

October 25, 2017

From the King James Version of the Bible

II Cor. 5:1, 9

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ... Wherefore we labour, that, whether present or absent, we may be accepted of him.

Ps. 127:1 (to 1st :)

EXCEPT the LORD build the house, they labour in vain that build it:

II Cor. 6:1, 4, 6, 7 (to 2nd ,)

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. ... But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, ... By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God,...

Josh. 5:13-15; 6:1-16, 20

¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

¶ And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

II Cor. 8:10-15, 24

And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. ... Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

I Cor. 12:4, 11, 12, 14-17, 19-26

Now there are diversities of gifts, but the same Spirit. ... But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. ... For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? ... And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have

more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Ps. 133:1

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!

From *Science and Health with Key to the Scriptures*, by Mary Baker Eddy

SH 469:30-5

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.

SH 58:2-11

Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust. Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant in order to blend properly. Unselfish ambition, noble life-motives, and purity, — these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.

SH 263:1-4, 7-14, 17-19

Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. 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 might say in Bible language: "The good that I would, I do not: but the evil which I would not, *that I do.*"

SH 183:21-23, 26-29

Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty.

Truth casts out all evils and materialistic methods with the actual spiritual law, — the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame.

SH 471:26-29, 31-4, 6-11

This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. ... This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick.

God has set His signet upon Science, making it coordinate with all that is real and only with that which is harmonious and eternal. Sickness, sin, and death, being inharmonious, do not originate in God nor belong to His government. His law, rightly understood, destroys them.

SH 232:7-12

Security for the claims of harmonious and eternal being is found only in divine Science. Scripture informs us that “with God all things are possible,” — all good is possible to Spirit; but our prevalent theories practically deny this, and make healing possible only through matter.

SH 28:9-11

While respecting all that is good in the Church or out of it, one’s consecration to Christ is more on the ground of demonstration than of profession.

SH 262:1-5, 9-14, 24-28

Consecration to good does not lessen man’s dependence on God, but heightens it. Neither does consecration diminish man’s obligations to God, but shows the paramount necessity of meeting them.

We cannot fathom the nature and quality of God’s creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings — our efforts to find life and truth in matter — and rise above the testimony of the material senses, above the mortal to the immortal idea of God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for “where your treasure is, there will your heart be also.”

The foundation of mortal discord is a false sense of man’s origin. To begin rightly is to end rightly.

SH 205:22-27

When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man’s normal drift towards the one Mind, one God, and leads human thought into opposite channels where selfishness reigns.

SH 3:22-26

Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

SH 3: 4-11

Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation.

SH 2:31-2

Asking God to *be* God is a vain repetition. God is "the same yesterday, and to-day, and forever;" and He who is immutably right will do right without being reminded of His province.

SH 35:19-25

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, — casting out error and healing the sick.

SH 583:12-13

CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

Hymn 141

Hymn 176

Hymn 196