

## Hymns

### Hymn 18

Be firm and be faithful; desert not the right; The brave become bolder the darker the night. Then up and be doing, though cowards may fail; Thy duty pursuing, dare all and prevail.

If scorn be thy portion, if hatred and loss, If stripes or a prison, remember the cross. God watches above thee, and He will requite; Forsake those that love thee, but never the right.

### Hymn 67

Gird thy heavenly armor on, Wear it ever night and day; Ambushed lies the evil one: Watch and pray.

Hear the victors who o'ercame; Still they mark each warrior's way; All with warning voice exclaim, Watch and pray.

Hear, above all, hear thy Lord; Him thou lovest to obey; Hide within thy heart His word, Watch and pray.

### Hymn 452

O Thou unchanging Truth, whose facts eternal give us the courage to outface the storm, to rise against the senses' swift alarm and stand unmoved at Spirit's high tribunal, Thy Word acquits us and Thy Word is final.

O Thou abundant Life, whose freshness daily admits no common round, no dull routine, this is our joy and this our discipline, to take Thy gift of life and use it fully; this is our highest task, to spend it freely.

O Thou, O boundless Love, forever undiminished, how far and little seems the lie of pain. We were with Thee before the world began, and shall be with Thee, when the world has vanished; Thy work is perfect and thy work is finished.

## Holy Bible

### 1. John 8:32

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

### 2. Ps 33:8-11 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

For he spake, and it was *done*; he commanded, and it stood fast.

The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

3. **II Cor 3:17** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.
4. **Matt 16:5-12** And when his disciples were come to the other side, they had forgotten to take bread.  
Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.  
And they reasoned among themselves, saying, *It is* because we have taken no bread.  
*Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?  
Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?  
Neither the seven loaves of the four thousand, and how many baskets ye took up?  
How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?  
Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
5. **Matt 12:33-37** Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.
- generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
- A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.  
For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
6. **Matt 12:1-15** AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.  
But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, That in this place is *one* greater than the temple.

But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him.

But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

7. Matt 22:15-46 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Shew me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose *is* this image and superscription?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

When they had heard *these words*, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Likewise the second also, and the third, unto the seventh.

And last of all the woman died also.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

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.

And when the multitude heard *this*, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,

Master, which *is* the great commandment in the law?

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.

This is the first and great commandment.

And he second *is* like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them,

Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

He saith unto them, How then doth David in spirit call him Lord, saying,

The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

#### Luke 22:1-6 Amplified Bible (AMP)

Now the Festival of Unleavened Bread, which is called the Passover, was approaching. <sup>2</sup> The chief priests and the scribes were looking for a way to put Him to death; for they were afraid of the people [who listened devotedly to His teaching, and who respected His spiritual wisdom].

<sup>3</sup> Then Satan entered Judas, the one called Iscariot, who was one of the twelve [disciples]. <sup>4</sup> And he went away and discussed with the chief priests and officers how he might betray Him *and* hand Him over to them. <sup>5</sup> They were delighted and agreed with him to give him money. <sup>6</sup> So he consented, and *began* looking for a good opportunity to betray Jesus to them [at a time when He was] separated from the crowd [because the people might riot or stop them from seizing Him].

#### 8. Luke 22: 47-54, 63-65 AMP

<sup>47</sup> While He was still speaking, a crowd *came*, and the man called Judas, one of the twelve [disciples], was leading the way for them. He approached Jesus to [f]kiss Him. <sup>48</sup> And Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" <sup>49</sup> When those who were around Him saw what was about to happen, they said, "Lord, should we strike with the sword?" <sup>50</sup> And [g]one of them struck the slave of the high priest and cut off his right ear. <sup>51</sup> But Jesus replied, "Stop! No more of this." And He touched the ear and healed him. <sup>52</sup> Then Jesus said to the chief priests and officers of the temple and elders [of the Sanhedrin] who had come out against Him, "Have you come out with swords and clubs as you would against a robber? <sup>53</sup> Day after day when I was with you in the temple, you did not lay hands on Me; but this hour and the power *and* authority of darkness are yours."

<sup>54</sup> Then they seized Him, and led Him away and brought Him to the [elegant] house of the [Jewish] [h]high priest.

<sup>63</sup> Now the men who were holding Jesus in custody were mocking *and* ridiculing Him [and treating Him with contempt] and beating Him. <sup>64</sup> They blindfolded Him and asked, "Luke, who is it that struck You?" <sup>65</sup> And they were saying many other [evil and slanderous] things

against Him, blaspheming [speaking sacrilegiously and abusively about] Him.

9. Matthew 27:1-5 Amplified Bible (AMP)

27 When it was morning, all the chief priests and the elders of the people (Sanhedrin, Jewish High Court) conferred together against Jesus, [plotting how] to put Him to death [since under Roman rule they had no power to execute anyone]; <sup>2</sup> so they bound Him, and led Him away and handed Him over to Pilate the governor [of Judea, who had the authority to condemn prisoners to death].

