

The Bible

1. Titus 1:1–11, 15, 16; 2:1–15; 3:1–9, 14, 15

- 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
- 2 In hope of eternal life, which God, that cannot lie, promised before the world began;
- 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
- 4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.
- 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
- 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
- 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
- 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
- 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
- 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
- 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
- 15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.
- 16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.
 - 1 But speak thou the things which become sound doctrine:
 - 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
 - 3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
 - 4 That they may teach the young women to be sober, to love their husbands, to love their children,
 - 5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
 - 6 Young men likewise exhort to be sober minded.
 - 7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,
 - 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
 - 9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;
 - 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in

all things.

- 11 For the grace of God that bringeth salvation hath appeared to all men,
- 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
 - 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
 - 2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
 - 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
 - 4 But after that the kindness and love of God our Saviour toward man appeared,
 - 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
 - 6 Which he shed on us abundantly through Jesus Christ our Saviour;
 - 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.
 - 8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
 - 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
- 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
- 15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.



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

1. SH 351:8–13

- The author became a member of the orthodox Congregational Church in early years. Later she learned that her own prayers failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a *present help*.

2. SH 135:26–6

- 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.
- 1 Jesus established his church and maintained his mission

on a spiritual foundation of Christ-healing. He taught
3 his followers that his religion had a divine
Principle, which would cast out error and heal
both the sick and the sinning. He claimed no intelli-
6 gence, action, nor life separate from God.

The
Christ-mission

3. SH 583:12–19

12 **CHURCH.** The structure of Truth and Love; what-
ever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of
15 its utility and is found elevating the race, rousing the
dormant understanding from material beliefs to the ap-
prehension of spiritual ideas and the demonstration of
18 divine Science, thereby casting out devils, or error, and
healing the sick.

4. SH 35:19–25 2nd Our

Our
church is built on the divine Principle, Love. We can
21 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
24 the fruits of Love, — casting out error and healing the
sick.

Spiritual
Eucharist

5. SH 40:31

The nature of Christianity is peaceful and blessed,
but in order to enter into the kingdom, the anchor of
1 hope must be cast beyond the veil of matter into the
Shekinah into which Jesus has passed before us; and
3 this advance beyond matter must come
through the joys and triumphs of the right-
eous as well as through their sorrows and afflictions.
6 Like our Master, we must depart from material sense
into the spiritual sense of being.

Within
the veil

6. SH 203:3–8

3 In the Science of Christianity, Mind
— omnipotence — has all-power, assigns sure
rewards to righteousness, and shows that matter can
6 neither heal nor make sick, create nor destroy.

If God were understood instead of being merely be-
lieved, this understanding would establish health.

Sure
reward of
righteousness

7. SH 145:16

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact
18 arise its ethical as well as its physical effects. Indeed, its ethical and physical effects
are indissolubly connected. If there is any mystery
21 in Christian healing, it is the mystery which godliness
always presents to the ungodly, — the mystery always
arising from ignorance of the laws of eternal and unerr-
24 ing Mind.

Mystery of
godliness

8. SH 231:8–19

If God heals not the sick,
9 they are not healed, for no lesser power equals the infinite
All-power; but God, Truth, Life, Love, does heal the
sick through the prayer of the righteous.
12 If God makes sin, if good produces evil, if truth results
in error, then Science and Christianity are helpless; but
there are no antagonistic powers nor laws, spiritual or
15 material, creating and governing man through perpetual
warfare. God is not the author of mortal discords.
Therefore we accept the conclusion that discords have
18 only a fabulous existence, are mortal beliefs which divine
Truth and Love destroy.

9. SH 231:20

To hold yourself superior to sin, because God made
21 you superior to it and governs man, is true wisdom. 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
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.

Superiority
to sickness
and sin

10. SH 254:10

When we wait
patiently on God and seek Truth righteously, He directs
12 our path. Imperfect mortals grasp the ultimate of spir-
itual perfection slowly; but to *begin* aright and to con-
tinue the strife of demonstrating the great problem of
15 being, is doing much.

11. SH 322:32–12

Mortals

1 may seek the understanding of Christian Science, but they
will not be able to glean from Christian Science the facts
3 of being without striving for them. This strife consists
in the endeavor to forsake error of every kind and to pos-
sess no other consciousness but good.
6 Through the wholesome chastisements of Love, we
are helped onward in the march towards righteousness,
peace, and purity, which are the landmarks
9 of Science. Beholding the infinite tasks of
truth, we pause, — wait on God. Then we push onward,
until boundless thought walks enraptured, and concep-
12 tion unconfined is winged to reach the divine glory.

A bright
outlook