
Christian Science Hymnal #316, 466, 360

King James Bible

1. Luke 21:19

19 In your patience possess ye your souls.

2. Gen. 4:1–15 Adam

- 1 ... Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.
- 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
- 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.

3. Heb. 12:5–7 ye, 11, 14, 15, 24

- 5 ... ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- 14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:
- 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;
- 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

4. Gen. 25:19 these, 20 (to 1st), 21–24, 26 4th and

- 19 ... these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:
- 20 And Isaac was forty years old when he took Rebekah to wife, ...
- 21 And Isaac entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.
- 22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD.
- 23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.
- 24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.
- 26 ... and Isaac *was* threescore years old when she bare them.

5. Gen. 26:1–4, 12–14, 16–33

- 1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
- 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:
- 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;
- 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
- 12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.
- 13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants:
and the Philistines envied him.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

6. Heb. 11:1, 2, 4, 17-19

- 1 Now faith is the substance of things hoped for, the evidence of things not seen.
- 2 For by it the elders obtained a good report.
- 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being

dead yet speaketh.

17 By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

7. Luke 2:52 Jesus

52 ... Jesus increased in wisdom and stature, and in favour with God and man.

8. Luke 6:20–23 (to 2nd :), 27–30, 35–38 love

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: ...

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

35 ... love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

9. Matt. 8:19–22

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

10. Rom. 5:1–5, 10

- 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
- 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
- 4 And patience, experience; and experience, hope:
- 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11. Rom. 15:5

- 5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

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

1. SH 322:26

The sharp experiences of belief in the supposititious life
27 of matter, as well as our disappointments and ceaseless
woes, turn us like tired children to the arms
of divine Love. Then we begin to learn Life
30 in divine Science. Without this process of weaning,
“Canst thou by searching find out God?” It is easier
to desire Truth than to rid one’s self of error. Mortals
1 may seek the understanding of Christian Science, but they
will not be able to glean from Christian Science the facts
3 of being without striving for them. This strife consists
in the endeavor to forsake error of every kind and to pos-
sess no other consciousness but good.

Uses of
suffering

2. SH 538:27

27 As both mortal
man and sin have a beginning, they must
consequently have an end, while the sinless,
30 real man is eternal. Eve’s declaration, “I have gotten
a man from the Lord,” supposes God to be the author
1 of sin and sin’s progeny. This false sense of existence
is fratricidal. In the words of Jesus, it (evil, devil) is
3 “a murderer from the beginning.” Error begins by

Erroneous
conception

reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away.

3. SH 89:27–29

27 Cain
very naturally concluded that if life was in the body, and man gave it, man had the right to take it away.

Divine
origination

4. SH 540:30

30 Material in origin
and sense, he brings a material offering to God. Abel
1 takes his offering from the firstlings of the flock. A lamb
is a more animate form of existence, and more nearly re-
3 ssembles a mind-offering than does Cain's fruit. Jealous
of his brother's gift, Cain seeks Abel's life, instead of mak-
ing his own gift a higher tribute to the Most High.

Spiritual and
material

5. SH 541:16

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood
18 of man at the very outset.

6. SH 542:18

18 "They that take the sword shall perish with the sword." Let Truth uncover and destroy error in God's own way, and let human justice pattern the
21 divine. Sin will receive its full penalty, both
for what it is and for what it does. Justice marks
the sinner, and teaches mortals not to remove the
24 waymarks of God. To envy's own hell, justice consigns the lie which, to advance itself, breaks God's commandments.

Retribution
and remorse

7. SH 579:8–14

9 **ABEL.** Watchfulness; self-offering; surrendering to the creator the early fruits of experience.

ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being.

12 This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

8. SH 333:23–26

Abraham, Jacob, Moses, and the prophets
24 caught glorious glimpses of the Messiah, or Christ, which
baptized these seers in the divine nature, the essence of
Love.

