

Wed-18-Apr-04

Liberator

Wednesday, April 4, 2018

Hymn 226

Hymn 226

WASHINGTON GLADDEN*

(226)

ELLACOMBE

MAINZ GESANGBUCH, 1833

O Lord of life, to Thee we lift
Our hearts in praise for those,
Thy prophets, who have shown Thy gift
Of grace that ever grows,
Of truth that spreads from shore to shore,
Of wisdom's widening ray,
Of light that shineth more and more
Unto Thy perfect day.

Shine forth, O Light, that we may see,
With hearts all unafraid,
The meaning and the majesty
Of things that Thou hast made:
Shine forth, and let the darkling past
Beneath Thy beam grow bright;
Shine forth, and touch the future vast
With Thine untroubled light.

Light up Thy word; the fettered page
From darkened bondage free:
Light up our way; lead forth this age
In love's large liberty.
O Light of light, within us dwell,
Through us Thy radiance pour,
That word and deed Thy truths may tell,
And praise Thee evermore.

Hymn 83

Hymn 83

JAMES MONTGOMERY

Adapted

(83)

INNOCENTS

OLD FRENCH MELODY

God made all His creatures free;
 Life itself is liberty;
 God ordained no other bands
 Than united hearts and hands.

One in fellowship of Mind,
 We our bliss and glory find
 In that endless happy whole,
 Where our God is Life and Soul.

So shall all our slavery cease,
 All God's children dwell in peace,
 And the newborn earth record
 Love, and Love alone, is Lord.

Hymn 201

Hymn 201, 404

CHARLES PARSONS

(201)

ST. GEORGE

HENRY J. GAUNTLETT

O do not bar your mind
 Against the light of good;
 But open wide, let in the Word,
 And Truth will be your food.

Truth will from error free
 Your long enslaved mind,
 And bring the light of liberty
 Where it shall be enshrined.

Hid treasures it reveals
 To all who know its power;
 And all who will may light receive
 In this most gracious hour.

Then open wide your heart
 To Truth and Light and Love;
 You then shall know your life is hid
 With Christ in God above.

II Cor. 10:1-4

1 NOW I Paul myself beseech you by the meekness and gentleness of Christ,
 who in presence *am* base among you, but being absent *am* bold toward
 you:

But I beseech *you*, that I may not be bold when I am present with that
 2 confidence, wherewith I think to be bold against some, which think of us
 as if we walked according to the flesh.

- 3 For though we walk in the flesh, we do not war after the flesh:
- 4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

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Dan. 3:1-30

- 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.
- 2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.
- 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 worshipping shall the same hour be cast into the midst of a burning fiery furnace.
- 7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.
- 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 worshipping, *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 Abed-nego; 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 Abed-nego. Then they brought these men before the king.

- 14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed–nego, 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 Abed–nego, 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 Abed–nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.
- 20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed–nego, *and* to cast *them* into the burning fiery furnace.
- 21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.
- 22 Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed–nego.
- 23 And these three men, Shadrach, Meshach, and Abed–nego, fell down bound into the midst of the burning fiery furnace.
- 24 Then Nebuchadnezzar the king was astonied, 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 Abed–nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed–nego, 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 Abed–nego, 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.

- 29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.
- 30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Rom. 5:1-5

- 1 THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:
- 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- 3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
- 4 And patience, experience; and experience, hope:
- 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom. 6:1-5

- 1 WHAT shall we say then? Shall we continue in sin, that grace may abound?
- 2 God forbid. How shall we, that are dead to sin, live any longer therein?
- 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- 5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

Acts 14:8-10

- 8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
- 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,
- 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Acts 14:21, 22

- 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

Confirming the souls of the disciples, *and* exhorting them to continue in
 22 the faith, and that we must through much tribulation enter into the
 kingdom of God.

SH 201:1-3

201:1 The best sermon ever preached is Truth practised
 and demonstrated by the destruction of sin, sickness,
 3 and death.

Practical
 preaching

SH 225:5

You may know when first Truth leads by the few-
 6 ness and faithfulness of its followers. Thus it is that
 the march of time bears onward freedom's
 banner. The powers of this world will fight,
 9 and will command their sentinels not to let truth pass
 the guard until it subscribes to their systems; but Science,
 heeding not the pointed bayonet, marches on. There is
 12 always some tumult, but there is a rallying to truth's
 standard.

Truth's ordeal

SH 226:14

God has built a higher platform of human rights, and
 15 He has built it on diviner claims. These claims are not
 made through code or creed, but in demonstra-
 tion of "on earth peace, good-will toward men."
 18 Human codes, scholastic theology, material medicine and
 hygiene, fetter faith and spiritual understanding. Divine
 Science rends asunder these fetters, and man's birthright
 21 of sole allegiance to his Maker asserts itself.

Cramping
 systems

SH 225:21

Love
 is the liberator.

SH 296:4

Progress is born of experience. It is the ripening of
 mortal man, through which the mortal is dropped for
 6 the immortal. Either here or hereafter, suf-
 fering or Science must destroy all illusions
 regarding life and mind, and regenerate material sense
 and self. The old man with his deeds must be put off.
 9 Nothing sensual or sinful is immortal. The death of a
 false material sense and of sin, not the death of organic
 12 matter, is what reveals man and Life, harmonious, real,
 and eternal.

Scientific
 purgation

SH 66:6

6 Trials teach mortals not to lean on a material staff, —

a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter the kingdom. Trials are proofs of God's care. Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and love.

SH 66:30

Sorrow has its reward. It never leaves us where it found us. The furnace separates the gold from the dross that the precious metal may be graven with the image of God. The cup our Father hath given, shall we not drink it and learn the lessons He teaches?

SH 35:30-6

The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to the sinner. They, who know not purity and affection by experience, can never find bliss in the blessed company of Truth and Love simply through translation into another sphere. Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin.

SH 304:9

This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

SH 481:2-5

Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty."

SH 253:32-8

The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are

indispensable. Individuals are consistent who, watching
3 and praying, can “run, and not be weary; . . .
walk, and not faint,” who gain good rapidly
and hold their position, or attain slowly and
6 yield not to discouragement. God requires perfection,
but not until the battle between Spirit and flesh is fought
and the victory won.

Patience and
final perfection

SH 254:10, 24-31

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.
24 If you venture upon the quiet surface of error and are
in sympathy with error, what is there to disturb the waters?
What is there to strip off error’s disguise?
27 If you launch your bark upon the ever-agitated but
healthful waters of truth, you will encounter storms.
Your good will be evil spoken of. This is the
30 cross. Take it up and bear it, for through it
you win and wear the crown.

The cross and
crown