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HYMN # 179
HYMN # 30

THE BIBLE

Matt. 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Matt. 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Matt. 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Matt. 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Matt. 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Matt. 18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

Matt. 18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Matt. 18:30 And he would not: but went and cast him into prison, till he should pay the debt.

Matt. 18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Matt. 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Matt. 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Matt. 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matt. 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Mark 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand.

Mark 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Mark 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Luke 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

Luke 18:12 I fast twice in the week, I give tithes of all that I possess.

Luke 18:13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luke 18:14 I tell you, this man went down to his house justified *rather* than the other:

1Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

1Cor. 13:2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1Cor. 13:3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Luke 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Luke 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

Luke 9:53 And they did not receive him,

Luke 9:54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Luke 9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

Luke 9:56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

Luke 15:3 And he spake this parable unto them, saying,

Luke 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Luke 15:5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

Luke 15:6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Luke 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Luke 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

Luke 7:37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

Luke 7:38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

Luke 7:39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

Luke 7:40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Luke 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Luke 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Luke 7:43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Luke 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

Luke 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

Luke 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Luke 7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

Luke 7:48 And he said unto her, Thy sins are forgiven.

1Cor. 13:4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

1Cor. 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

1Cor. 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

1Cor. 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

1Cor. 13:8 Charity never faileth:

John 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

John 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.

John 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

John 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

John 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

John 8:8 And again he stooped down, and wrote on the ground.

John 8:9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

John 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

John 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:15 Ye judge after the flesh; I judge no man.

John 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Rom. 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

2Cor. 5:16 henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

2Cor. 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

2Cor. 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

SCIENCE AND HEALTH

Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry.

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love;

Revenge is inadmissible.

It is related in the seventh chapter of Luke's Gospel that Jesus was once the honored guest of a certain Pharisee, by name Simon, though he was quite unlike Simon the disciple. While they were at meat, an unusual incident occurred, as if to interrupt the scene of Oriental festivity. A "strange woman" came in.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, --that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status and bid her depart,--knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released

from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."

Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.

Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness and declaring the absolution of the penitent. He even said that this poor woman had done what his rich entertainer had neglected to do,—wash and anoint his guest's feet, a special sign of Oriental courtesy.

If Christian Scientists are like Simon, then it must be said of them also that they *love* little.

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman? If so, then it may be said of them, as Jesus said of the unwelcome visitor, that they indeed love much, because much is forgiven them.

The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry.

The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

This is what is meant by seeking Truth, Christ, not "for the loaves and fishes," nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout

consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: "Ye are the salt of the earth." "Ye are the light of the world. A city that is set on an hill cannot be hid." Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory.

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and the stranger from the gate, they at the same time shut the door on progress. In vain do the manger and the cross tell their story to pride and fustian. As in Jesus' time, so to-day, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in.

The first demand of this Science is, "Thou shalt have no other gods before me." The second is like unto it, "Thou shalt love thy neighbor as thyself."

The Jury of Spiritual Senses agreed at once upon a verdict, and there resounded throughout the vast audience-chamber of Spirit the cry, Not guilty.

Love has no sense of hatred.