

🗨 Hymns 316, 542, 368

John 1:0–4

CHAPTER 1

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.

Luke 1:68–80

- 68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,
- 69 And hath raised up an horn of salvation for us in the house of his servant David;
- 70 As he spake by the mouth of his holy prophets, which have been since the world began:
- 71 That we should be saved from our enemies, and from the hand of all that hate us;
- 72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;
- 73 The oath which he sware to our father Abraham,
- 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
- 75 In holiness and righteousness before him, all the days of our life.
- 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
- 77 To give knowledge of salvation unto his people by the remission of their sins,
- 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
- 79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
- 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Ps. 8:4–6

- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
- 5 For thou hast made him a little lower than the angels, and hast crowned him with

glory and honour.

- 6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

Ps. 19:-1, 8-14

PSALM 19

- 8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.
9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.
10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.
12 Who can understand *his* errors? cleanse thou me from secret *faults*.
13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Ps. 139:23, 24

- 23 Search me, O God, and know my heart: try me, and know my thoughts:
24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

Matt. 16:1-12

- 1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.
2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.
3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?
4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten to take bread.
6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
7 And they reasoned among themselves, saying, *It is* because we have taken no bread.
8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

- 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
- 11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- 12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

II Tim. 3:14–17

- 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;
- 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- 16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- 17 That the man of God may be perfect, thoroughly furnished unto all good works.

II Pet. 3:8–18

- 8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.
- 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
- 11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,
- 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
- 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
- 15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- 16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.
- 17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being

led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him
be glory both now and for ever. Amen.

SH 584:1–8

- 1 **DAY.** The irradiance of Life; light, the spiritual idea
of Truth and Love.
- 3 “And the evening and the morning were the first day.”
(Genesis i. 5.) The objects of time and sense disappear
in the illumination of spiritual understanding, and Mind
6 measures time according to the good that is unfolded.
This unfolding is God’s day, and “there shall be no night
there.”

SH 108:5

- It was the divine law of Life and Love, unfolding to me
6 the demonstrable fact that matter possesses neither sen-
sation nor life; that human experiences show the falsity
of all material things; and that immortal cravings, “the
9 price of learning love,” establish the truism that the
only sufferer is mortal mind, for the divine Mind cannot
suffer.

SH 167:20

- The “flesh lusteth against the Spirit.” The flesh and
21 Spirit can no more unite in action, than good can coin-
cide with evil. It is not wise to take a halt-
ing and half-way position or to expect to work
24 equally with Spirit and matter, Truth and error. There
is but one way — namely, God and His idea — which
leads to spiritual being. The scientific government of the
27 body must be attained through the divine Mind. It is im-
possible to gain control over the body in any other way.
On this fundamental point, timid conservatism is abso-
30 lutely inadmissible. Only through radical reliance on
Truth can scientific healing power be realized.

Half-way
success

SH 170:22

Spiritual causation is the one question to be considered,
for more than all others spiritual causation relates to

24 human progress. The age seems ready to
approach this subject, to ponder somewhat
the supremacy of Spirit, and at least to touch the hem
27 of Truth's garment.

Causation
considered

SH 174:9–21

9 The footsteps of thought, rising above material stand-
points, are slow, and portend a long night to the traveller;
but the angels of His presence — the spiritual
12 intuitions that tell us when “the night is far
spent, the day is at hand” — are our guardians in the
gloom. Whoever opens the way in Christian Science is
15 a pilgrim and stranger, marking out the path for gen-
erations yet unborn.

Rise of
thought

The thunder of Sinai and the Sermon on the Mount
18 are pursuing and will overtake the ages, rebuking in
their course all error and proclaiming the kingdom of
heaven on earth. Truth is revealed. It needs only to
21 be practised.

SH 216:11–14

The understanding that the Ego is Mind, and that
12 there is but one Mind or intelligence, begins at once to
destroy the errors of mortal sense and to supply
the truth of immortal sense.

Servants
and masters

SH 255:11; 259:15; 260:13–7; 264:13; 265:31–19

Mortal man has made a covenant with his eyes to be-
12 little Deity with human conceptions. In league
with material sense, mortals take limited views
of all things. That God is corporeal or material, no man
15 should affirm.

Finite views
of Deity

15 If man was once perfect but has now lost his perfection,
then mortals have never beheld in man the reflex image
of God. The *lost* image is no image. The
18 true likeness cannot be lost in divine reflection.
Understanding this, Jesus said: “Be ye there-
fore perfect, even as your Father which is in heaven is
21 perfect.”

The divine
image not
lost

Science reveals the possibility of achieving all good,
and sets mortals at work to discover what God has already
15 done; but distrust of one's ability to gain the goodness
desired and to bring out better and higher results, often
hampers the trial of one's wings and ensures failure at the
18 outset.

Mortals must change their ideals in order to improve
their models. A sick body is evolved from
21 sick thoughts. Sickness, disease, and death
proceed from fear. Sensualism evolves bad
physical and moral conditions.

24 Selfishness and sensualism are educated in mortal
mind by the thoughts ever recurring to one's self, by
conversation about the body, and by the expectation of
27 perpetual pleasure or pain from it; and this education
is at the expense of spiritual growth. If we array
thought in mortal vestures, it must lose its immortal
30 nature.

If we look to the body for pleasure, we find pain; for
Life, we find death; for Truth, we find error; for Spirit,
1 we find its opposite, matter. Now reverse this action.
Look away from the body into Truth and Love,
3 the Principle of all happiness, harmony, and
immortality. Hold thought steadfastly to the endur-
ing, the good, and the true, and you will bring these
6 into your experience proportionably to their occupancy
of your thoughts.

