
🗨️ HYMNS 169, 542, 368

🗨️ HOLY BIBLE

1. Matt. 15:1–20

- 1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
- 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
- 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
- 5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;
- 6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.
- 7 Ye hypocrites, well did Esaias prophesy of you, saying,
- 8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.
- 9 But in vain they do worship me, teaching *for* doctrines the

commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

2. Matt. 22:29–46

- 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
- 33 And when the multitude heard *this*, they were astonished at his doctrine.
- 34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
- 35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,
- 36 Master, which *is* the great commandment in the law?
- 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- 38 This is the first and great commandment.
- 39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.
- 40 On these two commandments hang all the law and the prophets.
- 41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say
unto him, *The son of David*.
43 He saith unto them, How then doth David in spirit call him
Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I
make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst
any *man* from that day forth ask him any more *questions*.

3. Mark 16:9–20

9 ¶ Now when *Jesus* was risen early the first *day* of the week,
he appeared first to Mary Magdalene, out of whom he had
cast seven devils.
10 *And* she went and told them that had been with him, as they
mourned and wept.
11 And they, when they had heard that he was alive, and had
been seen of her, believed not.
12 ¶ After that he appeared in another form unto two of them, as
they walked, and went into the country.
13 And they went and told *it* unto the residue: neither believed
they them.
14 ¶ Afterward he appeared unto the eleven as they sat at meat,
and upbraided them with their unbelief and hardness of
heart, because they believed not them which had seen him
after he was risen.

- 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
- 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
- 19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
- 20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

SCIENCE AND HEALTH

1. SH 332:9–22 Christ, 32

- 9 Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ
- 12 is incorporeal, spiritual, — yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and
- 15 casting out evils, destroying sin, disease, and death. As Paul says: “There is one God, and one mediator between
- The Son of God

God and men, the man Christ Jesus.” The corporeal
18 man Jesus was human.

X. Jesus demonstrated Christ; he proved that Christ
is the divine idea of God — the Holy Ghost,
21 or Comforter, revealing the divine Principle,
Love, and leading into all truth.

Holy Ghost
or Comforter

Thus it is that Christ illustrates the coincidence,
1 or spiritual agreement, between God and man in His
image.

2. SH 166:3, 15–10

3 As a man thinketh, so is he. Mind is all that feels,
acts, or impedes action. Ignorant of this, or shrinking
from its implied responsibility, the healing effort is made
6 on the wrong side, and thus the conscious control over the
body is lost.

15 The erring human mind is inharmonious in itself.
From it arises the inharmonious body. To ignore
God as of little use in sickness is a mistake.

18 Instead of thrusting Him aside in times of
bodily trouble, and waiting for the hour of
strength in which to acknowledge Him, we should learn
21 that He can do all things for us in sickness as in
health.

Health from
reliance on
spirituality

24 Failing to recover health through adherence to physi-
ology and hygiene, the despairing invalid often drops
them, and in his extremity and only as a last resort, turns
to God. The invalid's faith in the divine Mind is less
27 than in drugs, air, and exercise, or he would have resorted
to Mind first. The balance of power is conceded to be
with matter by most of the medical systems; but when
30 Mind at last asserts its mastery over sin, disease, and
death, then is man found to be harmonious and
immortal.

1 Should we implore a corporeal God to heal the sick
out of His personal volition, or should we understand the
3 infinite divine Principle which heals? If we rise no higher
than blind faith, the Science of healing is not attained, and
Soul-existence, in the place of sense-existence, is not com-
6 prehended. We apprehend Life in divine Science only
as we live above corporeal sense and correct it. Our pro-
portionate admission of the claims of good or of evil de-
9 termines the harmony of our existence, — our health, our
longevity, and our Christianity.

3. SH 167:16

What can improve God's work? Again, an error
in the premise must appear in the conclusion. To have
18 one God and avail yourself of the power of Spirit, you
must love God supremely.

4. SH 216:11

The understanding that the Ego is Mind, and that
12 there is but one Mind or intelligence, begins at once to
destroy the errors of mortal sense and to supply
the truth of immortal sense. This understand-
15 ing makes the body harmonious; it makes the nerves,
bones, brain, etc., servants, instead of masters. If man
is governed by the law of divine Mind, his body is in sub-
18 mission to everlasting Life and Truth and Love. The
great mistake of mortals is to suppose that man, God's
image and likeness, is both matter and Spirit, both good
21 and evil.

Servants
and masters

5. SH 265:23-12

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.

Blessings
from pain

The pains of sense are salutary, if they wrench away
false pleasurable beliefs and transplant the affections
1 from sense to Soul, where the creations of God are good,

“rejoicing the heart.” Such is the sword of
3 Science, with which Truth decapitates error,
materiality giving place to man’s higher individuality and
destiny.

