

HYMNS: 34, 190, 221

Gen. 4:3–15

- 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
- 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
- 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
- 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?
- 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.
- 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
- 9 ¶ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?
- 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
- 11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
- 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
- 13 And Cain said unto the LORD, My punishment *is* greater than I can bear.
- 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.
- 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance

shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

Ps. 42:1–11

- 1 As the hart panteth after the water brooks, so panteth my soul after thee, O God.
- 2 My soul thirsteth for God, for the living God: when shall I come and appear before God?
- 3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?
- 4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
- 5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.
- 6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
- 7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.
- 8 Yet the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.
- 9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?
- 10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?
- 11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

Mark 1:29–34

- 29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
- 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.
- 31 And he came and took her by the hand, and lifted her up; and immediately the

fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Matt. 8:5–13

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Luke 23:27–49

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills,
Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they
crucified him, and the malefactors, one on the right hand, and the other on the
left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And
they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*,
saying, He saved others; let him save himself, if he be Christ, the chosen of
God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,
37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin,
and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou
be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing
thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man
hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy
kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me
in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth
until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I
commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying,
Certainly this was a righteous man.

- 48 And all the people that came together to that sight, beholding the things which
were done, smote their breasts, and returned.
- 49 And all his acquaintance, and the women that followed him from Galilee,
stood afar off, beholding these things.

SH 186:5–27

Christian Science destroys material beliefs through the
6 understanding of Spirit, and the thoroughness of this work
determines health. Erring human mind-forces can work
only evil under whatever name or pretence they are em-
9 ployed; for Spirit and matter, good and evil, light and
darkness, cannot mingle.

- Evil is a negation, because it is the absence of truth.
- 12 It is nothing, because it is the absence of something. It
is unreal, because it presupposes the absence
of God, the omnipotent and omnipresent.
- 15 Every mortal must learn that there is neither
power nor reality in evil.

- Evil is self-assertive. It says: “I am a real entity, over-
18 mastering good.” This falsehood should strip evil of all
pretensions. The only power of evil is to destroy itself. It
can never destroy one iota of good. Every attempt of evil
21 to destroy good is a failure, and only aids in peremptorily
punishing the evil-doer. If we concede the same reality to
discord as to harmony, discord has as lasting a claim upon
24 us as has harmony. If evil is as real as good, evil is also as
immortal. If death is as real as Life, immortality is a myth.
If pain is as real as the absence of pain, both must be im-
27 mortal; and if so, harmony cannot be the law of being.

Evil
negative and
self-destructive

SH 125:12

- 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 gov-
erned by Soul, not by material sense. Reflecting God’s
government, man is self-governed. When subordinate
18 to the divine Spirit, man cannot be controlled by sin or
death, thus proving our material theories about laws of
health to be valueless.

SH 180:25–8

When man is governed by God, the ever-present
Mind who understands all things, man knows that with
27 God all things are possible. The only way to this
living Truth, which heals the sick, is found in the Science
of divine Mind as taught and demonstrated by Christ
30 Jesus.

To reduce inflammation, dissolve a tumor, or cure or-
ganic disease, I have found divine Truth more potent than
1 all lower remedies. And why not, since Mind, God, is
the source and condition of all existence? Before decid-
3 ing that the body, matter, is disordered, one
should ask, “Who art thou that repliest to
Spirit? Can matter speak for itself, or does
6 it hold the issues of life?” Matter, which can neither
suffer nor enjoy, has no partnership with pain and pleas-
ure, but mortal belief has such a partnership.

The
important
decision

SH 390:27–28 (np)

27 “Agree to disagree” with approaching symptoms of
chronic or acute disease, whether it is cancer, consump-
tion, or smallpox. Meet the incipient stages
30 of disease with as powerful mental opposi-
tion as a legislator would employ to defeat the passage of
an inhuman law. Rise in the conscious strength of the
1 spirit of Truth to overthrow the plea of mortal mind,
alias matter, arrayed against the supremacy of Spirit.

Treatment
of disease

3 Blot out the images of mortal thought and its beliefs in
sickness and sin. Then, when thou art delivered to the
judgment of Truth, Christ, the judge will say, “Thou
6 art whole!”

Instead of blind and calm submission to the incipient
or advanced stages of disease, rise in rebellion against
9 them. Banish the belief that you can possi-
bly entertain a single intruding pain which can-
not be ruled out by the might of Mind, and in this way
12 you can prevent the development of pain in the body.
No law of God hinders this result. It is error to suffer
for aught but your own sins. Christ, or Truth, will de-
15 stroy all other supposed suffering, and real suffering for
your own sins will cease in proportion as the sin ceases.

