

Hymns: 85, 206, 287

1. Matt. 7:24–27

- 24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
- 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

2. Mark 4:35–41

- 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
- 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
- 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.
- 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
- 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
- 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?
- 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

3. Matt. 25:31–46

- 31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

4. Luke 14:25–33

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my

disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

5. John 4:5–27

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

- 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
- 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
- 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
- 16 Jesus saith unto her, Go, call thy husband, and come hither.
- 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
- 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
- 19 The woman saith unto him, Sir, I perceive that thou art a prophet.
- 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
- 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
- 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
- 24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.
- 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.
- 26 Jesus saith unto her, I that speak unto thee am *he*.
- 27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

6. I John 4:1–21

- 1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
- 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

- 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
- 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
- 5 They are of the world: therefore speak they of the world, and the world heareth them.
- 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.
- 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
- 8 He that loveth not knoweth not God; for God is love.
- 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
- 10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.
- 11 Beloved, if God so loved us, we ought also to love one another.
- 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
- 14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.
- 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
- 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
- 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
- 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
- 19 We love him, because he first loved us.
- 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth

not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

1. SH 71:1–9

1 Nothing is real and eternal, — nothing is Spirit, — but
God and His idea. Evil has no reality. It is neither
3 person, place, nor thing, but is simply a belief, an illusion
of material sense.

The identity, or idea, of all reality continues forever;
6 but Spirit, or the divine Principle of all, is not *in* Spirit's
formations. Soul is synonymous with Spirit, God, the
creative, governing, infinite Principle outside of finite form,
9 which forms only reflect.

2. SH 13:20

If we pray to God as a corporeal person, this will
21 prevent us from relinquishing the human doubts and
fears which attend such a belief, and so we
cannot grasp the wonders wrought by infi-
24 nite, incorporeal Love, to whom all things are possible.
Because of human ignorance of the divine Principle,
Love, the Father of all is represented as a corporeal
27 creator; hence men recognize themselves as merely
physical, and are ignorant of man as God's image or re-
flection and of man's eternal incorporeal existence. The
30 world of error is ignorant of the world of Truth, — blind
to the reality of man's existence, — for the world of sen-
sation is not cognizant of life in Soul, not in body.

Corporeal
ignorance

3. SH 34:10–9

If all who ever partook of the sacrament had really
commemorated the sufferings of Jesus and drunk of
12 his cup, they would have revolutionized the

world. If all who seek his commemoration
through material symbols will take up the cross, heal
15 the sick, cast out evils, and preach Christ, or Truth,
to the poor, — the receptive thought, — they will bring
in the millennium.

Millennial
glory

18 Through all the disciples experienced, they became more
spiritual and understood better what the Master had
taught. His resurrection was also their resur-
21 rection. It helped them to raise themselves and
others from spiritual dulness and blind belief in God into
the perception of infinite possibilities. They needed this
24 quickening, for soon their dear Master would rise again
in the spiritual realm of reality, and ascend far above
their apprehension. As the reward for his faithfulness,
27 he would disappear to material sense in that change which
has since been called the ascension.

Fellowship
with Christ

What a contrast between our Lord's last supper and
30 his last spiritual breakfast with his disciples
in the bright morning hours at the joyful
meeting on the shore of the Galilean Sea! His gloom
1 had passed into glory, and his disciples' grief into repent-
ance, — hearts chastened and pride rebuked. Convinced
3 of the fruitlessness of their toil in the dark and wakened
by their Master's voice, they changed their methods, turned
away from material things, and cast their net on the right
6 side. Discerning Christ, Truth, anew on the shore of
time, they were enabled to rise somewhat from mortal
sensuousness, or the burial of mind in matter, into new-
9 ness of life as Spirit.

The last
breakfast

4. SH 73:26

It is a grave mistake to suppose that matter is any part
27 of the reality of intelligent existence, or that Spirit and
matter, intelligence and non-intelligence, can

commune together. This error Science will
30 destroy. The sensual cannot be made the mouthpiece of
the spiritual, nor can the finite become the channel of
the infinite. There is no communication between so-
1 called material existence and spiritual life which is not
subject to death.

