

ALL HYMNS ARE FROM THE NEW GREY HYMNAL.

Hymns: 519, 533, 562

I Kings 3:5–15

- 5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.
- 6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.
- 7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.
- 8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
- 9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?
- 10 And the speech pleased the Lord, that Solomon had asked this thing.
- 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;
- 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.
- 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.
- 14 And if thou wilt walk in my ways, to keep my statutes and my commandments,

as thy father David did walk, then I will lengthen thy days.

- 15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Ps. 36:1–12

- 1 The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.
- 2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.
- 3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.
- 4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.
- 5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.
- 6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.
- 7 How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.
- 8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.
- 9 For with thee *is* the fountain of life: in thy light shall we see light.
- 10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.
- 11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.
- 12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Ps. 51:1–19

- 1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

- 3 For I acknowledge my transgressions: and my sin *is* ever before me.
- 4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.
- 5 Behold, I was shapen in iniquity, and in sin did my mother conceive me.
- 6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.
- 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
- 8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.
- 9 Hide thy face from my sins, and blot out all mine iniquities.
- 10 Create in me a clean heart, O God; and renew a right spirit within me.
- 11 Cast me not away from thy presence; and take not thy holy spirit from me.
- 12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.
- 13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.
- 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.
- 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.
- 16 For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.
- 17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
- 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Matt. 6:19–21

- 19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- 21 For where your treasure is, there will your heart be also.

Mark 7:1–23

- 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
- 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.
- 3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.
- 4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.
- 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
- 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.
- 7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.
- 8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.
- 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
- 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
- 11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.
- 12 And ye suffer him no more to do aught for his father or his mother;
- 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- 14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:
- 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
- 16 If any man have ears to hear, let him hear.

- 17 And when he was entered into the house from the people, his disciples asked him concerning the parable.
- 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;
- 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
- 20 And he said, That which cometh out of the man, that defileth the man.
- 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
- 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
- 23 All these evil things come from within, and defile the man.

SH 9:17

- Dost thou “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”?
- 18 This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master,
- 21 and material sense and human will have no place.
- 24

Practical
religion

SH 112:32

- God is the Principle of divine metaphysics. As there
- 1 is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle. The letter
- 3 of Science plentifully reaches humanity to-day, but its spirit comes only in small degrees. The vital part,
- 6 the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, — pulseless, cold, inanimate.

Principle and
practice

SH 8:3–27

3 We never need to despair of an honest heart; but
there is little hope for those who come only spasmodi-
cally face to face with their wickedness and then seek to
6 hide it. Their prayers are indexes which do not correspond
with their character. They hold secret fellowship with
sin, and such externals are spoken of by Jesus as “like
9 unto whited sepulchres . . . full . . . of all uncleanness.”

If a man, though apparently fervent and prayerful,
is impure and therefore insincere, what must be the
12 comment upon him? If he reached the
loftiness of his prayer, there would be no
occasion for comment. If we feel the aspiration, hu-
15 mility, gratitude, and love which our words express, —
this God accepts; and it is wise not to try to deceive
ourselves or others, for “there is nothing covered that
18 shall not be revealed.” Professions and audible pray-
ers are like charity in one respect, — they “cover the
multitude of sins.” Praying for humility with what-
21 ever fervency of expression does not always mean a
desire for it. If we turn away from the poor, we are
not ready to receive the reward of Him who blesses
24 the poor. We confess to having a very wicked heart
and ask that it may be laid bare before us, but do
we not already know more of this heart than we are
27 willing to have our neighbor see?

Aspiration
and love

SH 32:20

The true sense is spiritually lost, if the sacrament is
21 confined to the use of bread and wine. The disciples
had eaten, yet Jesus prayed and gave them
bread. This would have been foolish in a
24 literal sense; but in its spiritual signification, it was nat-

Spiritual
refreshment

ural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with
27 spiritual views.

SH 19:17

Every pang of repentance and suffering, every effort
18 for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray
21 and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables
24 man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If
27 living in disobedience to Him, we ought to feel no security, although God is good.

Efficacious
repentance

SH 271:20–32 (np)

Our Master said, “But the Comforter . . . shall
21 teach you all things.” When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this
24 Science, and the eternal life, not the death of Jesus, is its outcome.

New Testament
basis

Those, who are willing to leave their nets or to cast
27 them on the right side for Truth, have the opportunity now, as aforetime, to learn and to practise Christian healing. The Scriptures contain it.
30 The spiritual import of the Word imparts this power. But, as Paul says, “How shall they hear without a preacher? and how shall they preach, except they be
1 sent?” If sent, how shall they preach, convert, and heal multitudes, except the people hear?

Modern
evangel

3 The spiritual sense of truth must be gained before
Truth can be understood. This sense is assimilated only
as we are honest, unselfish, loving, and meek.

Spirituality
of Scripture

6 In the soil of an “honest and good heart” the
seed must be sown; else it beareth not much fruit, for the
swinish element in human nature uproots it. Jesus said:
9 “Ye do err, not knowing the Scriptures.” The spiritual
sense of the Scriptures brings out the scientific sense, and
is the new tongue referred to in the last chapter of Mark’s
12 Gospel.

Jesus’ parable of “the sower” shows the care our
Master took not to impart to dull ears and gross hearts
15 the spiritual teachings which dulness and grossness could
not accept. Reading the thoughts of the people, he said:
“Give not that which is holy unto the dogs, neither cast
18 ye your pearls before swine.”

