

■ HYMNS: 39, 545, 197

Isa. 35:1–10

- 1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
- 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.
- 3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.
- 4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.
- 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
- 6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
- 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.
- 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.
- 9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:
- 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Matt. 7:15–20

- 15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
- 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- 20 Wherefore by their fruits ye shall know them.

Luke 8:4–15

- 4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:
- 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
- 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
- 7 And some fell among thorns; and the thorns sprang up with it, and choked it.
- 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
- 9 And his disciples asked him, saying, What might this parable be?
- 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
- 11 Now the parable is this: The seed is the word of God.
- 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
- 13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation

fall away.

- 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Mark 13:28, 29

- 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
- 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

Matt. 13:24–30, 36–43

- 24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
- 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
- 37 He answered and said unto them, He that soweth the good seed is the Son of man;
- 38 The field is the world; the good seed are the children of the kingdom; but the

- tares are the children of the wicked *one*;
- 39 The enemy that sowed them is the devil; the harvest is the end of the world;
and the reapers are the angels.
- 40 As therefore the tares are gathered and burned in the fire; so shall it be in the
end of this world.
- 41 The Son of man shall send forth his angels, and they shall gather out of his
kingdom all things that offend, and them which do iniquity;
- 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing
of teeth.
- 43 Then shall the righteous shine forth as the sun in the kingdom of their Father.
Who hath ears to hear, let him hear.

John 15:1–17

- 1 I am the true vine, and my Father is the husbandman.
- 2 Every branch in me that beareth not fruit he taketh away: and every *branch*
that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 3 Now ye are clean through the word which I have spoken unto you.
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it
abide in the vine; no more can ye, except ye abide in me.
- 5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the
same bringeth forth much fruit: for without me ye can do nothing.
- 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men
gather them, and cast *them* into the fire, and they are burned.
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it
shall be done unto you.
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my
disciples.
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept
my Father's commandments, and abide in his love.
- 11 These things have I spoken unto you, that my joy might remain in you, and
that your joy might be full.
- 12 This is my commandment, That ye love one another, as I have loved you.
- 13 Greater love hath no man than this, that a man lay down his life for his friends.

- 14 Ye are my friends, if ye do whatsoever I command you.
- 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.
- 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
- 17 These things I command you, that ye love one another.

SH 54:8–17 All

All

- 9 must sooner or later plant themselves in Christ, the true idea of God. That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses, was the inspiration of Jesus' intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinning, and triumph over death through Mind, not matter. This was the highest proof he could have offered of divine Love.

Inspiration
of sacrifice

SH 147:6–6 (np)

- 6 Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee.

- Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*,

Perusal and
practice

18 and the demonstration of the rules of scientific healing
will plant you firmly on the spiritual groundwork of
Christian Science. This proof lifts you high above the
21 perishing fossils of theories already antiquated, and en-
ables you to grasp the spiritual facts of being hitherto
unattained and seemingly dim.

24 Our Master healed the sick, practised Christian heal-
ing, and taught the generalities of its divine Principle to
his students; but he left no definite rule for
27 demonstrating this Principle of healing and
preventing disease. This rule remained to be discovered
in Christian Science. A pure affection takes form in good-
30 ness, but Science alone reveals the divine Principle of
goodness and demonstrates its rules.

A definite rule
discovered

Jesus never spoke of disease as dangerous or as difficult
1 to heal. When his students brought to him a case they
had failed to heal, he said to them, “O faithless gen-
3 eration,” implying that the requisite power
to heal was in Mind. He prescribed no drugs,
urged no obedience to material laws, but acted in direct
6 disobedience to them.

Jesus’ own
practice

SH 223:14–10

The question, “What is Truth,” convulses the world.
15 Many are ready to meet this inquiry with the assurance
which comes of understanding; but more are
blinded by their old illusions, and try to “give
18 it pause.” “If the blind lead the blind, both shall fall into
the ditch.”

The question
of the ages

The efforts of error to answer this question by some
21 *ology* are vain. Spiritual rationality and free thought ac-
company approaching Science, and cannot be put down.
They will emancipate humanity, and supplant unscientific
24 means and so-called laws.

Peals that should startle the slumbering thought from
its erroneous dream are partially unheeded; but the last
27 trump has not sounded, or this would not be
so. Marvels, calamities, and sin will much
more abound as truth urges upon mortals its resisted
30 claims; but the awful daring of sin destroys sin, and
foreshadows the triumph of truth. God will over-
turn, until “He come whose right it is.” Longevity
1 is increasing and the power of sin diminishing, for the
world feels the alterative effect of truth through every
3 pore.

Heralds of
Science

As the crude footprints of the past disappear from the
dissolving paths of the present, we shall better understand
6 the Science which governs these changes, and shall plant
our feet on firmer ground. Every sensuous pleasure or
pain is self-destroyed through suffering. There should
9 be painless progress, attended by life and peace instead
of discord and death.

SH 231:20–25 (np)

To hold yourself superior to sin, because God made
21 you superior to it and governs man, is true wisdom. To
fear sin is to misunderstand the power of Love
and the divine Science of being in man’s rela-
24 tion to God, — to doubt His government and
distrust His omnipotent care. To hold yourself superior
to sickness and death is equally wise, and is in accordance
27 with divine Science. To fear them is impossible, when
you fully apprehend God and know that they are no part
of His creation.
30 Man, governed by his Maker, having no other Mind, —
planted on the Evangelist’s statement that “all things
were made by Him [the Word of God]; and without
1 Him was not anything made that was made,” — can

Superiority
to sickness
and sin

triumph over sin, sickness, and death.

