
🗨 September 23. 2026

🗨 HYMNS 169, 91, 577

🗨 THE HOLY BIBLE

1. Rom. 4:1–5

- 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- 2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.
- 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
- 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

2. Rom. 6:1–11

- 1 What shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. How shall we, that are dead to sin, live any longer therein?
- 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- 5 For if we have been planted together in the likeness of his death, we

shall be also *in the likeness* of *his* resurrection:

- 6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
- 7 For he that is dead is freed from sin.
- 8 Now if we be dead with Christ, we believe that we shall also live with him:
- 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
- 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

3. Ps. 36:7–9

- 7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.
- 8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.
- 9 For with thee is the fountain of life: in thy light shall we see light.

4. Ps. 46:1–11

- 1 God is our refuge and strength, a very present help in trouble.
- 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
- 3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.
- 4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.
- 5 God is in the midst of her; she shall not be moved: God shall help her, *and that* right early.
- 6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
- 7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

- 8 Come, behold the works of the LORD, what desolations he hath made in the earth.
- 9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
- 10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.
- 11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

5. James 2:14–26

- 14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
- 15 If a brother or sister be naked, and destitute of daily food,
- 16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?
- 17 Even so faith, if it hath not works, is dead, being alone.
- 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
- 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
- 20 But wilt thou know, O vain man, that faith without works is dead?
- 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
- 22 Seest thou how faith wrought with his works, and by works was faith made perfect?
- 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
- 24 Ye see then how that by works a man is justified, and not by faith only.
- 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?
- 26 For as the body without the spirit is dead, so faith without works is dead

also.

SCIENCE AND HEALTH

1. SH 81:17

Man in the likeness of God as revealed in Science cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. Erase the figures which express number, silence the tones of music, give to the worms the body called man, and yet the producing, governing, divine Principle lives on, — in the case of man as truly as in the case of numbers and of music, — despite the so-called laws of matter, which define man as mortal. Though the inharmony resulting from material sense hides the harmony of Science, inharmony cannot destroy the divine Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good.

Mind's
manifestations
immortal

2. SH 82:31–11

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom.

Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a

belief hides Truth and builds on error.

3. SH 83:16

The belief that the universe, including man, is governed in general by material laws, but
18 that occasionally Spirit sets aside these laws, — this belief belittles omnipotent wisdom, and gives to matter the precedence over Spirit.

4. SH 84:11–14 (np)

It is the prerogative of the ever-present, divine Mind, and
12 of thought which is in rapport with this Mind, to know the past, the present, and the future.

Acquaintance with the Science of being enables us to
15 commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, — yea, to reach the range of fetter-
18 less Mind.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for
21 sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence.
24 This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no
27 basis upon which to build.

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian
30 Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read
1 the stars or calculate an eclipse. This Mind-reading

The Mind
unbounded

Scientific
foreknowing

is the opposite of clairvoyance. It is the illumination of
3 the spiritual understanding which demonstrates the ca-
pacity of Soul, not of material sense. This Soul-sense
comes to the human mind when the latter yields to the
6 divine Mind.

Such intuitions reveal whatever constitutes and per-
petuates harmony, enabling one to do good, but not
9 evil. You will reach the perfect Science of
healing when you are able to read the human
mind after this manner and discern the error you would
12 destroy. The Samaritan woman said: “Come, see a
man, which told me all things that ever I did: is not this
the Christ?”

Value of
intuition

5. SH 20:24

24 Material belief is slow to acknowledge what the
spiritual fact implies. The truth is the centre of all
religion. It commands sure entrance into
27 the realm of Love. St. Paul wrote, “Let us
lay aside every weight, and the sin which doth so
easily beset us, and let us run with patience the race that
30 is set before us;” that is, let us put aside material self
and sense, and seek the divine Principle and Science of
all healing.

Behest of
the cross

6. SH 24:11

He to whom “the arm of the Lord” is revealed will
12 believe our report, and rise into newness of life with re-
generation. This is having part in the atone-
ment; this is the understanding, in which
15 Jesus suffered and triumphed. The time is not distant
when the ordinary theological views of atonement will
undergo a great change, — a change as radical as that

Radical
changes

18 which has come over popular opinions in regard to pre-destination and future punishment.

7. SH 213:30–17

30 Before human knowledge dipped to its depths into a false sense of things, — into belief in material origins which discard the one Mind and true source of being, —
1 it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the
3 primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence
6 before his material senses, he could never have "walked with God," nor been guided into the demonstration of life eternal.

9 Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. The material senses, like Adam, originate in matter and
12 return to dust, — are proved non-intelligent.

