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☐ Christian Science Hymnal #45, 506, 150

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☐ *King James Bible*

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## 1. Gen. 2:10–12 a

- 10 ... a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
- 11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold;
- 12 And the gold of that land is good: there is bdellium and the onyx stone.

## 2. Ps. 46:4, 5, 7 (to 1st .)

- 4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.
- 5 God is in the midst of her; she shall not be moved: God shall help her, *and that* right early.
- 7 The LORD of hosts is with us; the God of Jacob is our refuge. ...

## 3. Ps. 90:17 let (to :)

- 17 ... let the beauty of the LORD our God be upon us: ...

## 4. Esth. 1:1, 3, 9, 10 (to commanded), 11, 12, 16, 17, 19–21

- 1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:)
- 3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:
- 9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.
- 10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded ...
- 11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.
- 12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.
- 16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.
- 17 For *this* deed of the queen shall come abroad unto all women, so that they shall

despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

## 5. Esth. 2:2, 4, 5 (to 2nd ), 6–8, 10–13 (to ;), 17, 20 (to :)

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name *was* Mordecai, ...

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; ...

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her:

...

## 6. Esth. 3:1, 2, 4–6, 8, 9, 11–13

- 1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.
- 2 And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.
- 4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.
- 5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.
- 6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.
- 8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.
- 9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.
- 11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.
- 12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.
- 13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

## 7. Esth. 4:1, 5, 7–17

- 1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;
- 5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.
- 7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to

destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

## 8. Esth. 5:1 (to :), 2-4

1 Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: ...

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

## 9. Esth. 7:1-4 (to 1st .), 5, 6 (to 1st .), 10 (to 1st .)

1 So the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my

request:

- 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. ...  
5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?  
6 And Esther said, The adversary and enemy is this wicked Haman. ...  
10 So they hanged Haman on the gallows that he had prepared for Mordecai. ...

**10. Esth. 8:3–6, 11, 17**

- 3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.  
4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,  
5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:  
6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?  
11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,  
17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

**11. Esth. 9:20–22, 28, 32**

- 20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,  
21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,  
22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.  
28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.  
32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

## 12. Ps. 29:2

- 2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

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

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### 1. SH 593:1

- 1 **P**ISON (river). The love of the good and beautiful, and their immortality.

### 2. SH 186:19–22

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.

### 3. SH 68:2

At present mortals progress slowly for  
3 fear of being thought ridiculous. They are slaves to fashion, pride, and sense. Some-time we shall learn how Spirit, the great architect, has  
6 created men and women in Science. We ought to weary of the fleeting and false and to cherish nothing which hinders our highest selfhood.

Basis of true religion

### 4. SH 526:26–5

*Genesis* ii. 15. And the Lord God [Jehovah] took the  
27 man, and put him into the garden of Eden, to dress it and to keep it.

The name Eden, according to Cruden, means *pleasure, delight*. In this text Eden stands for the mortal, material  
30 body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and  
1 keep it, — to make it beautiful or to cause it  
3 to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete.

Garden of Eden

### 5. SH 247:10–11 (np)

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as  
12 mortal belief. Custom, education, and fashion form the transient standards of mortals. Im-

Eternal beauty

mortality, exempt from age or decay, has a glory of its  
15 own, — the radiance of Soul. Immortal men and women  
are models of spiritual sense, drawn by perfect Mind  
and reflecting those higher conceptions of loveliness  
18 which transcend all material sense.

Comeliness and grace are independent of matter. Be-  
ing possesses its qualities before they are perceived hu-  
21 manly. Beauty is a thing of life, which  
dwells forever in the eternal Mind and re-  
flects the charms of His goodness in expression, form,  
24 outline, and color. It is Love which paints the petal  
with myriad hues, glances in the warm sunbeam, arches  
the cloud with the bow of beauty, blazons the night with  
27 starry gems, and covers earth with loveliness.

The divine  
loveliness

The embellishments of the person are poor substitutes  
for the charms of being, shining resplendent and eternal  
30 over age and decay.

The recipe for beauty is to have less illusion and  
more Soul, to retreat from the belief of pain or pleasure  
1 in the body into the unchanging calm and glorious free-  
dom of spiritual harmony.

3 Love never loses sight of loveliness. Its halo rests upon  
its object. One marvels that a friend can ever seem less  
than beautiful. Men and women of riper  
6 years and larger lessons ought to ripen into  
health and immortality, instead of lapsing into darkness  
or gloom. Immortal Mind feeds the body with supernal  
9 freshness and fairness, supplying it with beautiful images  
of thought and destroying the woes of sense which each  
day brings to a nearer tomb.