5. SH 86:13-4

Mortals evolve images of thought. These may appear
to the ignorant to be apparitions; but they are myste-
15 rious only because it is unusual to see
thoughts, though we can always feel their
influence. Haunted houses, ghostly voices, unusual
18 noises, and apparitions brought out in dark seances
either involve feats by tricksters, or they are images and
sounds evolved involuntarily by mortal mind. Seeing
21 is no less a quality of physical sense than feeling. Then
why is it more difficult to see a thought than to feel one?
Education alone determines the difference. In reality
24 there is none.

Images of
thought

Portraits, landscape-paintings, fac-similes of penman-
ship, peculiarities of expression, recollected sentences,
27 can all be taken from pictorial thought and
memory as readily as from objects cognizable
by the senses. Mortal mind sees what it believes as
30 certainly as it believes what it sees. It feels, hears, and
sees its own thoughts. Pictures are mentally formed
before the artist can convey them to canvas. So is it
1 with all material conceptions. Mind-readers perceive
these pictures of thought. They copy or reproduce
3 them, even when they are lost to the memory of the mind
in which they are discoverable.

Phenomena
explained

6. SH 97:5–3

In reality, the more closely error simulates truth and
6 so-called matter resembles its essence, mortal mind, the
more impotent error becomes as a belief. Ac-
cording to human belief, the lightning is fierce
9 and the electric current swift, yet in Christian Science
the flight of one and the blow of the other will become
harmless. The more destructive matter becomes, the
12 more its nothingness will appear, until matter reaches
its mortal zenith in illusion and forever disappears. The
nearer a false belief approaches truth without passing
15 the boundary where, having been destroyed by divine
Love, it ceases to be even an illusion, the riper it becomes
for destruction. The more material the belief, the more
18 obvious its error, until divine Spirit, supreme in its do-
main, dominates all matter, and man is found in the like-
ness of Spirit, his original being.

21 The broadest facts array the most falsities against
themselves, for they bring error from under cover. It
requires courage to utter truth; for the higher Truth
24 lifts her voice, the louder will error scream, until its in-
articulate sound is forever silenced in oblivion.

“ He uttered His voice, the earth melted.” This Scrip-
27 ture indicates that all matter will disappear before the
supremacy of Spirit.

Christianity is again demonstrating the Life that is
30 Truth, and the Truth that is Life, by the apos-
tolic work of casting out error and healing the
sick. Earth has no repayment for the persecutions which
1 attend a new step in Christianity; but the spiritual recom-
pense of the persecuted is assured in the elevation of ex-
3 istence above mortal discord and in the gift of divine Love.

Dangerous
resemblances

Christianity
still rejected

7. SH 130:7–25

It is vain to speak dishonestly of divine Science, which destroys all discord, when you can demonstrate
9 the actuality of Science. It is unwise to doubt
if reality is in perfect harmony with God, divine Principle,
— if Science, when understood and demonstrated, will
12 destroy all discord, — since you admit that God is om-
nipotent; for from this premise it follows that good and
its sweet concords have all-power.

15 Christian Science, properly understood, would dis-
abuse the human mind of material beliefs which war
against spiritual facts; and these material
18 beliefs must be denied and cast out to make
place for truth. You cannot add to the contents of a
vessel already full. Laboring long to shake the adult's
21 faith in matter and to inculcate a grain of faith in God, —
an inkling of the ability of Spirit to make the body har-
monious, — the author has often remembered our Master's
24 love for little children, and understood how truly such as
they belong to the heavenly kingdom.

Excuses for
ignorance

Children
and adults

8. SH 298:13

Spiritual sense, contradicting the material senses, in-
volves intuition, hope, faith, understanding, fruition, real-
15 ity. Material sense expresses the belief that mind is in
matter. This human belief, alternating between a sense
of pleasure and pain, hope and fear, life and death, never
18 reaches beyond the boundary of the mortal or the unreal.
When the real is attained, which is announced by Science,
joy is no longer a trembler, nor is hope a cheat. Spirit-
21 ual ideas, like numbers and notes, start from Principle,
and admit no materialistic beliefs. Spiritual ideas lead
up to their divine origin, God, and to the spiritual sense

24 of being.

9. SH 103:25–2

The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy
27 pretensions, like silly moths, singe their own wings and fall into dust.

In reality there is no *mortal* mind, and consequently
30 quently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for
1 scientific thoughts are true thoughts, passing from God to man.

Thought-
transference