

Hymns: 104, 269, 51

Gen. 1:26, 27

- 26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- 27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Ex. 3:9–12

- 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
- 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.
- 11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
- 12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Ex. 4:10–17

- 10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.
- 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
- 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.
- 13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt

send.

- 14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.*
- 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
- 16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.
- 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Deut. 4:1, 2, 4–6, 14

- 1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
- 2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.
- 4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.
- 5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.
- 6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.
- 14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

II Chron. 1:7–12

- 7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.
- 8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.
- 9 Now, O LORD God, let thy promise unto David my father be established: for

- thou hast made me king over a people like the dust of the earth in multitude.
- 10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great*?
- 11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:
- 12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

Prov. 4:1–13

- 1 Hear, ye children, the instruction of a father, and attend to know understanding.
- 2 For I give you good doctrine, forsake ye not my law.
- 3 For I was my father's son, tender and only *beloved* in the sight of my mother.
- 4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
- 5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.
- 6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
- 7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.
- 8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.
- 9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.
- 10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.
- 11 I have taught thee in the way of wisdom; I have led thee in right paths.
- 12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
- 13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

Luke 2:41–52

- 41 Now his parents went to Jerusalem every year at the feast of the passover.
- 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.
- 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.
- 45 And when they found him not, they turned back again to Jerusalem, seeking him.
- 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
- 47 And all that heard him were astonished at his understanding and answers.
- 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
- 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
- 50 And they understood not the saying which he spake unto them.
- 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
- 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Mark 7:24–30

- 24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.
- 25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
- 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
- 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

- 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.
- 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
- 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Matt. 8:28–34

- 28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
- 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?
- 30 And there was a good way off from them an herd of many swine feeding.
- 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
- 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
- 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.
- 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

SH 1:1–14

- 1 **T**HE prayer that reforms the sinner and heals the
sick is an absolute faith that all things are
- 3 possible to God, — a spiritual understanding of Him,
an unselfed love. Regardless of what another may say
or think on this subject, I speak from experience.
- 6 Prayer, watching, and working, combined with self-im-
molation, are God's gracious means for accomplishing
whatever has been successfully done for the Christian-
- 9 ization and health of mankind.

Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

SH 2:15–30

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend?

Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does bring us nearer the source of all existence and blessedness.

God's
standard

SH 36:19

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as well as of mercy. It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only

Righteous
retribution

toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

SH 62:20–11

We must not attribute more and more intelligence
21 to matter, but less and less, if we would be wise and
healthy. The divine Mind, which forms the
bud and blossom, will care for the human
24 body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.

The Mind
creative

27 The higher nature of man is not governed by the lower; if it were, the order of wisdom would be reversed.
Our false views of life hide eternal harmony,
30 and produce the ills of which we complain.

Superior law
of Soul

Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and
1 the superior law of Soul last. You would never think
that flannel was better for warding off pulmonary disease
3 than the controlling Mind, if you understood the Science of being.

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is
6 not, like that of mortals, in brute instinct, nor
does he pass through material conditions prior
9 to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.

Spiritual
origin

SH 70:12–9

12 The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The questions are: What are God's identities?
15 What is Soul? Does life or soul exist in the thing

Real and
unreal identity

formed?

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.

SH 82:31–11

In a world of sin and sensuality hastening to a
greater development of power, it is wise earnestly to
1 consider whether it is the human mind or the divine
Mind which is influencing one. What the prophets of
3 Jehovah did, the worshippers of Baal failed to do; yet
artifice and delusion claimed that they could equal the
work of wisdom.

6 Science only can explain the incredible good and evil
elements now coming to the surface. Mortals must find
refuge in Truth in order to escape the error of these latter
9 days. Nothing is more antagonistic to Christian Science
than a blind belief without understanding, for such a
belief hides Truth and builds on error.

