
☐ Christian Science Hymnal #475, 508, 82

☐ King James Bible

1. Ps. 121:2, 3 2nd he, 7, 8

- 2 My help *cometh* from the LORD, which made heaven and earth.
- 3 ... he that keepeth thee will not slumber.
- 7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
- 8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

2. Ezek. 1:1, 3–5 (to 1st .), 6, 10–13

- 1 Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.
- 3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.
- 4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
- 5 Also out of the midst thereof *came* the likeness of four living creatures. ...
- 6 And every one had four faces, and every one had four wings.
- 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
- 11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.
- 12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.
- 13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

3. Ezek. 17:1, 2

- 1 And the word of the LORD came unto me, saying,
- 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

4. Ezek. 37:1–12, 22

- 1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,
- 2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.
- 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.
- 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.
- 5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:
- 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.
- 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.
- 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.
- 9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.
- 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.
- 11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.
- 12 Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.
- 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

5. Ezek. 47:1 (to :), 3–9, 12

- 1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: ...
- 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.
- 4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.
- 5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

- 6 ¶ And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.
- 7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.
- 8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.
- 9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.
- 12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

6. Ezek. 20:49

- 49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

7. Matt. 13:34, 35 (to ;)

- 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:
- 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; ...

8. Matt. 25:14–29

- 14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.
- 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
- 16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.
- 17 And likewise he that *had received* two, he also gained other two.
- 18 But he that had received one went and digged in the earth, and hid his lord's money.
- 19 After a long time the lord of those servants cometh, and reckoneth with them.
- 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
- 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

- 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
- 25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.
- 26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
- 27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.
- 28 Take therefore the talent from him, and give *it* unto him which hath ten talents.
- 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

9. Luke 13:6–13

- 6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
- 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
- 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:
- 9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.
- 10 And he was teaching in one of the synagogues on the sabbath.
- 11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.
- 12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.
- 13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

10. John 7:37, 38

- 37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

11. Isa. 35:3–6, 10

- 3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.
- 4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.
- 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be

unstopped.

- 6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
- 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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

1. SH 283:4

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom “yesterday, and to-day, and forever.” Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding.

Source of
all life and
action

2. SH 210:11–16

Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation.

3. SH 593:4

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.

4. SH 239:23–29

Mortal mind is the acknowledged seat of human motives. It forms material concepts and produces every discordant action of the body. If action proceeds from the divine Mind, action is harmonious. If it comes from erring mortal mind, it is discordant and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream.

Antagonistic
sources

5. SH 201:1–16

¹ THE best sermon ever preached is Truth practised
and demonstrated by the destruction of sin, sickness,
³ and death. Knowing this and knowing too
that one affection would be supreme in us and
take the lead in our lives, Jesus said, “No man can serve
⁶ two masters.”

Practical
preaching

We cannot build safely on false foundations. Truth
makes a new creature, in whom old things pass away
⁹ and “all things are become new.” Passions, selfishness,
false appetites, hatred, fear, all sensuality, yield to spirit-
uality, and the superabundance of being is on the side
¹² of God, good.

We cannot fill vessels already full. They must first be
emptied. Let us disrobe error. Then, when
¹⁵ the winds of God blow, we shall not hug our
tatters close about us.

The uses
of truth

6. SH 597:27–29

²⁷ **WIND.** That which indicates the might of omnipo-
tence and the movements of God’s spiritual government,
encompassing all things.

7. SH 249:6–8

⁶ Let us feel the divine energy of Spirit, bringing us into
newness of life and recognizing no mortal nor
material power as able to destroy.

Renewed
selfhood

8. SH 184:27

²⁷ A woman, whom I cured of consumption, always
breathed with great difficulty when the wind was from
the east. I sat silently by her side a few moments. Her
³⁰ breath came gently. The inspirations were deep and nat-
ural. I then requested her to look at the weather-vane.
She looked and saw that it pointed due east. The wind
¹ had not changed, but her thought of it had and so her diffi-
culty in breathing had gone. The wind had not produced
³ the difficulty. My metaphysical treatment changed the
action of her belief on the lungs, and she never suffered
again from east winds, but was restored to health.

