

Hymns 259, 386, 579

The Bible

1. Luke 7:19–23, 36–50; 8:1–3

- 19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- 21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.
- 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
- 23 And blessed is *he*, whosoever shall not be offended in me.
- 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. And he saith, Master, say on.
- 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
- 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
- 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.
- 44 And he turned to the woman, and said unto Simon, 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.
- 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
- 50 And he said to the woman, Thy faith hath saved thee; go in peace.
- 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,
- 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
- 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

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

1. SH 592:25

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

2. SH 362:-8-367:29

*Why art thou cast down, O my soul [sense]?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.
And these signs shall follow them that believe:
In my name shall they cast out devils:
they shall speak with new tongues; they shall take up serpents;
and if they drink any deadly thing, it shall not hurt them;
they shall lay hands on the sick, and they shall recover. — JESUS.*

- 1 **I**T is related in the seventh chapter of Luke's Gospel
that Jesus was once the honored guest of a certain
3 Pharisee, by name Simon, though he was quite unlike
Simon the disciple. While they were at meat, an unusual
incident occurred, as if to interrupt the scene
6 of Oriental festivity. A "strange woman"
came in. Heedless of the fact that she was debarred from
such a place and such society, especially under the stern
9 rules of rabbinical law, as positively as if she were a Hin-
doo pariah intruding upon the household of a high-caste
Brahman, this woman (Mary Magdalene, as she has
12 since been called) approached Jesus. According to the
custom of those days, he reclined on a couch with his
head towards the table and his bare feet away from it.
15 It was therefore easy for the Magdalen to come behind
1 the couch and reach his feet. She bore an alabaster jar
containing costly and fragrant oil, — sandal oil perhaps,
3 which is in such common use in the East. Breaking
the sealed jar, she perfumed Jesus' feet with the oil,

A gospel
narrative

wiping them with her long hair, which hung loosely
6 about her shoulders, as was customary with women of her
grade.

Did Jesus spurn the woman? Did he repel her adora-
9 tion? No! He regarded her compassionately. Nor was
this all. Knowing what those around him
were saying in their hearts, especially his host,
12 — that they were wondering why, being a prophet, the
exalted guest did not at once detect the woman's immoral
status and bid her depart, — knowing this, Jesus rebuked
15 them with a short story or parable. He described two
debtors, one for a large sum and one for a smaller, who
were released from their obligations by their common
18 creditor. "Which of them will love him most?" was the
Master's question to Simon the Pharisee; and Simon re-
plied, "He to whom he forgave most." Jesus approved
21 the answer, and so brought home the lesson to all, follow-
ing it with that remarkable declaration to the woman,
"Thy sins are forgiven."

Parable of
the creditor

24 Why did he thus summarize her debt to divine Love?
Had she repented and reformed, and did his insight
detect this unspoken moral uprising? She
27 bathed his feet with her tears before she
anointed them with the oil. In the absence of other
proofs, was her grief sufficient evidence to warrant the
30 expectation of her repentance, reformation, and growth
in wisdom? Certainly there was encouragement in the
mere fact that she was showing her affection for a man
1 of undoubted goodness and purity, who has since been
rightfully regarded as the best man that ever trod this
3 planet. Her reverence was unfeigned, and it was mani-
fested towards one who was soon, though they knew it
not, to lay down his mortal existence in behalf of all
6 sinners, that through his word and works they might be
redeemed from sensuality and sin.

Divine
insight

Which was the higher tribute to such ineffable affec-
9 tion, the hospitality of the Pharisee or the contrition of
the Magdalen? This query Jesus answered
by rebuking self-righteousness and declaring
12 the absolution of the penitent. He even said that this
poor woman had done what his rich entertainer had neg-
lected to do, — wash and anoint his guest's feet, a special
15 sign of Oriental courtesy.

Penitence or
hospitality

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian

18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
told Simon that such seekers as he gave small reward
21 in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*
24 little.

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 broken hearts, expressed by meekness and
human affection, as did this woman? If
so, then it may be said of them, as Jesus said of the
30 unwelcome visitor, that they indeed love much, because
much is forgiven them.

Genuine
repentance

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

Truth
desecrated

or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as peace,
1 patience in tribulation, and a priceless sense of the dear
Father's loving-kindness.

3 In order to cure his patient, the metaphysician
must first cast moral evils out of himself and thus
attain the spiritual freedom which will en-
6 able him to cast physical evils out of his
patient; but heal he cannot, while his own spiritual
barrenness debars him from giving drink to the thirsty
9 and hinders him from reaching his patient's thought, —
yea, while mental penury chills his faith and under-
standing.

Moral evils
to be cast out

12 The physician who lacks sympathy for his fellow-
being is deficient in human affection, and we have the
apostolic warrant for asking: "He that loveth
15 not his brother whom he hath seen, how can
he love God whom he hath not seen?" Not having this
spiritual affection, the physician lacks faith in the divine
18 Mind and has not that recognition of infinite Love which
alone confers the healing power. Such so-called Scien-
tists will strain out gnats, while they swallow the camels
21 of bigoted pedantry.

The true
physician

The physician must also watch, lest he be over-
whelmed by a sense of the odiousness of sin and by the
24 unveiling of sin in his own thoughts. The
sick are terrified by their sick beliefs, and
sinners should be affrighted by their sinful beliefs; but
27 the Christian Scientist will be calm in the presence of
both sin and disease, knowing, as he does, that Life is
God and God is All.

Source of
calmness

30 If we would open their prison doors for the sick, we
must first learn to bind up the broken-hearted. If we
would heal by the Spirit, we must not hide the talent
1 of spiritual healing under the napkin of its form, nor
bury the *morale* of Christian Science in the grave-clothes
3 of its letter. The tender word and Christian
encouragement of an invalid, pitiful patience
with his fears and the removal of them, are better than
6 hecatombs of gushing theories, stereotyped borrowed
speeches, and the doling of arguments, which are but so
many parodies on legitimate Christian Science, aflame
9 with divine Love.

Genuine
healing

This is what is meant by seeking Truth, Christ, not
"for the loaves and fishes," nor, like the Pharisee, with

12 the arrogance of rank and display of scholar-
ship, but like Mary Magdalene, from the sum-
mit of devout consecration, with the oil of gladness and
15 the perfume of *gratitude*, with tears of repentance and
with those hairs all numbered by the Father.

Gratitude
and humility

A Christian Scientist occupies the place at this period
18 of which Jesus spoke to his disciples, when he said: “Ye
are the salt of the earth.” “Ye are the light
of the world. A city that is set on a hill can-
21 not be hid.” Let us watch, work, and pray that this salt
lose not its saltiness, and that this light be not hid, but
radiate and glow into noontide glory.

The salt of
the earth

24 The infinite Truth of the Christ-cure has come to this
age through a “still, small voice,” through silent utter-
ances and divine anointing which quicken and increase
27 the beneficial effects of Christianity. I long to see the
consummation of my hope, namely, the student’s higher
attainments in this line of light.