

 **First Hymn**


**1. Hymn. 438**

Amazing grace! how sweet the sound, / That saved a soul like me. / I once was lost, but now am found, / Was blind, but now I see. /

/ 'Twas grace that taught my heart to fear, / And grace my fears relieved; / How precious did that grace appear / The hour I first believed! /


Through many dangers, toils, and snares, / I have already come; / 'Tis grace has brought me safe thus far, / And grace will lead me home. /

The Lord has promised good to me, / His word my hope secures; / He will my shield and portion be / As long as life endures.

 The readings, from our Pastor: The Holy Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures", by Mary Baker Eddy:

**I Cor. 15:10 by (to 1st :)**

... by the grace of God I am what I am: ...

 **The Holy Bible**

**1. John 1:6–9, 12–14 as, 16, 17**

¶ There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. ...

... as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ...

And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

**2. Ex. 33:12, 14; 34:9**

¶ And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. ...

And he said, My presence shall go with thee, and I will give thee rest. ...

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

**3. Mal. 2:10, 11, 13, 17; 3:1–4**

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. ...

And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.  
...

... ¶ Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment? ...

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

**4. John 1:29, 43, 45–50**

¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ...

... ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. ...

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

**5. John 14:12, 13**

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

**6. Acts 15:1, 6–11, 18**

And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. ...

... ¶ And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while

ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. ...

Known unto God are all his works from the beginning of the world.

#### 7. Acts 20:32

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

### Science and Health

#### 1. SH 1:1–4

THE prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, — a spiritual understanding of Him, an unselfed love.

#### 2. SH 4:3–5, 12

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. ...

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

#### 3. SH 494:10–19

Divine Love always has met and always will meet every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good.

The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense to flee from its own convictions and seek safety in divine Science.

Reason  
and Science

#### 4. SH 120:7–9

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being.

#### 5. SH 333:16–23 The

... The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth.

The divine  
Principle  
and idea

#### 6. SH 134:14; 135:6–8, 17, 26

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century. ...

Absence of  
Christ-power

... The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's

unchangeable law. ...

... There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do?

... Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

#### 7. SH 118:10–16, 20; 119:1, 21; 120:4

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. ... In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal. ...

The divine  
and human  
contrasted

When we endow matter with vague spiritual power, — that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess, — we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law.

Unescapable  
dilemma

... God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

... Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's image.

#### 8. SH 263:7, 32

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His "touch turns hope to dust, the dust we all have trod." He might say in Bible language: "The good that I would, I do not: but the evil which I would not, *that I do.*" ...

Mortal man  
a mis-creator

The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear. The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of

Mind's true  
camera

things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

**9. SH 16:26 (only); 17:5, 12**

/ Our Father which art in heaven, / ...

... Give us grace for to-day; feed the famished affections; / ...

/ For Thine is the kingdom, and the power, and the / glory, forever. / For God is infinite, all-power, all Life, Truth, Love, over / all, and All. /

 **Second and Third Hymn**

**2. Hymn. 8**

Abide with me; fast falls the eventide; / The darkness deepens; Lord, with me abide. / When other helpers fail, and comforts flee, / Help of the helpless, O abide with me. /

I need Thy presence every passing hour; / What but Thy grace can foil the tempter's power? / Who like Thyself my guide and stay can be? / Through cloud and sunshine, O abide with me. /

I fear no foe, with Thee at hand to bless; / Ills have no weight, and tears no bitterness; / Where is death's sting? where, grave, thy victory? / I triumph still, if Thou abide with me.

**3. Hymn. 166**

Know, O child, thy full salvation; / Rise o'er sin and fear and care; / Joy to find, in every station, / Something still to do, or bear. /

Think what spirit dwells within thee; / Think what Father's smiles are thine; / Think what Jesus did to win thee; / Child of heaven, can'st thou repine? /

Haste thee on from grace to glory, / Armed with faith and winged with prayer; / Heaven's eternal day before thee, / God's own hand shall guide thee there. /

So fulfill thy holy mission, / Swift shall pass thy pilgrim-days, / Hope shall change to glad fruition, / Faith to sight and prayer to praise.