9. SH xi:1

1 Many imagine that the phenomena of physical heal-
ing in Christian Science present only a phase of the
3 action of the human mind, which action in some unex-
plained way results in the cure of disease. On the con-
trary, Christian Science rationally explains that all
6 other pathological methods are the fruits of human
faith in matter, — faith in the workings, not of Spirit,
but of the fleshly mind which must yield to Science.

10. SH 3:26

Action expresses more gratitude than speech.

11. SH 6:6

6 The talents He gives we
must improve. Calling on Him to forgive our work
badly done or left undone, implies the vain supposition
9 that we have nothing to do but to ask pardon, and
that afterwards we shall be free to repeat the offence.

Pardon and
amendment

12. SH 17:8

And lead us not into temptation, but deliver us from
9 evil;
*And God leadeth us not into temptation, but delivereth
us from sin, disease, and death.*

13. SH 187:13–24

The valves of the heart, opening and closing for the pas-
sage of the blood, obey the mandate of mor-
15 tal mind as directly as does the hand, ad-
mittedly moved by the will. Anatomy allows the mental
cause of the latter action, but not of the former.

Action of
mortal mind

18 We say, “My hand hath done it.” What is this *my* but
mortal mind, the cause of all materialistic action? All
voluntary, as well as miscalled *involuntary*, action of the
21 mortal body is governed by this so-called mind, not by
matter. There is no involuntary action. The divine Mind
includes all action and volition, and man in Science is gov-
24 erned by this Mind.

14. SH 183:16–18

The supposed laws which result in weariness and dis-

ease are not His laws, for the legitimate and only possible
18 action of Truth is the production of harmony.

15. SH 519:25

God rests in action. Imparting has not impoverished,
can never impoverish, the divine Mind. No
27 exhaustion follows the action of this Mind,
according to the apprehension of divine Science. The
1 highest and sweetest rest, even from a human standpoint,
is in holy work.

Resting in
holy work

16. SH 427:26

Called to the bed of death, what material remedy has
27 man when all such remedies have failed? Spirit is his
last resort, but it should have been his first
and only resort. The dream of death must
30 be mastered by Mind here or hereafter. Thought
will waken from its own material declaration, "I am
dead," to catch this trumpet-word of Truth, "There
1 is no death, no inaction, diseased action, overaction, nor
reaction."

No death
nor inaction

17. SH 151:17–24

Mortal belief says that death has been occasioned by
18 fright. Fear never stopped being and its action. The
blood, heart, lungs, brain, etc., have nothing
to do with Life, God. Every function of the
21 real man is governed by the divine Mind. The human
mind has no power to kill or to cure, and it has no con-
trol over God's man. The divine Mind that made man
24 maintains His own image and likeness.

Man governed
by Mind

18. SH 244:19–32

If man flickers out in death or springs from matter into
being, there must be an instant when God is without His
21 entire manifestation, — when there is no full reflection
of the infinite Mind.

Man in Science is neither young nor old. He has
24 neither birth nor death. He is not a beast, a vegetable,
nor a migratory mind. He does not pass from
matter to Mind, from the mortal to the im-
27 mortal, from evil to good, or from good to evil. Such
admissions cast us headlong into darkness and dogma.

Man not
evolved

Even Shakespeare's poetry pictures age as infancy, as
30 helplessness and decadence, instead of assigning to man
the everlasting grandeur and immortality of development,
power, and prestige.

19. SH 166:3-4

3 As a man thinketh, so is he. Mind is all that feels,
acts, or impedes action.

20. SH 240:14

Mind is
15 perpetual motion. Its symbol is the sphere. The rota-
tions and revolutions of the universe of Mind go on
eternally.

21. SH 587:5-6 (to 1st ;)

God. The great I AM; the all-knowing, all-seeing,
6 all-acting, all-wise, all-loving, and eternal; ...

22. SH 407:22-24 In

In Science, all
being is eternal, spiritual, perfect, harmoni-
24 ous in every action.

Immortal
memory