As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were
15 invisible, will become visible. When we
realize that Life is Spirit, never in nor of
matter, this understanding will expand into self-com-
18 pleteness, finding all in God, good, and needing no other
consciousness.

The pains of sense are salutary, if they wrench away
false pleasurable beliefs and transplant the affections
1 from sense to Soul, where the creations of God are good,
"rejoicing the heart." Such is the sword of

Requisite
change of
our ideals

Thoughts
are things

Self-
completeness

Decapitation
of error

- 3 Science, with which Truth decapitates error,
materiality giving place to man's higher individuality and
destiny.
- 6 Would existence without personal friends be to you
a blank? Then the time will come when you will be
solitary, left without sympathy; but this
- 9 seeming vacuum is already filled with divine
Love. When this hour of development comes, even if
you cling to a sense of personal joys, spiritual Love will
- 12 force you to accept what best promotes your growth.
Friends will betray and enemies will slander, until the
lesson is sufficient to exalt you; for "man's extremity
- 15 is God's opportunity." The author has experienced the
foregoing prophecy and its blessings. Thus He teaches
mortals to lay down their fleshliness and gain spirituality.
- 18 This is done through self-abnegation. Universal Love
is the divine way in Christian Science.

Uses of
adversity

SH 462:20-1

- Anatomy, when conceived of spiritually, is mental self-
- 21 knowledge, and consists in the dissection of thoughts to
discover their quality, quantity, and origin.
- Are thoughts divine or human? That is the
- 24 important question. This branch of study is indispen-
sable to the excision of error. The anatomy of Christian
Science teaches when and how to probe the self-in-
- 27 flicted wounds of selfishness, malice, envy, and hate. It
teaches the control of mad ambition. It unfolds the
hallowed influences of unselfishness, philanthropy, spir-
- 30 itual love. It urges the government of the body both
in health and in sickness. The Christian Scientist,
through understanding mental anatomy, discerns and
- 1 deals with the real cause of disease.

Anatomy
defined

SH 464:21

- 21 In founding a pathological system of Christianity, the
author has labored to expound divine Principle, and not
to exalt personality. The weapons of bigotry,
- 24 ignorance, envy, fall before an honest heart.
Adulterating Christian Science, makes it void.

The right
motive and
its reward

Falsity has no foundation. “The hireling fleeth, because
27 he is an hireling, and careth not for the sheep.” Neither
dishonesty nor ignorance ever founded, nor can they over-
throw a scientific system of ethics.

SH 15:25–6

Christians rejoice in secret beauty and bounty, hidden
from the world, but known to God. Self-forgetfulness,
27 purity, and affection are constant prayers.

Trustworthy
beneficence

Practice not profession, understanding not
belief, gain the ear and right hand of omnipotence and
30 they assuredly call down infinite blessings. Trustworthi-
ness is the foundation of enlightened faith. Without a
fitness for holiness, we cannot receive holiness.

1 A great sacrifice of material things must precede this
advanced spiritual understanding. The highest prayer
3 is not one of faith merely; it is demonstra-
tion. Such prayer heals sickness, and must
destroy sin and death. It distinguishes between Truth
6 that is sinless and the falsity of sinful sense.

Loftiest
adoration

SH 463:12

12 A spiritual idea has not a single element of error,
and this truth removes properly whatever is offensive.
The new idea, conceived and born of Truth and Love, is
15 clad in white garments. Its beginning will be meek, its
growth sturdy, and its maturity undecaying. When
this new birth takes place, the Christian Science infant
18 is born of the Spirit, born of God, and can cause the
mother no more suffering. By this we know that Truth
is here and has fulfilled its perfect work.

SH 487:25–6

The Apostle James said, “Show me thy faith without
thy works, and I will show thee my faith by my works.”
27 The understanding that Life is God, Spirit, lengthens
our days by strengthening our trust in the deathless
reality of Life, its almightiness and immortality.

30 This faith relies upon an understood Principle. This
Principle makes whole the diseased, and brings out the

1 enduring and harmonious phases of things. The result
of our teachings is their sufficient confirmation. When,
3 on the strength of these instructions, you are
able to banish a severe malady, the cure shows
that you understand this teaching, and therefore you re-
6 ceive the blessing of Truth.

Confirmation
by healing

SH 339:25

The basis of all health, sin-
lessness, and immortality is the great fact that God is
27 the only Mind; and this Mind must be not merely be-
lieved, but it must be understood. To get rid of sin
through Science, is to divest sin of any supposed mind
30 or reality, and never to admit that sin can have intelli-
gence or power, pain or pleasure. You conquer error by
denying its verity. Our various theories will never lose
1 their imaginary power for good or evil, until we lose our
faith in them and make life its own proof of harmony
3 and God.

SH 340:15

15 “Thou shalt have no other gods before me.” (Exodus
xx. 3.) The First Commandment is my favorite text.
It demonstrates Christian Science. It inculcates the tri-
18 unity of God, Spirit, Mind; it signifies that man shall
have no other spirit or mind but God, eternal good, and
that all men shall have one Mind. The divine Principle
21 of the First Commandment bases the Science of being, by
which man demonstrates health, holiness, and life eternal.
One infinite God, good, unifies men and nations; con-
24 stitutes the brotherhood of man; ends wars; fulfils the
Scripture, “Love thy neighbor as thyself;” annihilates
pagan and Christian idolatry, — whatever is wrong in
27 social, civil, criminal, political, and religious codes;
equalizes the sexes; annuls the curse on man, and leaves
nothing that can sin, suffer, be punished or destroyed.