
☐ Christian Science Hymnal #501, 485, 478

☐ King James Bible

1. Ps. 139:7–10

- 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.
9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me, and thy right hand shall hold me.

2. Jonah 1:1–7, 15, 17

- 1 Now the word of the LORD came unto Jonah the son of Amittai, saying,
2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.
4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.
6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.
7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.
15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.
17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

3. Jonah 2:1–3, 7, 10

- 1 Then Jonah prayed unto the LORD his God out of the fish's belly,
2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.
3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

4. **Jonah 3:1–3 (to 1st .), 5, 10**

1 And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. ...

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

5. **Ps. 23:1, 4 (to ;)**

1 The LORD *is* my shepherd; I shall not want.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; ...

6. **John 10:14–17, 27–30**

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

7. **John 11:1–45**

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
 34 And said, Where have ye laid him? They said unto him, Lord, come and see.
 35 Jesus wept.
 36 Then said the Jews, Behold how he loved him!
 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.
 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

8. Matt. 28:18, 20 lo

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
 20 ... lo, I am with you alway, *even* unto the end of the world. Amen.

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

1. SH 287:13–15

God

being everywhere and all-inclusive, how can He be absent
 15 or suggest the absence of omnipresence and omnipotence?

2. SH 223:7 God

God is infinite omni-
 present Spirit. If Spirit is *all* and is everywhere, what
 9 and where is matter? Remember that truth
 is greater than error, and we cannot put the
 greater into the less. Soul is Spirit, and Spirit is greater
 12 than body. If Spirit were once within the body, Spirit

Soul greater
 than body

would be finite, and therefore could not be Spirit.

3. SH 14:1

1 If we are sensibly with the body and regard omnipo-
tence as a corporeal, material person, whose ear we
3 would gain, we are not “absent from the
body” and “present with the Lord” in the
demonstration of Spirit. We cannot “serve two mas-
6 ters.” To be “present with the Lord” is to have, not
mere emotional ecstasy or faith, but the actual demon-
stration and understanding of Life as revealed in
9 Christian Science. To be “with the Lord” is to be in
obedience to the law of God, to be absolutely governed
by divine Love, — by Spirit, not by matter.

Bodily
presence

4. SH 266:24

24 Mortals must follow Jesus’ sayings and his demonstra-
tions, which dominate the flesh. Perfect and infinite
Mind enthroned is heaven. The evil beliefs
27 which originate in mortals are hell. Man is the
idea of Spirit; he reflects the beatific presence, illuming
the universe with light. Man is deathless, spiritual. He
30 is above sin or frailty. He does not cross the barriers
of time into the vast forever of Life, but he coexists with
God and the universe.

Beatific
presence

5. SH 444:31

The teacher must make clear to students the Science
of healing, especially its ethics, — that all is Mind, and
1 that the Scientist must conform to God’s requirements.
Also the teacher must thoroughly fit his students to defend
3 themselves against sin, and to guard against the
attacks of the would-be *mental assassin*, who
attempts to kill morally and physically. No
6 hypothesis as to the existence of another power should
interpose a doubt or fear to hinder the demonstration of
Christian Science. Unfold the latent energies and capaci-
9 ties for good in your pupil. Teach the great possibilities
of man endued with divine Science. Teach the dangerous
possibility of dwarfing the spiritual understanding and
12 demonstration of Truth by sin, or by recourse to material
means for healing. Teach the meekness and might of life
“hid with Christ in God,” and there will be no desire for
other healing methods. You render the divine law of

Conforming
to explicit
rules

15 healing obscure and void, when you weigh the human in
the scale with the divine, or limit in any direction of
18 thought the omnipresence and omnipotence of God.

6. SH 75:12

12 Jesus said of Lazarus: “Our friend Lazarus sleepeth;
but I go, that I may awake him out of sleep.” Jesus
restored Lazarus by the understanding that
15 Lazarus had never died, not by an admis-
sion that his body had died and then lived again. Had
Jesus believed that Lazarus had lived or died in his
18 body, the Master would have stood on the same plane of
belief as those who buried the body, and he could not have
resuscitated it.

Raising
the dead

7. SH 134:26–6

Jesus said: “I knew that Thou hearest me al-
27 ways;” and he raised Lazarus from the dead, stilled the
tempest, healed the sick, walked on the water. There
is divine authority for believing in the superiority of
30 spiritual power over material resistance.