They go out as they came in, for they are still the error, not the truth of being. When it is learned that the spiritual sense, and not the material, conveys the impressions
15 of Mind to man, then being will be understood and found to be harmonious.

Adam and
the senses

8. SH 248:8

Immortal Mind feeds the body with supernal
9 freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.

9. SH 287:32–289:7

Truth cannot be contaminated by error. The state-

1 ment that *Truth is real* necessarily includes the correlated statement, that *error, Truth's unlikeness, is unreal*.

3 The suppositional warfare between truth and error is only the mental conflict between the evidence of the spir-
itual senses and the testimony of the material

The great
conflict

6 senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the un-
derstanding of divine Love.

9 Superstition and understanding can never combine.

When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth

12 and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated
by Jesus, will cease, and spiritual harmony reign. The

15 lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the
distance. Then the raindrops of divinity refresh the

18 earth. As St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).

The chief stones in the temple of Christian Science are

21 to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not
to be found in the body; that Spirit is not, and

The chief
stones in
the temple

24 cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no ma-
terial life, and no death.

27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.

The Christ-element in the Messiah made him

The
Christ-element

30 the Way-shower, Truth and Life.

The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light. Truth demonstrated is eternal life. Mortal man can never rise from the temporal *débris* of error, belief in sin, sickness, and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. Then Spirit will have overcome the flesh.

10. SH 426:5

The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one. If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a "tree of life," known by its fruits. Man should renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation. When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

Our footsteps
heavenward

11. SH 485:14–19

15 Emerge gently from matter into Spirit. Think not
to thwart the spiritual ultimate of all things, but come
naturally into Spirit through better health and
morals and as the result of spiritual growth.
18 Not death, but the understanding of Life, makes man im-
mortal.

Scientific
translations

12. SH 486:23–12

24 Sight, hearing, all the spiritual senses of man, are
eternal. They cannot be lost. Their reality and immor-
tality are in Spirit and understanding, not in
matter, — hence their permanence. If this
27 were not so, man would be speedily annihilated. If the
five corporeal senses were the medium through which
to understand God, then palsy, blindness, and deafness
30 would place man in a terrible situation, where he would
be like those “having no hope, and without God in the
world;” but as a matter of fact, these calamities often
1 drive mortals to seek and to find a higher sense of happi-
ness and existence.
3 Life is deathless. Life is the origin and ultimate of
man, never attainable through death, but gained by walk-
ing in the pathway of Truth both before and
6 after that which is called death. There is more
Christianity in seeing and hearing spiritually
than materially. There is more Science in the perpetual
9 exercise of the Mind-faculties than in their loss. Lost
they cannot be, while Mind remains. The apprehension
of this gave sight to the blind and hearing to the deaf cen-
12 turies ago, and it will repeat the wonder.

Permanent
sensibility

Exercise
of Mind-
faculties

13. SH 487:25–6

The Apostle James said, “Show me thy faith without thy works, and I will show thee my faith by my works.”

27 The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

30 This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the
1 enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When,
3 on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand this teaching, and therefore you re-
6 ceive the blessing of Truth.

Confirmation
by healing

14. SH 491:9

9 Man’s spiritual individual-
ity is never wrong. It is the likeness of man’s
Maker. Matter cannot connect mortals with the true
12 origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and
15 find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

Man linked
with Spirit

15. SH 492:3

3 For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its
6 unlikeness, mortality.

16. SH 249:1–11

1 Let us accept Science, relinquish all theories based on
sense-testimony, give up imperfect models and illusive
3 ideals; and so let us have one God, one Mind, and that
one perfect, producing His own models of excellence.

Let the “male and female” of God’s creating appear.

6 Let us feel the divine energy of Spirit, bringing us into
newness of life and recognizing no mortal nor
material power as able to destroy. Let us re-

Renewed
selfhood

9 jice that we are subject to the divine “powers that be.”
Such is the true Science of being. Any other theory of
Life, or God, is delusive and mythological.

6. Rom. 7:6; 8:31–39

6 But now we are delivered from the law, that being dead wherein we
were held; that we should serve in newness of spirit, and not *in* the
oldness of the letter.

31 What shall we then say to these things? If God *be* for us, who *can be*
against us?

32 He that spared not his own Son, but delivered him up for us all, how
shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God’s elect? *It is* God that
justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is
risen again, who is even at the right hand of God, who also maketh
intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or
distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are
accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that
loved us.

- 38 For I am persuaded, that neither death, nor life, nor angels, nor
principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate
us from the love of God, which is in Christ Jesus our Lord.

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