
 *Christian Science Hymnal #539, 573, 530*

 *King James Bible*

1. I Cor. 13:1–13

- 1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.
- 2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- 4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
- 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
- 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
- 7 Beareth all things, believeth all things, hopeth all things, endureth all things.
- 8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.
- 9 For we know in part, and we prophesy in part.
- 10 But when that which is perfect is come, then that which is in part shall be done away.
- 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- 13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

2. Luke 4:14 Jesus

- 14 ... Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

3. Luke 10:25–37

- 25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
- 26 He said unto him, What is written in the law? how readest thou?
- 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as

thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

4. Luke 7:36–40 (to 1st .), 44–48 Seest, 50 Thy

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. ...

44 ... Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

50 ... Thy faith hath saved thee; go in peace.

5. John 13:1, 3–9, 12–15

- 1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
- 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
- 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
- 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- 9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
- 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- 13 Ye call me Master and Lord: and ye say well; for so I am.
- 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- 15 For I have given you an example, that ye should do as I have done to you.

6. I Thess. 1:2, 3

- 2 We give thanks to God always for you all, making mention of you in our prayers;
- 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

7. I Thess. 2:7 we, 8, 10–12, 19


- 7 ... we were gentle among you, even as a nurse cherisheth her children:
- 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
- 10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:
- 11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,
- 12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.
- 19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

8. I John 3:2, 3, 11, 17, 18

- 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
- 3 And every man that hath this hope in him purifieth himself, even as he is pure.
- 11 For this is the message that ye heard from the beginning, that we should love one another.
- 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?
- 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

9. Isa. 52:7

- 7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

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

1. SH 224:22–25

A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness
24 and in health, stands at the door of this age, knocking for admission.

2. SH 395:15

15 Prayers, in which God is not asked to heal but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered, complaining, or deceit-
18 ful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith, — receptive to Truth and Love.

Aids in sickness

3. SH 385:1–11

1 It is proverbial
that Florence Nightingale and other philanthropists engaged in humane labors have been able to
3 undergo without sinking fatigues and exposures which ordinary people could not endure. The explanation lies in the support which they derived from
6 the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the
9 penalty which our beliefs would attach to our best

Benefit of philanthropy

deeds.

4. SH 592:25

OIL. Consecration; charity; gentleness; prayer; heavenly inspiration.

5. SH 364:32–366:2

Did the careless doctor, the nurse, the cook, and the
1 brusque business visitor sympathetically know the thorns
they plant in the pillow of the sick and the heavenly
3 homesick looking away from earth, — Oh, did
they know! — this knowledge would do much
more towards healing the sick and preparing their helpers
6 for the “midnight call,” than all cries of “Lord, Lord!”
The benign thought of Jesus, finding utterance in such
words as “Take no thought for your life,” would heal
9 the sick, and so enable them to rise above the supposed
necessity for physical thought-taking and doctoring;
but if the unselfish affections be lacking, and common
12 sense and common humanity are disregarded, what men-
tal quality remains, with which to evoke healing from
the outstretched arm of righteousness?

Compassion
requisite

15 If the Scientist reaches his patient through divine
Love, the healing work will be accomplished at one
visit, and the disease will vanish into its native
18 nothingness like dew before the morning sun-
shine. If the Scientist has enough Christly affection to
win his own pardon, and such commendation as the Mag-
21 dalen gained from Jesus, then he is Christian enough to
practise scientifically and deal with his patients compas-
sionately; and the result will correspond with the spiritual
24 intent.

Speedy
healing

If hypocrisy, stolidity, inhumanity, or vice finds its
way into the chambers of disease through the would-be
27 healer, it would, if it were possible, convert
into a den of thieves the temple of the Holy
Ghost, — the patient’s spiritual power to resuscitate him-
30 self. The unchristian practitioner is not giving to mind
or body the joy and strength of Truth. The poor suf-
fering heart needs its rightful nutriment, such as peace,
1 patience in tribulation, and a priceless sense of the dear
Father’s loving-kindness.