A miracle fulfils God’s law, but does not violate that
law. This fact at present seems more mysterious than
1 the miracle itself. The Psalmist sang: “What ailed
thee, O thou sea, that thou fleddest? Thou Jordan,
3 that thou wast driven back? Ye mountains,
that ye skipped like rams, and ye little hills,
like lambs? Tremble, thou earth, at the presence of the
6 Lord, at the presence of the God of Jacob.”

Lawful
wonders

8. SH 493:28–2

If Jesus awakened Lazarus from the dream, illusion, of
death, this proved that the Christ could improve on a false
30 sense. Who dares to doubt this consummate test of the
power and willingness of divine Mind to hold man forever
1 intact in his perfect state, and to govern man’s entire
action?

9. SH 275:1

1 Matter has no life to lose, and Spirit never dies. A
partnership of mind with matter would ignore omnipres-
3 ent and omnipotent Mind. This shows that
matter did not originate in God, Spirit, and is

Spirit the
starting-point

not eternal. Therefore matter is neither substantial, living,
6 nor intelligent. The starting-point of divine Science is
that God, Spirit, is All-in-all, and that there is no other
might nor Mind, — that God is Love, and therefore He
9 is divine Principle.

10. SH 587:19

GOOD. God; Spirit; omnipotence; omniscience; om-
nipresence; omni-action.

11. SH 3:17–32

How empty are our conceptions of Deity! We admit
18 theoretically that God is good, omnipotent, omni-
present, infinite, and then we try to give
information to this infinite Mind. We plead
21 for unmerited pardon and for a liberal outpouring of
benefactions. Are we really grateful for the good
already received? Then we shall avail ourselves of the
24 blessings we have, and thus be fitted to receive more.
Gratitude is much more than a verbal expression of
thanks. Action expresses more gratitude than speech.
27 If we are ungrateful for Life, Truth, and Love, and
yet return thanks to God for all blessings, we are in-
sincere and incur the sharp censure our Master pro-
30 nounces on hypocrites. In such a case, the only
acceptable prayer is to put the finger on the lips and
remember our blessings.

Prayerful
ingratitude

12. SH 469:25

We lose the high signification of omnipotence, when
after admitting that God, or good, is omnipresent and
27 has all-power, we still believe there is another
power, named *evil*. This belief that there
is more than one mind is as pernicious to divine theology
30 as are ancient mythology and pagan idolatry. With
1 one Father, even God, the whole family of man would
be brethren; and with one Mind and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
and have unity of Principle and spiritual power which
constitute divine Science. The supposed existence of
6 more than one mind was the basic error of idolatry. This
error assumed the loss of spiritual power, the loss of the
spiritual presence of Life as infinite Truth without an
unlikeness, and the loss of Love as ever present and

The sole
governor

9 universal.

13. SH 186:11

Evil is a negation, because it is the absence of truth.
12 It is nothing, because it is the absence of something. It
is unreal, because it presupposes the absence
of God, the omnipotent and omnipresent.
15 Every mortal must learn that there is neither
power nor reality in evil.

Evil
negative and
self-destructive

14. SH 473:7-12

The God-
principle is omnipresent and omnipotent. God is every-
9 where, and nothing apart from Him is present or has
power. Christ is the ideal Truth, that comes to heal
sickness and sin through Christian Science, and attributes
12 all power to God.

Christ the
ideal Truth

15. SH 594:19

SPIRIT. Divine substance; Mind; divine Principle;
all that is good; God; that only which is perfect, ever-
21 lasting, omnipresent, omnipotent, infinite.

16. SH 331:18 God

18 ... God is individual, incorporeal. He is divine Prin-
ciple, Love, the universal cause, the only creator, and
there is no other self-existence. He is all-
21 inclusive, and is reflected by all that is real
and eternal and by nothing else. He fills all space, and
it is impossible to conceive of such omnipresence and in-
24 dividuality except as infinite Spirit or Mind. Hence all
is Spirit and spiritual.

The universal
cause

17. SH 471:18-19

18 God is infinite, therefore ever present, and
there is no other power nor presence.

18. SH 16:30

30 Thy kingdom come.
Thy kingdom is come; Thou art ever-present.

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