
🗨 Christian Science Hymnal #443, 565, 83

🗨 *King James Bible*

1. John 8:32 ye

32 ... ye shall know the truth, and the truth shall make you free.

2. Josh. 24:1–3 Joshua, 5–8, 14–18, 22–24

- 1 ... Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.
- 2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.
- 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.
- 5 I sent Moses also and Aaron, and I plagues Egypt, according to that which I did among them: and afterward I brought you out.
- 6 And I brought your fathers out of Egypt: and ye came unto

the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people

through whom we passed:

- 18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.
- 22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.
- 23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.
- 24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

3. I Sam. 8:1, 3–7, 9–22 (to 1st .)

- 1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.
- 3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.
- 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,
- 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.
- 6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
- 7 And the LORD said unto Samuel, Hearken unto the voice of

the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them*

to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. ...

4. I Kings 16:25 Omri, 29 (to :), 30, 32, 33 2nd and

25 ... Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: ...

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 ... and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

5. Zech. 1:1–3

- 1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
- 2 The LORD hath been sore displeased with your fathers.
- 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

6. Ps. 118:8, 9

- 8 *It is better to trust in the LORD than to put confidence in man.*
- 9 *It is better to trust in the LORD than to put confidence in princes.*

7. Matt. 5:5

- 5 Blessed *are* the meek: for they shall inherit the earth.

8. Mark 10:35–45 James

- 35 ... James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
- 36 And he said unto them, What would ye that I should do for you?
- 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

- 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
- 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
- 40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.
- 41 And when the ten heard *it*, they began to be much displeased with James and John.
- 42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
- 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:
- 44 And whosoever of you will be the chiefest, shall be servant of all.
- 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

9. I Cor. 12:4–6, 8–12, 14–18, 20–27 now

- 4 Now there are diversities of gifts, but the same Spirit.
- 5 And there are differences of administrations, but the same Lord.
- 6 And there are diversities of operations, but it is the same God

which worketh all in all.

- 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
- 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
- 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:
- 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
- 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
- 14 For the body is not one member, but many.
- 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
- 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
- 17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
- 18 But now hath God set the members every one of them in the body, as it hath pleased him.
- 20 ... now *are they* many members, yet but one body.
- 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

- 22 Nay, much more those members of the body, which seem to be more feeble, are necessary:
- 23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
- 24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:
- 25 That there should be no schism in the body; but *that* the members should have the same care one for another.
- 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
- 27 Now ye are the body of Christ, and members in particular.

🗨 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 264:32–1

The universe of Spirit is peopled with spiritual beings,
1 and its government is divine Science.

2. SH 62:22

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 inter-

The Mind
creative

fere with God's government by thrusting in the laws of erring, human concepts.

3. SH 167:22–28

Half-way
success

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.

4. SH 224:28–227:29

Mental
emancipation

Truth brings the elements of liberty. On its banner
is the Soul-inspired motto, "Slavery is abolished." The
30 power of God brings deliverance to the cap-
tive. No power can withstand divine Love.
What is this supposed power, which opposes itself to God?
1 Whence cometh it? What is it that binds man with iron
shackles to sin, sickness, and death? Whatever enslaves
3 man is opposed to the divine government. Truth makes
man free.

You may know when first Truth leads by the few-
6 ness and faithfulness of its followers. Thus it is that
the march of time bears onward freedom's
banner. The powers of this world will fight,

Truth's
ordeal

9 and will command their sentinels not to let truth pass
the guard until it subscribes to their systems; but Science,
heeding not the pointed bayonet, marches on. There is
12 always some tumult, but there is a rallying to truth's
standard.

The history of our country, like all history, illustrates
15 the might of Mind, and shows human power to be propor-
tionate to its embodiment of right thinking. A Immortal
sentences
few immortal sentences, breathing the omnipo-
18 tence of divine justice, have been potent to break despotic
fetters and abolish the whipping-post and slave market;
but oppression neither went down in blood, nor did the
21 breath of freedom come from the cannon's mouth. Love
is the liberator.