Love's  
endowment

## 6. SH 319:13

Throughout the infinite cycles of eternal existence,  
Spirit and matter neither concur in man nor in the universe.

## 7. SH 282:3–25

3 The real Life, or Mind, and its opposite, the so-called  
material life and mind, are figured by two geometrical  
symbols, a circle or sphere and a straight  
6 line. The circle represents the infinite with-  
out beginning or end; the straight line represents the  
finite, which has both beginning and end. The sphere  
9 represents good, the self-existent and eternal individuality  
or Mind; the straight line represents evil, a belief in

Figures of  
being

a self-made and temporary material existence. Eternal  
12 Mind and temporary material existence never unite in  
figure or in fact.

A straight line finds no abiding-place in a curve, and a  
15 curve finds no adjustment to a straight line. Similarly,  
matter has no place in Spirit, and Spirit has  
no place in matter. Truth has no home in  
18 error, and error has no foothold in Truth. Mind cannot  
pass into non-intelligence and matter, nor can non-intel-  
ligence become Soul. At no point can these opposites  
21 mingle or unite. Even though they seem to touch, one  
is still a curve and the other a straight line.

There is no inherent power in matter; for all that is  
24 material is a material, human, mortal thought, always  
governing itself erroneously.

Opposite  
symbols

## 8. SH 135:11–15, 26

The same power which heals sin heals also sickness.  
12 This is “the beauty of holiness,” that when Truth heals  
the sick, it casts out evils, and when Truth  
casts out the evil called disease, it heals the  
15 sick.

Fear and  
sickness

Christianity as Jesus taught it was not  
27 a creed, nor a system of ceremonies, nor a special gift  
from a ritualistic Jehovah; but it was the demonstration  
of divine Love casting out error and healing the sick,  
30 not merely in the *name* of Christ, or Truth, but in demon-  
stration of Truth, as must be the case in the cycles of  
divine light.

## 9. SH 508:26–16

*Genesis* i. 13. And the evening and the morning were  
27 the third day.

The third stage in the order of Christian Science is an  
important one to the human thought, letting in the light  
1 of spiritual understanding. This period corresponds to  
the resurrection, when Spirit is discerned to be the Life of  
3 all, and the deathless Life, or Mind, dependent  
upon no material organization. Our Master  
reappeared to his students, — to their apprehension he  
6 rose from the grave, — on the third day of his ascending  
thought, and so presented to them the certain sense of  
eternal Life.

Rising to  
the light



9 *Genesis* i. 14. And God said, Let there be lights in the  
firmament of the heaven, to divide the day from the night;  
and let them be for signs, and for seasons, and for days,  
12 and years.

Spirit creates no other than heavenly or celestial bodies,  
but the stellar universe is no more celestial than our earth.

15 This text gives the idea of the rarefaction of  
thought as it ascends higher.

Rarefaction  
of thought

### 10. SH 509:24

24 The periods of  
spiritual ascension are the days and seasons of Mind's  
creation, in which beauty, sublimity, purity, and holiness  
27 — yea, the divine nature — appear in man and the uni-  
verse never to disappear.

### 11. SH 310:12

12 The sun  
is not affected by the revolution of the earth.  
So Science reveals Soul as God, untouched  
15 by sin and death, — as the central Life and intelligence  
around which circle harmoniously all things in the sys-  
tems of Mind.

The central  
intelligence

### 12. SH 246:23

Man,  
24 governed by immortal Mind, is always beautiful and  
grand. Each succeeding year unfolds wisdom, beauty,  
and holiness.

### 13. SH 60:6–8

6 The beautiful in character is also the  
good, welding indissolubly the links of affec-  
tion.

Permanent  
affection

### 14. SH 304:3–14

3 It is ignorance and false belief, based on a material  
sense of things, which hide spiritual beauty and good-  
ness. Understanding this, Paul said: "Nei-  
6 ther death, nor life, . . . nor things present,  
nor things to come, nor height, nor depth, nor  
any other creature, shall be able to separate us from  
9 the love of God." This is the doctrine of Christian

Man  
inseparable  
from Love

Science: that divine Love cannot be deprived of its  
manifestation, or object; that joy cannot be turned into  
12 sorrow, for sorrow is not the master of joy; that good can  
never produce evil; that matter can never produce mind  
nor life result in death.

**15. SH 516:12–13**

Love imparts  
beauty

12 Love, redolent with unselfish-  
ness, bathes all in beauty and light.

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