- 3 Many theories relative to God and man neither make
man harmonious nor God lovable. The beliefs we com-
monly entertain about happiness and life
6 afford no scatheless and permanent evidence
of either. Security for the claims of harmonious and
eternal being is found only in divine Science.
9 Scripture informs us that “with God all things are
possible,” — all good is possible to Spirit; but our prev-
alent theories practically deny this, and make healing
12 possible only through matter. These theories must be
untrue, for the Scripture is true. Christianity is not
false, but religions which contradict its Principle are
15 false.

In our age Christianity is again demonstrating the
power of divine Principle, as it did over nineteen hun-
18 dred years ago, by healing the sick and triumphing over
death. Jesus never taught that drugs, food, air, and ex-
ercise could make a man healthy, or that they could de-
21 stroy human life; nor did he illustrate these errors by his
practice. He referred man’s harmony to Mind, not to
matter, and never tried to make of none effect the sen-
24 tence of God, which sealed God’s condemnation of sin,
sickness, and death.

SH 269:3–28

- 3 From first to last the supposed coexistence of Mind
and matter and the mingling of good and evil have re-
sulted from the philosophy of the serpent. Jesus’ demon-
6 strations sift the chaff from the wheat, and unfold the
unity and the reality of good, the unreality, the nothing-
ness, of evil.
9 Human philosophy has made God manlike. Christian
Science makes man Godlike. The first is error; the latter

Denials of
divine power

is truth. Metaphysics is above physics, and
12 matter does not enter into metaphysical prem-
ises or conclusions. The categories of metaphysics rest
on one basis, the divine Mind. Metaphysics resolves
15 things into thoughts, and exchanges the objects of sense
for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual
18 consciousness, and they have this advantage over the ob-
jects and thoughts of material sense, — they are good and
eternal.

21 The testimony of the material senses is neither abso-
lute nor divine. I therefore plant myself unreservedly
on the teachings of Jesus, of his apostles, of
24 the prophets, and on the testimony of the
Science of Mind. Other foundations there are none.
All other systems — systems based wholly or partly on
27 knowledge gained through the material senses — are reeds
shaken by the wind, not houses built on the rock.

SH 350:16–26 (np)

The Master often refused to explain his words, because
it was difficult in a material age to apprehend spiritual
18 Truth. He said: “This people’s heart is waxed gross,
and their ears are dull of hearing, and their eyes they
have closed; lest at any time they should see with their
21 eyes, and hear with their ears, and should understand
with their heart, and should be converted, and I should
heal them.”

24 “The Word was made flesh.” Divine Truth must be
known by its effects on the body as well as on the mind,
before the Science of being can be demon-
27 strated. Hence its embodiment in the incar-
nate Jesus, — that life-link forming the connection through
which the real reaches the unreal, Soul rebukes sense, and

30 Truth destroys error.

In Jewish worship the Word was materially explained,
and the spiritual sense was scarcely perceived. The
1 religion which sprang from half-hidden Israelitish history
was pedantic and void of healing power. When we lose
3 faith in God's power to heal, we distrust the
divine Principle which demonstrates Christian
Science, and then we cannot heal the sick. Neither can
6 we heal through the help of Spirit, if we plant ourselves
on a material basis.

Truth a
present help

The author became a member of the orthodox Con-
9 gregational Church in early years. Later she learned
that her own prayers failed to heal her as did the prayers
of her devout parents and the church; but when the
12 spiritual sense of the creed was discerned in the Science
of Christianity, this spiritual sense was a *present help*. It
was the living, palpitating presence of Christ, Truth, which
15 healed the sick.

We cannot bring out the practical proof of Christianity,
which Jesus required, while error seems as potent and
18 real to us as Truth, and while we make a per-
sonal devil and an anthropomorphic God our
starting-points, — especially if we consider Satan as a
21 being coequal in power with Deity, if not superior to Him.
Because such starting-points are neither spiritual nor
scientific, they cannot work out the Spirit-rule of Christian
24 healing, which proves the nothingness of error, discord,
by demonstrating the all-inclusiveness of harmonious
Truth.

Fatal
premises

SH 453:29–24

A Christian Scientist's medicine is Mind, the divine Truth
30 that makes man free. A Christian Scientist never recom-
mends material hygiene, never manipulates. He does

not trespass on the rights of mind nor can he practise
1 animal magnetism or hypnotism. It need not be added
that the use of tobacco or intoxicating drinks is not in
3 harmony with Christian Science.

Teach your students the omnipotence of Truth, which
illustrates the impotence of error. The understanding,
6 even in a degree, of the divine All-power de-
stroys fear, and plants the feet in the true path,
— the path which leads to the house built without hands
9 “eternal in the heavens.” Human hate has no legiti-
mate mandate and no kingdom. Love is enthroned.
That evil or matter has neither intelligence nor power,
12 is the doctrine of absolute Christian Science, and this is
the great truth which strips all disguise from error.

Impotence
of hate

He, who understands in a sufficient degree the Princi-
15 ple of Mind-healing, points out to his student error as
well as truth, the wrong as well as the right
practice. Love for God and man is the true
18 incentive in both healing and teaching. Love inspires,
illuminates, designates, and leads the way. Right motives
give pinions to thought, and strength and freedom to
21 speech and action. Love is priestess at the altar of
Truth. Wait patiently for divine Love to move upon the
waters of mortal mind, and form the perfect concept.
24 Patience must “have her perfect work.”

Love the
incentive