6 Would existence without personal friends be to you
a blank? Then the time will come when you will be
solitary, left without sympathy; but this
9 seeming vacuum is already filled with divine
Love. When this hour of development comes, even if
you cling to a sense of personal joys, spiritual Love will
12 force you to accept what best promotes your growth.

6. SH 275:31

Truth, spiritually discerned, is scientifically understood.
It casts out error and heals the sick.

7. SH 271:20

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.

8. SH 277:24

24 The realm of the real is Spirit. The unlikeness of Spirit

is matter, and the opposite of the real is not divine, — it is a human concept. Matter is an error of state-

Material
error

27 ment. This error in the premise leads to errors in the conclusion in every statement into which it enters. Nothing we can say or believe regarding matter is immortal, for matter is temporal and is therefore a mortal phenomenon, a human concept, sometimes beautiful, always erroneous.

9. SH 294:25

Man's genuine selfhood is recognizable only in what is good and true. Man is neither self-made nor made by
27 mortals. God created man.

10. SH 295:5

God creates and governs the universe, including man.

6 The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them. Mortal mind would transform the spiritual into the material, and then
9 recover man's original self in order to escape from the mortality of this error. Mortals are not like immortals, created in God's own image; but infinite Spirit being all,
12 mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and
15 forever intact, will appear.

Mortals
unlike
immortals

11. SH 129:21–24

21 We must abandon pharmaceuticals, and take up ontol-
ogy, — “the science of real being.” We must look deep
into realism instead of accepting only the out-
24 ward sense of things.

Ontology
needed

12. SH 460:3–5

3 Ontology is defined as “the science of the necessary
constituents and relations of all beings,” and it under-
lies all metaphysical practice.

13. SH 462:20–1

Anatomy, when conceived of spiritually, is mental self-
21 knowledge, and consists in the dissection of thoughts to
discover their quality, quantity, and origin.
Are thoughts divine or human? That is the
24 important question. This branch of study is indispen-
sable to the excision of error. The anatomy of Christian
Science teaches when and how to probe the self-in-
27 flicted wounds of selfishness, malice, envy, and hate. It
teaches the control of mad ambition. It unfolds the
hallowed influences of unselfishness, philanthropy, spir-
30 itual love. It urges the government of the body both
in health and in sickness. The Christian Scientist,
through understanding mental anatomy, discerns and

Anatomy
defined

1 deals with the real cause of disease.

14. SH 556:25

Ontology receives less attention than physiology. Why?

Because mortal mind must waken to spiritual

Ontology
versus
physiology

27 life before it cares to solve the problem of

being, hence the author's experience; but when

that awakening comes, existence will be on a new stand-

30 point.

15. SH 130:7

It is vain to speak dishonestly of divine Science, which
destroys all discord, when you can demonstrate

Excuses for
ignorance

9 the actuality of Science. It is unwise to doubt

if reality is in perfect harmony with God, divine Principle,

— if Science, when understood and demonstrated, will

12 destroy all discord, — since you admit that God is om-
nipotent; for from this premise it follows that good and
its sweet concords have all-power.

16. SH 131:6

6 When once destroyed by divine Science, the false evi-
dence before the corporeal senses disappears. Hence the
opposition of sensuous man to the Science of

The error of
carnality

9 Soul and the significance of the Scripture, "The

carnal mind is enmity against God." The central fact of

the Bible is the superiority of spiritual over physical power.

17. SH 451:2–18

Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for “wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.

Treasure
in heaven

18. SH 453:16–17

Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help.

Knowledge
and honesty

19. SH 454:21

- 21 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.”

20. SH 454:29–31

- The superiority of spir-
30 itual power over sensuous is the central point of Chris-
tian Science.

21. SH 455:20

The trust of
the All-wise

- God selects
21 for the highest service one who has grown into such a
fitness for it as renders any abuse of the mission an im-
possibility. The All-wise does not bestow His highest
24 trusts upon the unworthy. When He commissions a mes-
senger, it is one who is spiritually near Himself. No per-
son can misuse this mental power, if he is taught of God
27 to discern it.

22. SH 467:9–13

- 9 It should be thoroughly understood that all men have one
Mind, one God and Father, one Life, Truth, and Love.
Mankind will become perfect in proportion as this fact

12 becomes apparent, war will cease and the true brotherhood of man will be established.

23. SH 417:10–16

Maintain

the facts of Christian Science, — that Spirit is God, and
12 therefore cannot be sick; that what is termed matter
cannot be sick; that all causation is Mind, acting
through spiritual law. Then hold your ground with
15 the unshaken understanding of Truth and Love, and
you will win.

HOLY BIBLE

4. II Cor. 3:2–6, 12, 17, 18

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the

spirit giveth life.

12 Seeing then that we have such hope, we use great plainness of speech:

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

5. Eph. 4:31, 32

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.