Legally to abolish unpaid servitude in the United
24 States was hard; but the abolition of mental slavery is
a more difficult task. The despotic tenden- Slavery
abolished
cies, inherent in mortal mind and always ger-
27 minating in new forms of tyranny, must be rooted out
through the action of the divine Mind.

Men and women of all climes and races are still in
30 bondage to material sense, ignorant how to obtain their
freedom. The rights of man were vindicated in a single
section and on the lowest plane of human life, when Afri-
1 can slavery was abolished in our land. That was only

prophetic of further steps towards the banishment of a
3 world-wide slavery, found on higher planes of existence
and under more subtle and depraving forms.

The voice of God in behalf of the African slave was
6 still echoing in our land, when the voice of the herald of
this new crusade sounded the keynote of uni-
versal freedom, asking a fuller acknowledg-

Liberty's
crusade

9 ment of the rights of man as a Son of God, demanding
that the fetters of sin, sickness, and death be stricken
from the human mind and that its freedom be won, not
12 through human warfare, not with bayonet and blood, but
through Christ's divine Science.

God has built a higher platform of human rights, and
15 He has built it on diviner claims. These claims are not
made through code or creed, but in demonstra-
tion of "on earth peace, good-will toward men."

Cramping
systems

18 Human codes, scholastic theology, material medicine and
hygiene, fetter faith and spiritual understanding. Divine
Science rends asunder these fetters, and man's birthright
21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servi-
tude to an unreal master in the belief that the body gov-
24 erned them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the
sensual, the sinner, I wished to save from the slavery of

27 their own beliefs and from the educational
systems of the Pharaohs, who to-day, as of
yore, hold the children of Israel in bondage. I saw be-
30 fore me the awful conflict, the Red Sea and the wilder-
ness; but I pressed on through faith in God, trusting
Truth, the strong deliverer, to guide me into the land
1 of Christian Science, where fetters fall and the rights of
man are fully known and acknowledged.

3 I saw that the law of mortal belief included all error,
and that, even as oppressive laws are disputed and mor-
tals are taught their right to freedom, so the
6 claims of the enslaving senses must be de-
nied and superseded. The law of the divine Mind must
end human bondage, or mortals will continue unaware
9 of man's inalienable rights and in subjection to hope-
less slavery, because some public teachers permit
an ignorance of divine power, — an ignorance that
12 is the foundation of continued bondage and of human
suffering.

Higher law
ends bondage

Discerning the rights of man, we cannot fail to fore-
15 see the doom of all oppression. Slavery is not the legiti-
mate state of man. God made man free.

Native
freedom

Paul said, "I was free born." All men should
18 be free. "Where the Spirit of the Lord is, there is lib-
erty." Love and Truth make free, but evil and error

lead into captivity.

21 Christian Science raises the standard of liberty and
cries: “Follow me! Escape from the bondage of sick-
ness, sin, and death!” Jesus marked out the
24 way. Citizens of the world, accept the “glori-
ous liberty of the children of God,” and be free! This
is your divine right. The illusion of material sense, not
27 divine law, has bound you, entangled your free limbs,
crippled your capacities, enfeebled your body, and de-
faced the tablet of your being.

Standard
of liberty

5. SH 228:11

The enslavement of man is not legitimate. It will
12 cease when man enters into his heritage of freedom, his
God-given dominion over the material senses.
Mortals will some day assert their freedom in
15 the name of Almighty God. Then they will control their
own bodies through the understanding of divine Science.
Dropping their present beliefs, they will recognize har-
18 mony as the spiritual reality and discord as the material
unreality.

God-given
dominion

6. SH 125:12–17

12 As human thought changes from one stage to an-
other of conscious pain and painlessness, sorrow and
joy, — from fear to hope and from faith to understand-

15 ing, — the visible manifestation will at last be man governed by Soul, not by material sense. Reflecting God's government, man is self-governed.

7. SH 106:6

6 Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government,
9 reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love.

Proper self-
government