9. SH 48:17–21

Judas had the world's weapons. Jesus had not one
18 of them, and chose not the world's means of defence.
“He opened not his mouth.” The great dem-
onstrator of Truth and Love was silent before
21 envy and hate.

Defensive
weapons

10. SH 123:12

12 Divine Science,
rising above physical theories, excludes matter,
resolves *things* into *thoughts*, and replaces the objects of
15 material sense with spiritual ideas.

Seeming
and being

11. SH 64:8

Pride, envy, or jealousy seems on most occasions to
9 be the master of ceremonies, ruling out primitive Chris-
tianity. When a man lends a helping hand
to some noble woman, struggling alone with
12 adversity, his wife should not say, “It is never well to
interfere with your neighbor's business.” A wife is
sometimes debarred by a covetous domestic tyrant from
15 giving the ready aid her sympathy and charity would
afford.

Benevolence
hindered

12. SH 4:3–26

3 What we most need is the prayer of fervent desire
for growth in grace, expressed in patience, meekness,
love, and good deeds. To keep the com-
6 mandments of our Master and follow his
example, is our proper debt to him and the only
worthy evidence of our gratitude for all that he has
9 done. Outward worship is not of itself sufficient to
express loyal and heartfelt gratitude, since he has
said: “If ye love me, keep my commandments.”
12 The habitual struggle to be always good is unceas-
ing prayer. Its motives are made manifest in the
blessings they bring, — blessings which, even if not

Efficacious
petitions

15 acknowledged in audible words, attest our worthiness
to be partakers of Love.

Simply asking that we may love God will never
18 make us love Him; but the longing to be better
and holier, expressed in daily watchful-
ness and in striving to assimilate more of
21 the divine character, will mould and fashion us
anew, until we awake in His likeness. We reach the
Science of Christianity through demonstration of the
24 divine nature; but in this wicked world goodness
will “be evil spoken of,” and patience must bring
experience.

Watchfulness
requisite

13. SH 349:31

In Christian Science, substance is understood to be
Spirit, while the opponents of Christian Science believe
1 substance to be matter. They think of matter as some-
thing and almost the only thing, and of the things which
3 pertain to Spirit as next to nothing, or as very
far removed from daily experience. Christian
Science takes exactly the opposite view.

Substance
spiritual

14. SH 454:9–24

9 Human hate has no legiti-
mate mandate and no kingdom. Love is enthroned.
That evil or matter has neither intelligence nor power,
12 is the doctrine of absolute Christian Science, and this is
the great truth which strips all disguise from error.

He, who understands in a sufficient degree the Princi-
15 ple of Mind-healing, points out to his student error as
well as truth, the wrong as well as the right
practice. Love for God and man is the true
18 incentive in both healing and teaching. Love inspires,
illuminates, designates, and leads the way. Right motives
give pinions to thought, and strength and freedom to
21 speech and action. 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.”

Love the
incentive

15. SH 9:32–8

Consistent prayer is the desire to do right.
1 Prayer means that we desire to walk and will walk in
the light so far as we receive it, even though with bleed-

3 ing footsteps, and that waiting patiently on the Lord,
we will leave our real desires to be rewarded by Him.

The world must grow to the spiritual understanding
6 of prayer. If good enough to profit by Jesus' cup of
earthly sorrows, God will sustain us under these sor-
rows.

16. SH 354:30–13

30 The opponents of divine Science must be
charitable, if they would be Christian. If the
letter of Christian Science appears inconsistent, they should
1 gain the spiritual meaning of Christian Science, and then
the ambiguity will vanish.

Spiritual
meaning

3 The charge of inconsistency in Christianly scientific
methods of dealing with sin and disease is met by some-
thing practical, — namely, the proof of the
6 utility of these methods; and proofs are better
than mere verbal arguments or prayers which evince no
spiritual power to heal.

Practical
arguments

9 As for sin and disease, Christian Science says, in the
language of the Master, “Follow me; and let the dead
bury their dead.” Let discord of every name and nature
12 be heard no more, and let the harmonious and true sense
of Life and being take possession of human consciousness.