

Governed by Divine Science

January 28 2026



Hymn. 136:1–3

I love Thy way of freedom, Lord,
To serve Thee is my choice,
In Thy clear light of Truth I rise
And, listening for Thy voice,
I hear Thy promise old and new,
That bids all fear to cease:
My presence still shall go with thee
And I will give thee peace.

Though storm or discord cross my path
Thy power is still my stay,
Though human will and woe would check
My upward-soaring way;
All unafraid I wait, the while
Thy angels bring release,
For still Thy presence is with me,
And Thou dost give me peace.

I climb, with joy, the heights of Mind,
To soar o'er time and space;
I yet shall know as I am known
And see Thee face to face.
Till time and space and fear are naught
My quest shall never cease,
Thy presence ever goes with me
And Thou dost give me peace.

Words: VIOLET HAY

Music: Irish Melody

Hymn. 527:1, 2

"Lord, ... open his eyes, that he may see,"
The mighty prophet prayed.
Send not armies great and strong,
Neither strength to battle wrong,
But lift his vision to behold
Your truth already here,
The legions of omnipotence,
The hosts of Your deliverance.
Awake, O man, and know
Love's all-embracing sphere.

Lord, open my eyes that I may see
Your presence everywhere,
My dwelling circled by Your might,
My mountaintop aflame with light,
The shining sentinels of Your love
Triumphant in this hour.
For You with me are greater far
Than all the seeming evils are.
Be still, O heart, and trust
God's omnipresent power.

Words: ELIZABETH GLASS BARLOW, ALT.

Music: Désirée Goyette

Hymn. 66:1–4

From these Thy children gathered in Thy name,
From hearts made whole, from lips redeemed from woe,
Thy praise, O Father, shall forever flow.
Alleluia! Alleluia!

O perfect Life, in Thy completeness held,

None can beyond Thy omnipresence stray;
Safe in Thy Love, we live and sing alway
Alleluia! Alleluia!

O perfect Mind, reveal Thy likeness true,
That higher selfhood which we all must prove,
Joy and dominion, love reflecting Love.
Alleluia! Alleluia!

Thou, Soul, inspiring—give us vision clear,
Break earth-bound fetters, sweep away the veil,
Show the new heaven and earth that shall prevail.
Alleluia! Alleluia!

Words: VIOLET HAY
Music: R. Vaughan Williams

Isa. 9:2, 6, 7

- 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.
- 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the **LORD** of hosts will perform this.

Ps. 22:28

- 28 For the kingdom *is* the **LORD**'s: and he *is* the governor among the nations.

Dan. 3:1, 3–6, 8–19, 21, 24–28

- 1 Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.
- 3 Then the princes, the governors, and captains, the judges, the treasurers, the

counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

- 4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,
- 5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
- 6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.
- 8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.
- 9 They spake and said to the king Nebuchadnezzar, O king, live for ever.
- 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:
- 11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.
- 12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.
- 13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.
- 14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?
- 15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?
- 16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

21 Then these men were bound in their coats, their hose, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Matt. 4:23; 5:1, 2; 6:22–24

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

- 2 And he opened his mouth, and taught them, saying,
- 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
- 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
- 24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

SH 264:32-1

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

SH 232:4

The beliefs we com-

- monly entertain about happiness and life
- 6 afford no scatheless and permanent evidence
- of either. Security for the claims of harmonious and
- eternal being is found only in divine Science.

*Denials of
divine power*

SH 539:8

What can be the standard of good, of Spirit, of Life,
 9 or of Truth, if they produce their opposites, such as evil,
 matter, error, and death? God could never
 impart an element of evil, and man possesses
 12 nothing which he has not derived from God. How then
 has man a basis for wrong-doing? Whence does he
 obtain the propensity or power to do evil? Has Spirit
 15 resigned to matter the government of the universe?

*Only one
standard*

SH 231:21

- 21 To
- fear sin is to misunderstand the power of Love
- and the divine Science of being in man's rela-
- 24 tion to God, — to doubt His government and

*Superiority
to sickness
and sin*

distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and is in accordance
27 with divine Science. To fear them is impossible, when you fully apprehend God and know that they are no part of His creation.

SH 134:28

There
is divine authority for believing in the superiority of
30 spiritual power over material resistance.

SH 469:25–28

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and
27 has all-power, we still believe there is another power, named *evil*.

The sole
governor

SH 186:11

Evil is a negation, because it is the absence of truth.
12 It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent.
15 Every mortal must learn that there is neither power nor reality in evil.

Evil
negative and
self-destructive

SH 119:21

21 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
24 of Spirit, God.

SH 186:19–20

The only power of evil is to destroy itself. It can never destroy one iota of good.

SH 405:5–11, 18

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success.

Mental conspirators

The good man finally can overcome his fear of sin. This is sin's necessity, — to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin.

SH 469:30–16 (to 2nd .)

With
one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science. The supposed existence of more than one mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal.

Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The children of God have but one Mind.

The divine standard of perfection

SH 287:13

God

being everywhere and all-inclusive, how can He be absent
15 or suggest the absence of omnipresence and omnipotence?
How can there be more than *all*?

SH 104:13

Christian Science goes to the bottom of mental action,
and reveals the theodicy which indicates the rightness of
15 all divine action, as the emanation of divine
Mind, and the consequent wrongness of the
opposite so-called action, — evil, occultism,
18 necromancy, mesmerism, animal magnetism, hypnotism.

Perfection
of divine
government

SH 14:5

We cannot “serve two mas-
ters.” To be “present with the Lord” is to have, not
mere emotional ecstasy or faith, but the actual demon-
stration and understanding of Life as revealed in
9 Christian Science. To be “with the Lord” is to be in
obedience to the law of God, to be absolutely governed
by divine Love, — by Spirit, not by matter.

SH 224:31 (only); 225:2

No power can withstand divine Love.

Whatever enslaves

3 man is opposed to the divine government. Truth makes
man free.

SH 201:1–12

1 **T**HE best sermon ever preached is Truth practised
and demonstrated by the destruction of sin, sickness,
3 and death. Knowing this and knowing too
that one affection would be supreme in us and

Practical
preaching

take the lead in our lives, Jesus said, “No man can serve
6 two masters.”

We cannot build safely on false foundations. Truth
makes a new creature, in whom old things pass away
9 and “all things are become new.” Passions, selfishness,
false appetites, hatred, fear, all sensuality, yield to spirit-
uality, and the superabundance of being is on the side
12 of God, good.

SH 587:19

Good. God; Spirit; omnipotence; omniscience; om-
nipresence; omni-action.

SH 381:28

It is man’s
moral right to annul an unjust sentence, a sentence never
30 inflicted by divine authority.

SH 393:12–18

12 Rise in the strength of Spirit to resist all that is unlike
good. God has made man capable of this, and nothing
can vitiate the ability and power divinely bestowed on
15 man.

Be firm in your understanding that the divine Mind
governs, and that in Science man reflects God’s govern-
18 ment.