

Hymns: 5, 355, 266

Deut. 30:11–20

- 11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.
- 12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
- 13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?
- 14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
- 15 ¶ See, I have set before thee this day life and good, and death and evil;
- 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.
- 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;
- 18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.
- 19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:
- 20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Ruth 1:1–12, 16–22

- 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 Beth–lehem–judah went to sojourn in the country of Moab, he, and his wife, and his two sons.
- 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, Ephrathites of Beth–lehem–judah. And they came into the country of Moab, and continued there.
- 3 And Elimelech Naomi’s husband died; and she was left, and her two sons.
- 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.
- 5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
- 6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.
- 7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.
- 8 And Naomi said unto her two daughters in law, Go, return each to her mother’s house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
- 9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.
- 10 And they said unto her, Surely we will return with thee unto thy people.
- 11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?
- 12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to-night, and should also bear sons;
- 16 And Ruth said, Entreat 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:
- 17 Where thou diest, will I die, and there will I be buried: the LORD do so to me,

and more also, *if aught* but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth–lehem. And it came to pass, when they were come to Beth–lehem, that all the city was moved about them, and they said, *Is this Naomi?*

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

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?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth–lehem in the beginning of barley harvest.

Matt. 5:21–48

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath

committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to

them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

SH 14:31–13

“When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father
1 which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”

3 So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to
6 error, it is open to Truth, and *vice versa*.

The Father in secret is unseen to the physical senses, but He knows all things and rewards according to
9 motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent,
12 that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

Spiritual
sanctuary

SH 2:1

1 What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us,
3 to enlighten the infinite or to be heard of men? Are we benefited by praying? Yes, the desire which goes forth hungering after righteous-

Right
motives

6 ness is blessed of our Father, and it does not return
unto us void.

SH 7:8

Audible prayer is impressive; it gives momentary
9 solemnity and elevation to thought. But does it pro-
duce any lasting benefit? Looking deeply
into these things, we find that “a zeal . . .
12 not according to knowledge” gives occasion for reac-
tion unfavorable to spiritual growth, sober resolve, and
wholesome perception of God’s requirements. The mo-
15 tives for verbal prayer may embrace too much love of
applause to induce or encourage Christian sentiment.

Audible
praying

SH 4:12–26

12 The habitual struggle to be always good is unceas-
ing prayer. Its motives are made manifest in the
blessings they bring, — blessings which, even if not
15 acknowledged in audible words, attest our worthiness
to be partakers of Love.

Simply asking that we may love God will never
18 make us love Him; but the longing to be better
and holier, expressed in daily watchful-
ness and in striving to assimilate more of
21 the divine character, will mould and fashion us
anew, until we awake in His likeness. We reach the
Science of Christianity through demonstration of the
24 divine nature; but in this wicked world goodness
will “be evil spoken of,” and patience must bring
experience.

Watchfulness
requisite

SH 36:19

A selfish and limited mind may be unjust, but the un-
limited and divine Mind is the immortal law of justice as
21 well as of mercy. It is quite as impossible for

sinners to receive their full punishment this
side of the grave as for this world to bestow on the right-
24 eous their full reward. It is useless to suppose that the
wicked can gloat over their offences to the last moment
and then be suddenly pardoned and pushed into heaven,
27 or that the hand of Love is satisfied with giving us only
toil, sacrifice, cross-bearing, multiplied trials, and mock-
ery of our motives in return for our efforts at well doing.

SH 326:3–22

3 If we wish to follow Christ, Truth, it must be in the
way of God's appointing. Jesus said, "He that believeth
on me, the works that I do shall he do also."
6 He, who would reach the source and find the
divine remedy for every ill, must not try to climb the hill
of Science by some other road. All nature teaches God's
9 love to man, but man cannot love God supremely and set
his whole affections on spiritual things, while loving the
material or trusting in it more than in the spiritual.
12 We must forsake the foundation of material systems,
however time-honored, if we would gain the Christ as
our only Saviour. Not partially, but fully, the great
15 healer of mortal mind is the healer of the body.

Loving God
supremely

The purpose and motive to live aright can be gained
now. This point won, you have started as you should.
18 You have begun at the numeration-table of Christian
Science, and nothing but wrong intention can hinder your
advancement. Working and praying with true motives,
21 your Father will open the way. "Who did hinder you,
that ye should not obey the truth?"

SH 188:3–27

3 What is termed disease does not exist. It is neither
mind nor matter. The belief of sin, which has grown

6 terrible in strength and influence, is an uncon-
scious error in the beginning, — an embryonic
thought without motive; but afterwards it
governs the so-called man. Passion, depraved appetites,
9 dishonesty, envy, hatred, revenge ripen into action, only to
pass from shame and woe to their final punishment.

12 Mortal existence is a dream of pain and pleasure in
matter, a dream of sin, sickness, and death; and it is like
the dream we have in sleep, in which every one
recognizes his condition to be wholly a state of
15 mind. In both the waking and the sleeping dream, the
dreamer thinks that his body is material and the suffering
is in that body.

Disease
a dream

18 The smile of the sleeper indicates the sensation pro-
duced physically by the pleasure of a dream. In the
same way pain and pleasure, sickness and care, are
21 traced upon mortals by unmistakable signs.

Sickness is a growth of error, springing from mortal
ignorance or fear. Error rehearses error. What causes
24 disease cannot cure it. The soil of disease is mortal
mind, and you have an abundant or scanty crop of disease,
according to the seedlings of fear. Sin and the fear of
27 disease must be uprooted and cast out.

SH 238:1–21

1 Motives and acts are not rightly valued before they are
understood. It is well to wait till those whom you would
3 benefit are ready for the blessing, for Science
is working changes in personal character as
well as in the material universe.

Patient
waiting

6 To obey the Scriptural command, “Come out from
among them, and be ye separate,” is to incur society’s
frown; but this frown, more than flatteries, enables one
9 to be Christian. Losing her crucifix, the Roman Catholic

girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

12 To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal chamber of wisdom there will come the warn-
15 ing, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try
18 to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe be-
21 cause we suffer severely from error.

Unimproved opportunities

SH 404:26–21

Healing the sick and reforming the sinner are one and
27 the same thing in Christian Science. Both cures require the same method and are inseparable in Truth.
Hatred, envy, dishonesty, fear, and so forth,
30 make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him
1 from his destroyers. The basic error is mortal mind.
Hatred inflames the brutal propensities. The indulgence
3 of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer.

Sin or fear the root of sickness

Christian Science commands man to master the pro-
6 pensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with
charity, and to overcome deceit with hon-
9 esty. Choke these errors in their early stages, if you would not cherish an army of conspirators against
health, happiness, and success. They will deliver you
12 to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of

Mental conspirators

the moral law will be executed upon mortal mind and
15 body. Both will be manacled until the last farthing
is paid, — until you have balanced your account with
God. “Whatsoever a man soweth, that shall he also
18 reap.” The good man finally can overcome his fear of
sin. This is sin’s necessity, — to destroy itself. Im-
mortal man demonstrates the government of God, good,
21 in which is no power to sin.

SH 454:14

He, who understands in a sufficient degree the Princi-
15 ple of Mind-healing, points out to his student error as
well as truth, the wrong as well as the right
practice. Love for God and man is the true
18 incentive in both healing and teaching. Love inspires,
illuminates, designates, and leads the way. Right motives
give pinions to thought, and strength and freedom to
21 speech and action. Love is priestess at the altar of
Truth. Wait patiently for divine Love to move upon the
waters of mortal mind, and form the perfect concept.
24 Patience must “have her perfect work.”

Love the
incentive