Righteous
rebellion

Justice is the moral signification of law. Injustice de-
18 clares the absence of law. When the body is supposed
to say, “I am sick,” never plead guilty. Since
matter cannot talk, it must be mortal mind
21 which speaks; therefore meet the intimation with a pro-
test. If you say, “I am sick,” you plead guilty. Then
your adversary will deliver you to the judge (mortal
24 mind), and the judge will sentence you. Disease has
no intelligence to declare itself something and announce
its name. Mortal mind alone sentences itself. Therefore
27 make your own terms with sickness, and be just to yourself
and to others.

Contradict
error

SH 6:3–22

3 Divine Love corrects and governs man. Men may
pardon, but this divine Principle alone reforms the
sinner. God is not separate from the wis-
6 dom He bestows. The talents He gives we
must improve. Calling on Him to forgive our work
badly done or left undone, implies the vain supposition

Pardon and
amendment

9 that we have nothing to do but to ask pardon, and
that afterwards we shall be free to repeat the offence.

To cause suffering as the result of sin, is the means
12 of destroying sin. Every supposed pleasure in sin
will furnish more than its equivalent of pain, until be-
lief in material life and sin is destroyed. To reach
15 heaven, the harmony of being, we must understand
the divine Principle of being.

“God is Love.” More than this we cannot ask,
18 higher we cannot look, farther we cannot go. To
suppose that God forgives or punishes sin
according as His mercy is sought or un-
21 sought, is to misunderstand Love and to make prayer
the safety-valve for wrong-doing.

Mercy without
partiality

SH 260:31–30

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.

Thoughts
are things

The effect of mortal mind on health and happiness is
9 seen in this: If one turns away from the body with such
absorbed interest as to forget it, the body
experiences no pain. Under the strong im-
12 pulse of a desire to perform his part, a noted actor was
accustomed night after night to go upon the stage and
sustain his appointed task, walking about as actively
15 as the youngest member of the company. This old man
was so lame that he hobbled every day to the theatre, and

Unreality
of pain

sat aching in his chair till his cue was spoken, — a signal
18 which made him as oblivious of physical infirmity as if
he had inhaled chloroform, though he was in the full pos-
session of his so-called senses.

21 Detach sense from the body, or matter, which is only
a form of human belief, and you may learn the meaning
of God, or good, and the nature of the immu-
24 table and immortal. Breaking away from the
mutations of time and sense, you will neither
lose the solid objects and ends of life nor your own iden-
27 tity. Fixing your gaze on the realities supernal, you will
rise to the spiritual consciousness of being, even as the bird
which has burst from the egg and preens its wings for a
30 skyward flight.

Immutable
identity
of man

SH 421:11–30

If a crisis occurs in your treatment, you must treat
12 the patient less for the disease and more for the mental
disturbance or fermentation, and subdue the
symptoms by removing the belief that this
15 chemicalization produces pain or disease. Insist vehe-
mently on the great fact which covers the whole ground,
that God, Spirit, is all, and that there is none beside
18 Him. There is *no disease*. When the supposed suffer-
ing is gone from mortal mind, there can be no pain; and
when the fear is destroyed, the inflammation will sub-
21 side. Calm the excitement sometimes induced by chemi-
calization, which is the alterative effect produced by
Truth upon error, and sometimes explain the symptoms
24 and their cause to the patient.

How to
treat a crisis

It is no more Christianly scientific to see disease than
it is to experience it. If you would destroy the sense
27 of disease, you should not build it up by
wishing to see the forms it assumes or by

No
perversion of
Mind-science

employing a single material application for
30 its relief.

SH 39:18

18 “Now,” cried the apostle, “is the accepted time; be-
hold, *now* is the day of salvation,” — meaning, not that
now men must prepare for a future-world salva-
21 tion, or safety, but that now is the time in which
to experience that salvation in spirit and in life. Now is
the time for so-called material pains and material pleas-
24 ures to pass away, for both are unreal, because impossible
in Science. To break this earthly spell, mortals must get
the true idea and divine Principle of all that really exists
27 and governs the universe harmoniously. This thought is
apprehended slowly, and the interval before its attain-
ment is attended with doubts and defeats as well as
30 triumphs.

Present
salvation

SH 414:15

15 To fix truth steadfastly in your patients’ thoughts, ex-
plain Christian Science to them, but not too soon, — not
until your patients are prepared for the explanation, —
18 lest you array the sick against their own interests by troub-
ling and perplexing their thought. The Christian Scien-
tist’s argument rests on the Christianly scientific basis of
21 being. The Scripture declares, “The Lord He is God
[good]; there is none else beside Him.” Even so, harmony
is universal, and discord is unreal. Christian Science de-
24 clares that Mind is substance, also that matter neither
feels, suffers, nor enjoys. Hold these points strongly in
view. Keep in mind the verity of being, — that man is
27 the image and likeness of God, in whom all being is
painless and permanent. Remember that man’s perfec-
tion is real and unimpeachable, whereas imperfection is

30 blameworthy, unreal, and is not brought about by divine
Love.

SH 214:32

Spirit's senses are with-

1 out pain, and they are forever at peace. Nothing can hide
from them the harmony of all things and the might and
3 permanence of Truth.

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