Truth
desecrated

6. SH 113:3

3 The letter
of Science plentifully reaches humanity to-day,
but its spirit comes only in small degrees. The vital part,
6 the heart and soul of Christian Science, is Love. With-
out this, the letter is but the dead body of Science, —
pulseless, cold, inanimate.

Principle and
practice

7. SH 558:1–8

1 **S** T. JOHN writes, in the tenth chapter of his book of
Revelation: —
3 And I saw another mighty angel come down from heaven,
clothed with a cloud: and a rainbow was upon his head, and
his face was as it were the sun, and his feet as pillars of
6 fire: and he had in his hand a little book open: and he
set his right foot upon the sea, and his left foot on the
earth.

8. SH 559:1–12

1 This angel had in his hand “a little book,” open for
all to read and understand. Did this same book contain
3 the revelation of divine Science, the “right
foot” or dominant power of which was upon
the sea, — upon elementary, latent error, the source of
6 all error’s visible forms? The angel’s left foot was upon
the earth; that is, a secondary power was exercised upon
visible error and audible sin. The “still, small voice”
9 of scientific thought reaches over continent and ocean
to the globe’s remotest bound. The inaudible voice of
Truth is, to the human mind, “as when a lion roareth.”
12 It is heard in the desert and in dark places of fear.

Truth’s
volume

9. SH 403:14

15 You command the situation if you understand that
mortal existence is a state of self-deception and not the
truth of being. Mortal mind is constantly
producing on mortal body the results of false
18 opinions; and it will continue to do so, until mortal
error is deprived of its imaginary powers by Truth,
which sweeps away the gossamer web of mortal illusion.
21 The most Christian state is one of rectitude and spir-
itual understanding, and this is best adapted for heal-
ing the sick. Never conjure up some new discovery from

Error’s power
imaginary

24 dark forebodings regarding disease and then acquaint your patient with it.

10. SH 395:21–13

21 It is mental quackery to make disease a reality — to hold it as something seen and felt — and then to attempt its cure through Mind. It is no less erroneous
24 to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in
27 physical belief. Mental practice, which holds disease as a reality, fastens disease on the patient, and it may appear in a more alarming form.

Mental quackery

30 The knowledge that brain-lobes cannot kill a man nor affect the functions of mind would prevent the brain from becoming diseased, though a moral offence is indeed the
1 worst of diseases. One should never hold in mind the thought of disease, but should efface from
3 thought all forms and types of disease, both for one's own sake and for that of the patient.

Effacing images of disease

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never
6 startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, avoid speaking aloud the name of
9 the disease. Never say beforehand how much you have to contend with in a case, nor encourage in the patient's
12 thought the expectation of growing worse before a crisis is passed.

Avoid talking disease

11. SH 98:15–30

15 Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical
18 Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to
21 practise.

Revelation of Science

For centuries — yea, always — natural science has not been considered a part of any religion, Christianity not
24 excepted. Even now multitudes consider that which they call *science* has no proper connection with faith and piety. Mystery does
27 not enshroud Christ's teachings, and they are not theo-

Science as foreign to all religion

retical and fragmentary, but practical and complete; and
being practical and complete, they are not deprived of
30 their essential vitality.

12. SH 31:12–22 (to .)

12 First in the list of Christian duties, he taught his fol-
lowers the healing power of Truth and Love. He attached
no importance to dead ceremonies. It is the
15 living Christ, the practical Truth, which makes
Jesus “the resurrection and the life” to all who follow him
in deed. Obeying his precious precepts, — following his
18 demonstration so far as we apprehend it, — we drink of
his cup, partake of his bread, are baptized with his pu-
rity; and at last we shall rest, sit down with him, in a full
21 understanding of the divine Principle which triumphs
over death.

Healing
primary

13. SH 37:20–25

May

21 the Christians of to-day take up the more practical im-
port of that career! It is possible, — yea, it is the duty
and privilege of every child, man, and woman, — to follow
24 in some degree the example of the Master by the demon-
stration of Truth and Life, of health and holiness.