Revelation 3:8	266:25-26
1Corinthians 15:47-58	291:13
Ephesians 2:4-6	248:29
Psalms 119:89	560:10-17
Matthew 5:10-12	6:14
Luke 22:39-43	10:14
Matthew 6:6	208:20
John 10:1-9	556:3
1Chronicles 29:11	366:30-3
Revelation 3:20	495:6
Acts 7:49	15:9-24
Luke 10:17-20	144:23
Revelation 10:1-11	241:31-14
	224:22
	174:17-20 (to 1 st .)
	118:26
	57:24
	509:13-17
	576:18
	536:1
	372:14-17

THE BIBLE

Matt. 10:1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matt. 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

Matt. 10:6 But go rather to the lost sheep of the house of Israel.

Matt. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Matt. 20:1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

Matt. 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

Matt. 20:3 And he went out about the third hour, and saw others standing idle in the marketplace,

Matt. 20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Matt. 20:5 Again he went out about the sixth and ninth hour, and did likewise.

Matt. 20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Matt. 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

Matt. 20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

Matt. 20:9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

Matt. 20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Matt. 20:11 And when they had received *it*, they murmured against the goodman of the house,

Matt. 20:12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Matt. 20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Matt. 20:14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

Matt. 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Matt. 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

Matt. 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Matt. 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Matt. 18:2 And Jesus called a little child unto him, and set him in the midst of them,

Matt. 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Matt. 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matt. 18:5 And whoso shall receive one such little child in my name receiveth me.

Acts 5:16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Acts 5:17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

Acts 5:18 And laid their hands on the apostles, and put them in the common prison.

Acts 5:19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

Acts 5:20 Go, stand and speak in the temple to the people all the words of this life.

Rev. 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

1Cor. 15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

1Cor. 15:48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

1Cor. 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1Cor. 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Cor. 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Cor. 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Cor. 15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1Cor. 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Cor. 15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

1Cor. 15:56 The sting of death *is* sin; and the strength of sin *is* the law.

1Cor. 15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

1Cor. 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Eph. 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph. 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Eph. 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Psa. 119:89 LAMED. For ever, O LORD, thy word is settled in heaven.

Matt. 5:10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Matt. 5:11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Matt. 5:12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Luke 22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Luke 22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

Luke 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Luke 22:43 And there appeared an angel unto him from heaven, strengthening him.

Matt. 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

John 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

John 10:2 But he that entereth in by the door is the shepherd of the sheep.

John 10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

John 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

John 10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

John 10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

1Chr. 29:11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

Rev. 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Acts 7:49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

Luke 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Luke 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Rev. 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Rev. 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

Rev. 10:3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

Rev. 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Rev. 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

Rev. 10:6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Rev. 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Rev. 10:8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

Rev. 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

Rev. 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Rev. 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

SCIENCE AND HEALTH

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see,-- that which is invisible to the uninspired thought. This testimony of Holy

Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.

JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven. JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven.

KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.

Perfect and infinite Mind enthroned is heaven.

Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of "the mind of the Lord," as the Scripture says.

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.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word.

To reach heaven, the harmony of being, we must understand the divine Principle of being.

Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.

Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven,--the reign and rule of universal harmony, which cannot be lost nor remain forever unseen.

Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away.

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter.

If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, "whom Satan hath bound," and find a sovereign antidote for error in the life-giving power of Truth acting on

human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.

To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice. The Master's injunction is, that we pray in secret and let our lives attest our sincerity.

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it. Ignorance, pride, or prejudice closes the door to whatever is not stereotyped. When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

It is "easier for a camel to go through the eye of a needle," than for sinful beliefs to enter the kingdom of heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest." Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality--to have no other consciousness of life--than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday?

The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth.

The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven.

Spirit creates no other than heavenly or celestial bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought as it ascends higher. God forms and peoples the universe.

What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with "no temple [body] therein"? This kingdom of God "is within you,"--is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God.

In the Apocalypse it is written: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness.

When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven.