

How can we best support the Supreme Court of the United States as it considers the Affordable Care Act which establishes universal health care?

HYMNS 111 130 329

THE BIBLE

Deut. 4:1, 2, 4-9 ye

1. (the voice of Moses) hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

4ye that did cleave unto the Lord your God are alive every one of you this day.

5Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

8And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

9Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

I Kings 3:3 (to :), 5-7, 9-11, 12, 16-28

3And Solomon loved the Lord, walking in the statutes of David his father:

5In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6And Solomon said,

7...now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

9Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10And the speech pleased the Lord, that Solomon had asked this thing.

11And God said unto him,

12Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

16¶Then came there two women, that were harlots, unto the king, and stood before him.

17And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19And this woman's child died in the night; because she overlaid it.

20And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

23Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24And the king said, Bring me a sword. And they brought a sword before the king.

25And the king said, Divide the living child in two, and give half to the one, and half to the other.

26Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

28And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

Isa. 51:4, 5, 7, 8

4¶Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

7¶Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

Ps 89: 34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Isa 51: 11, 12

11the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, even I, am he that comforteth you:

Ps. 89:1, 8, 9, 14

1I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

8O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

9Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

14Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

8For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation

Jer. 4:2 1st The

2The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURESBy Mary Baker Eddy

SH 538:5-10

Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual, — the unreal and the real.

SH 282:26

Truth is the intelligence of immortal Mind.

SH 275:14-19

No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.

SH 473:4-5

God, is not the father of error.

SH 282: 26

Error is the so-called intelligence of mortal mind.

SH 537:14-18

Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway to harmony. Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness.

SH 169:27-28

Only the action of Truth, Life, and Love can give harmony.

SH 495:2-13

Truth casts out error now as surely as it did nineteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated. If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, "whom Satan hath bound," and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.
SH 145:8-30

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease. It matters not what material method one may adopt, whether faith in drugs, trust in hygiene, or reliance on some other minor curative. Scientific healing has this advantage over other methods — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected.

If there is any mystery 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 unerring Mind.

Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on. By this antagonism mortal mind must continually weaken its own assumed power.

SH 142:31-143:4

Truth is God's remedy for error of every kind, and Truth destroys only what is untrue.

SH 474:31-475:2

Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is "no night there."

SH 555:32

Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real is sustained by Spirit.

SH 191:28-30

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error.

SH 192:4-10

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal. Spirit is not separate from God.

SH 55:15-26

Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself, — when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing.

SH 538:4 (only)

Truth is a two-edged sword, guarding and guiding.