

“Glory to God in the highest, and on earth peace, good will toward men”
 (Luke 2:14). The message of scientific Christianity brings peace and good will toward all men. And we, as members of this church, will bless this community in proportion as we behold it scientifically—free from sin, sickness, and all evil.

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HYMN # 179
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THE BIBLE

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. 13:4 Charity suffereth long, *and* is kind;

1Cor. 13:5 thinketh no evil;

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

Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Luke 10:26 He said unto him, What is written in the law? how readest thou?

Luke 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Luke 10:28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

Luke 10:29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

Luke 10:30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

Luke 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Luke 10:32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

Luke 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

Luke 10:34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Luke 10:35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Luke 10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Luke 10:37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

John 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

John 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

John 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 9:5 As long as I am in the world, I am the light of the world.

John 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

John 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

John 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

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: go, and sin no more.

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.

1Th. 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Phil. 4:8 whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Eph. 3:14 I bow my knees unto the Father of our Lord Jesus Christ,

Eph. 3:15 Of whom the whole family in heaven and earth is named,

Eph. 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Eph. 3:18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

Eph. 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph. 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Eph. 3:21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end.

Gal. 5:22 the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
Gal. 5:23 Meekness, temperance: against such there is no law.

Gal. 1:15 when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
Gal. 1:16 immediately I conferred not with flesh and blood:

2Cor. 5:16 henceforth know we no man after the flesh:

SCIENCE AND HEALTH

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?"

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.

In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true.

To suppose that sin, lust, hatred, envy, hypocrisy, revenge, have life abiding in them, is a terrible mistake. Life and Life's idea, Truth and Truth's idea, never make men sick, sinful, or mortal.

The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, hate."

Treat a belief in sickness as you would sin, with sudden dismissal.

What is the model before mortal mind? Have you accepted the mortal model? Are you reproducing it? Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,--all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

Let the "male and female" of God's creating appear.

Mortal mind judges by the testimony of the material senses, until Science obliterates this false testimony.

Mortal belief is a liar from the beginning, not deserving power. It says to mortals, "You are wretched!" and they think they are so; and nothing can change this state, until the belief changes.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal.

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

It is difficult for the sinner to accept divine Science, because Science exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear and his genuine being will be understood.

Man's genuine selfhood is recognizable only in what is good and true.

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,--perfect God and perfect man,--as the basis of thought and demonstration.

The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples--imperatively, absolutely, finally--with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character.

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,--all the glories of earth and heaven and man.

The universe of Spirit is peopled with spiritual beings, and its government is divine Science.