SH 104:19

The medicine of Science is divine Mind; and dishonesty,
sensuality, falsehood, revenge, malice, are animal pro-
21 pendencies and by no means the mental quali-
ties which heal the sick. The hypnotizer
employs one error to destroy another. If he heals sick-
24 ness through a belief, and a belief originally caused the
sickness, it is a case of the greater error overcoming the

Adulteration
of Truth

lesser. This greater error thereafter occupies the ground,
27 leaving the case worse than before it was grasped by the
stronger error.

SH 110:32–14

No analogy exists between the vague hypotheses of
1 agnosticism, pantheism, theosophy, spiritualism, or
millenarianism and the demonstrable truths of Chris-
3 tian Science; and I find the will, or sensuous
reason of the human mind, to be opposed to
the divine Mind as expressed through divine Science.

Mystical
antagonists

6 Christian Science is natural, but not physical. The
Science of God and man is no more supernatural than
is the science of numbers, though departing
9 from the realm of the physical, as the Science
of God, Spirit, must, some may deny its right to
the name of Science. The Principle of divine metaphysics
12 is God; the practice of divine metaphysics is the utiliza-
tion of the power of Truth over error; its rules demon-
strate its Science.

Optical
illustration
of Science

SH 124:14–31

The universe, like man, is to be interpreted by Science
15 from its divine Principle, God, and then it can be under-
stood; but when explained on the basis of
physical sense and represented as subject to
18 growth, maturity, and decay, the universe, like man, is,
and must continue to be, an enigma.

Right
interpretation

Adhesion, cohesion, and attraction are properties of
21 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
24 proud wave, “Thus far and no farther.”

All force
mental

Spirit is the life, substance, and continuity of all

things. We tread on forces. Withdraw them, and
27 creation must collapse. Human knowledge calls them
forces of matter; but divine Science declares that they
belong wholly to divine Mind, are inherent in this
30 Mind, and so restores them to their rightful home and
classification.

SH 127:23–18

There is no physical science, inasmuch as all truth
24 proceeds from the divine Mind. Therefore truth is not
human, and is not a law of matter, for matter
is not a lawgiver. Science is an emanation of
27 divine Mind, and is alone able to interpret God aright.
It has a spiritual, and not a material origin. It is a divine
utterance, — the Comforter which leadeth into all truth.

No physical
science

30 Christian Science eschews what is called natural science,
in so far as this is built on the false hypotheses that matter
is its own lawgiver, that law is founded on material con-
1 ditions, and that these are final and overrule the might of
divine Mind. Good is natural and primitive. It is not
3 miraculous to itself.

The term Science, properly understood, refers only to
the laws of God and to His government of the universe,
6 inclusive of man. From this it follows that
business men and cultured scholars have found
that Christian Science enhances their endurance and
9 mental powers, enlarges their perception of character,
gives them acuteness and comprehensiveness and an
ability to exceed their ordinary capacity. The human
12 mind, imbued with this spiritual understanding, becomes
more elastic, is capable of greater endurance, escapes
somewhat from itself, and requires less repose. A knowl-
15 edge of the Science of being develops the latent abilities
and possibilities of man. It extends the atmosphere of

Practical
Science

thought, giving mortals access to broader and higher
18 realms.

SH 131:26

The mission of Jesus confirmed prophecy, and ex-
27 plained the so-called miracles of olden time as natural
demonstrations of the divine power, demonstra-
tions which were not understood. Jesus' works
30 established his claim to the Messiahship. In
reply to John's inquiry, "Art thou he that should come,"
1 Jesus returned an affirmative reply, recounting his works
instead of referring to his doctrine, confident that this
3 exhibition of the divine power to heal would fully an-
swer the question. Hence his reply: "Go and show
John again those things which ye do hear and see: the
6 blind receive their sight and the lame walk, the lepers
are cleansed, and the deaf hear, the dead are raised up,
and the poor have the gospel preached to them. And
9 blessed is he, whosoever shall not be offended in me." In
other words, he gave his benediction to any one who
should not deny that such effects, coming from divine
12 Mind, prove the unity of God, — the divine Principle
which brings out all harmony.

John the
Baptist, and
the Messiah