
□ *Christian Science Hymnal #590, 327, 541*

□ *King James Bible*

1. Ps. 98:1–9

O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap *their* hands: let the hills be joyful together Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

2. Ps. 82:3

Defend the poor and fatherless: do justice to the afflicted and needy.

3. Amos 1:1, 2

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

4. Amos 2:6, 7 (to 1st :)

¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes; That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: ...

5. Amos 5:11–15, 22–24

Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*. Therefore the prudent shall keep silence in that time; for it *is* an evil time. Seek good, and not evil, that ye may

live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. ...

Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

6. Amos 8:11, 12

¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

7. Prov. 11:1

A false balance is abomination to the LORD: but a just weight is his delight.

8. Luke 19:1–10

And *Jesus* entered and passed through Jericho. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see *Jesus* who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*. And when *Jesus* came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And *Jesus* said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

9. Job 31:6

Let me be weighed in an even balance, that God may know mine integrity.

10. Acts 10:1–28, 34–36, 44–48 (to 1st .)

There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee

what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all *these* things unto them, he sent them to Joppa. ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. ...

... ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) ...

... ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the

name of the Lord. ...

11. Isa. 40:13–15 (to :)

Who hath directed the spirit of the LORD, or *being* his counsellor hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: ...

12. Gal. 3:28

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

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

1. SH 465:14

The attributes of God are justice, mercy, wisdom, goodness, and so on.

2. SH 64:1

Want of uniform justice is a crying evil caused by the selfishness and inhumanity of man. Our forefathers exercised their faith in the direction taught by the Apostle James, when he said: “Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

3. SH 40:8–9, 25

Divine Science adjusts the balance as Jesus adjusted it. ...

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds.

Service and
worship

4. SH 142:11

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and the stranger from the gate, they at the same time shut the door on progress. In vain do the manger and the cross tell their story to pride and fustian. Sensuality palsies the right hand, and causes the left to let go its grasp on the divine.

Selfishness
and loss

5. SH 167:32–14

Substituting good words for a good life, fair seeming for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them.

If the scales are evenly adjusted, the removal of a single weight from either scale gives

preponderance to the opposite. Whatever influence you cast on the side of matter, you take away from Mind, which would otherwise outweigh all else. Your belief militates against your health, when it ought to be enlisted on the side of health. When sick (according to belief) you rush after drugs, search out the material so-called laws of health, and depend upon them to heal you, though you have already brought yourself into the slough of disease through just this false belief.

Belief on the
wrong side

6. SH 391:7–10 (np)

Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and in this way you can prevent the development of pain in the body. No law of God hinders this result. It is error to suffer for aught but your own sins. Christ, or Truth, will destroy all other supposed suffering, and real suffering for your own sins will cease in proportion as the sin ceases.

Righteous
rebellion

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, “I am sick,” never plead guilty. Since matter cannot talk, it must be mortal mind which speaks; therefore meet the intimation with a protest. If you say, “I am sick,” you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something and announce its name. Mortal mind alone sentences itself. Therefore make your own terms with sickness, and be just to yourself and to others.

Contradict
error

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease. Only while fear or sin remains can it bring forth death. To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God’s image.

Sin to be
overcome

7. SH 448:12

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil or upon the good you know and *do* not. A dishonest position is far from Christianly scientific. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Try to leave on every student’s mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder

Truth’s
grand results

scientific demonstration.

8. SH 300:13

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness.

The tares
and wheat

9. SH 124:20

Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther."

All force
mental

10. SH 538:3

Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. 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.

Spiritual
gateway

11. SH 280:1–15

In the infinitude of Mind, matter must be unknown. Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*. From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come. All things beautiful and harmless are ideas of Mind. Mind creates and multiplies them, and the product must be mental.

The things
of God are
beautiful

Finite belief can never do justice to Truth in any direction. Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls.

12. SH 225:14

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Immortal
sentences

13. SH 248:29

Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

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