<sup>3</sup> When Judas, His betrayer, saw that Jesus was condemned, he was gripped with remorse and returned the thirty pieces of silver to the chief priests and the elders, <sup>4</sup> saying, "I have sinned by betraying innocent blood." They replied, "What is that to us? See to that yourself!" <sup>5</sup> And throwing the pieces of silver into the temple sanctuary, he left; and went away and [a]hanged himself.

10. Prov 12:12-28 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

A fool's wrath is presently known: but a prudent *man* covereth shame.

*He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

There shall no evil happen to the just: but the wicked shall be filled with mischief.

Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

11. II Tim 3:1-8 I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away *their* ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

12. I John 3:18-24 My little children, let us not love in word, neither in tongue; but in deed and in truth.

13. I Cor 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

### Science and Health with Key to the Scriptures

1. SH 453:16 Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help. You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The

masquerader in this Science thanks God that there is no evil, yet serves evil in the name of good.

2. SH 238:29-30 To reconstruct timid justice and place the fact above the falsehood, is the work of time.
3. SH 391:17-18 Justice is the moral signification of law. Injustice declares the absence of law.
4. SH 568:1-5 Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil.
5. SH 142:31-2 Truth is God's remedy for error of every kind, and Truth destroys only what is untrue.
  
6. SH 480:31-5 As vapor melts before the sun, so evil would vanish before the reality of good. One must hide the other. How important, then, to choose good as the reality! Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty."
7. SH 227:16-20 God made man free. Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.
8. SH 357:4-9 God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by rejecting a lie.  
Jesus said of personified evil, that it was "a liar, and the father of it." Truth creates neither a lie, a capacity to lie, nor a liar.
  
9. SH 299:18 Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge the knowledge thus obtained to be untrue and dangerous, since "the tree is known by his fruit"?
  
10. SH 555:6 An inquirer once said to the discoverer of Christian Science: "I like your explanations of truth, but I do not comprehend what you say about error." This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can

be understood. Error would have itself received as mind, as if it were as real and God-created as truth; but Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind.

- 11.** SH 47:10 Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal. The traitor's price was thirty pieces of silver and the smiles of the Pharisees. He chose his time, when the people were in doubt concerning Jesus' teachings.
- 12.** SH 551:24-26 Darkness and doubt encompass thought, so long as it bases creation on materiality.
- 13.** SH 318:9 The material senses originate and support all that is material, untrue, selfish, or debased. They would put soul into soil, life into limbo, and doom all things to decay. We must silence this lie of material sense with the truth of spiritual sense. We must cause the error to cease that brought the belief of sin and death and would efface the pure sense of omnipotence.
- 14.** SH 47:16 A period was approaching which would reveal the infinite distance between Judas and his Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.
- 15.** SH 130:9-14 It is unwise to doubt if reality is in perfect harmony with God, divine Principle, — if Science, when understood and demonstrated, will destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.
- 16.** SH 143:1,2 Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence. "He opened not his

mouth.” The great demonstrator of Truth and Love was silent before envy and hate. Peter would have smitten the enemies of his Master, but Jesus forbade him, thus rebuking resentment or animal courage. He said: “Put up thy sword.”

17. SH 27:28-8 Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus’ persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws.  
The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus’ mission. Even many of his students stood in his way. If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.
18. SH 592:27 PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy.
19. SH 117:29-31 Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines.
20. SH 48:25 Pale in the presence of his own momentous question, “What is Truth,” Pilate was drawn into acquiescence with the demands of Jesus’ enemies. Pilate was ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what life is and of what the true knowledge of God can do for man.
21. SH 130:26-32 If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, — no longer imagine evil to be ever-present and good absent?

**22. SH 495:16-20** Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not.

**23. SH 447:24-30** 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 its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing that there is none.

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 there are no claims of evil and yet to indulge them, is a moral offence. Blindness and self-righteousness cling 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, 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 in itself. When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil or upon the good you know and *do* not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: 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 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 pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any

claim to the name.

24. SH 472:18-19 2nd Error (to 1st .) Error is unreal because untrue.
25. SH 141:27 The adoption of scientific religion and of divine healing will ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation by the press. Give to it the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation.
26. SH 339:7-3 Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God. A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin, — would make that real which is unreal, and thus heap up “wrath against the day of wrath.” He is joining in a conspiracy against himself, — against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil.
- As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God’s kingdom comes “in earth, as it is in heaven.” The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony and God.
27. SH 1:-2 (only) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he

**saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.**

**Your Father knoweth what things ye have need of, before ye ask him.**

**-Christ Jesus**

**28. SH 66:6-16 Trials teach mortals not to lean on a material staff, –a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Thgouth great tribulation we enter the kingdom. Trials are proofs of God’s care. Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and love.**