It is the spiritualization of thought and Christianization
of daily life, in contrast with the results of the ghastly farce
21 of material existence; it is chastity and purity,
in contrast with the downward tendencies
and earthward gravitation of sensualism and impurity,
24 which really attest the divine origin and operation of Chris-
tian Science. The triumphs of Christian Science are re-
corded in the destruction of error and evil, from which are
27 propagated the dismal beliefs of sin, sickness, and death.

Unspiritual
contrasts

The divine Principle of the universe must interpret the
universe. God is the divine Principle of all that repre-
30 sents Him and of all that really exists. Chris-
tian Science, as demonstrated by Jesus, alone
reveals the natural, divine Principle of Science.

God the
Principle of all

SH 265:23

Who that has felt the loss of human peace has not gained
24 stronger desires for spiritual joy? The aspiration after

heavenly good comes even before we discover
what belongs to wisdom and Love. The loss
27 of earthly hopes and pleasures brightens the ascending
path of many a heart. The pains of sense quickly inform
us that the pleasures of sense are mortal and that joy is
30 spiritual.

SH 501:1

1 **S**CIENTIFIC interpretation of the Scriptures prop-
erly starts with the beginning of the Old Testa-
3 ment, chiefly because the spiritual import of
the Word, in its earliest articulations, often
seems so smothered by the immediate context as to
6 require explication; whereas the New Testament narra-
tives are clearer and come nearer the heart. Jesus il-
lumines them, showing the poverty of mortal existence,
9 but richly recompensing human want and woe with
spiritual gain. The incarnation of Truth, that amplifi-
cation of wonder and glory which angels could only
12 whisper and which God illustrated by light and har-
mony, is consonant with ever-present Love. So-called
mystery and miracle, which subserve the end of natural
15 good, are explained by that Love for whose rest the
weary ones sigh when needing something more native
to their immortal cravings than the history of perpetual
18 evil.

Spiritual
interpretation

SH 57:22

Human affection is not poured forth vainly, even
though it meet no return. Love enriches the nature, en-
24 larging, purifying, and elevating it. The wintry
blasts of earth may uproot the flowers of affec-
tion, and scatter them to the winds; but this severance
27 of fleshly ties serves to unite thought more closely to

Help and
discipline

God, for Love supports the struggling heart until it ceases
to sigh over the world and begins to unfold its wings for
30 heaven.

SH 568:24–14

24 For victory over a single sin, we give thanks and mag-
nify the Lord of Hosts. What shall we say of the mighty
conquest over all sin? A louder song, sweeter
27 than has ever before reached high heaven,
now rises clearer and nearer to the great heart of Christ;
for the accuser is not there, and Love sends forth her
30 primal and everlasting strain. Self-abnegation, by which
we lay down all for Truth, or Christ, in our warfare against
error, is a rule in Christian Science. This rule clearly
1 interprets God as divine Principle, — as Life, represented
by the Father; as Truth, represented by the Son; as Love,
3 represented by the Mother. Every mortal at some period,
here or hereafter, must grapple with and overcome the
mortal belief in a power opposed to God.

6 The Scripture, “Thou hast been faithful over a few
things, I will make thee ruler over many,” is literally ful-
filled, when we are conscious of the supremacy
9 of Truth, by which the nothingness of error
is seen; and we know that the nothingness of error is in
proportion to its wickedness. He that touches the hem
12 of Christ’s robe and masters his mortal beliefs, animality,
and hate, rejoices in the proof of healing, — in a sweet
and certain sense that God is Love.

SH 447:12–25 (np)

12 Ignorance, subtlety, or false charity does not for-
ever conceal error; evil will in time disclose and pun-
ish itself. The recuperative action of the
15 system, when mentally sustained by Truth,

Pæan of
jubilee

The robe
of Science

Expose sin
without
believing in it

goes on naturally. When sin or sickness —
the reverse of harmony — seems true to material sense,
18 impart without frightening or discouraging the pa-
tient the truth and spiritual understanding, which de-
stroy disease. Expose and denounce the claims of
21 evil and disease in all their forms, but realize no
reality in them. A sinner is not reformed merely
by assuring him that he cannot be a sinner because
24 there is no sin. To put down the claim of sin,
you must detect it, remove the mask, point out the
illusion, and thus get the victory over sin and so prove
27 its unreality. The sick are not healed merely by
declaring there is no sickness, but by knowing that
there is none.

30 A sinner is afraid to cast the first stone. He may
say, as a subterfuge, that evil is unreal, but to know it,
he must demonstrate his statement. To assume that
1 there are no claims of evil and yet to indulge them, is
a moral offence. Blindness and self-righteousness cling
3 fast to iniquity. When the Publican's wail
went out to the great heart of Love, it won his
humble desire. Evil which obtains in the bodily senses,
6 but which the heart condemns, has no foundation; but if
evil is uncondemned, it is undenied and nurtured. Under
such circumstances, to say that there is no evil, is an evil
9 in itself. When needed tell the truth concerning the lie.
Evasion of Truth cripples integrity, and casts thee down
from the pinnacle.

12 Christian Science rises above the evidence of the cor-
poreal senses; but if you have not risen above sin your-
self, do not congratulate yourself upon your
15 blindness to evil or upon the good you know
and *do not*. A dishonest position is far from Christianly

Wicked
evasions

Truth's
grand results

scientific. “He that covereth his sins shall not prosper:
18 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
21 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
24 pursuit of instructions opposite to absolute Christian
Science must always hinder scientific demonstration.

SH 89:13–14 As

... “As he thinketh in his heart,
so is he.”