

🗨 Hymns 148, 457, 161

1. Ps. 42:5, 7, 8

- 5 Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.
- 7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.
- 8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

2. Job 16:1 Job, 2, 6, 11, 12 (to :), 14, 16 (to ,)

- 1 ... Job answered and said,
- 2 I have heard many such things: miserable comforters *are* ye all.
- 6 Though I speak, my grief is not assuaged: and *though* I forbear, what am I eased?
- 11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.
- 12 I was at ease, but he hath broken me asunder: ...
- 14 He breaketh me with breach upon breach, he runneth upon me like a giant.
- 16 My face is foul with weeping, ...

3. I Kings 19:1–16 Ahab, 18

- 1 ... Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
- 2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.
- 3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.
- 4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.
- 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.
- 6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.
- 7 And the angel of the LORD came again the second time, and touched him, and said,

Arise *and* eat; because the journey is too great for thee.

- 8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.
- 9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?
- 10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
- 11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:
- 12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.
- 13 And it was so, when Elijah heard *it* that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?
- 14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.
- 15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:
- 16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.
- 18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

4. Matt. 8:18–20, 23–27

- 18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
- 20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
- 23 ¶ And when he was entered into a ship, his disciples followed him.
- 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
- 25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.
- 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

5. Matt. 14:1–4, 10, 13, 14, 23–33

1 At that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.
3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.
4 For John said unto him, It is not lawful for thee to have her.
10 And he sent, and beheaded John in the prison.
13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
25 And in the fourth watch of the night Jesus went unto them, walking on the sea.
26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were come into the ship, the wind ceased.
33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

6. Isa. 40:1, 8


1 Comfort ye, comfort ye my people, saith your God.
8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

7. Isa. 54:7, 9, 10

- 7 For a small moment have I forsaken thee; but with great mercies will I gather thee.
9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.
10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

8. Isa. 58:11 the, 12

- 11 ... the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

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

1. SH 192:11–26

- Erring power is a material belief, a blind miscalled force,
12 the offspring of will and not of wisdom, of the mortal mind
and not of the immortal. It is the headlong
cataract, the devouring flame, the tempest's
15 breath. It is lightning and hurricane, all that is selfish,
wicked, dishonest, and impure.
Moral and spiritual might belong to Spirit, who holds
18 the “wind in His fists;” and this teaching accords with
Science and harmony. In Science, you can
have no power opposed to God, and the physi-
21 cal senses must give up their false testimony. Your in-
fluence for good depends upon the weight you throw into
the right scale. The good you do and embody gives you
24 the only power obtainable. Evil is not power. It is a
mockery of strength, which erelong betrays its weakness
and falls, never to rise.

Human power
a blind force

The one
real power

2. SH 265:23–12

Who that has felt the loss of human peace has not gained
24 stronger desires for spiritual joy? The aspiration after
heavenly good comes even before we discover
what belongs to wisdom and Love. The loss
27 of earthly hopes and pleasures brightens the ascending
path of many a heart. The pains of sense quickly inform
us that the pleasures of sense are mortal and that joy is
30 spiritual.

Blessings
from pain

The pains of sense are salutary, if they wrench away
false pleasurable beliefs and transplant the affections
1 from sense to Soul, where the creations of God are good,
“rejoicing the heart.” Such is the sword of
3 Science, with which Truth decapitates error,
materiality giving place to man’s higher individuality and
destiny.

Decapitation
of error

6 Would existence without personal friends be to you
a blank? Then the time will come when you will be
solitary, left without sympathy; but this
9 seeming vacuum is already filled with divine
Love. When this hour of development comes, even if
you cling to a sense of personal joys, spiritual Love will
12 force you to accept what best promotes your growth.

Uses of
adversity

3. SH 66:30–17

30 Sorrow has its reward. It never leaves us
where it found us. The furnace separates
the gold from the dross that the precious metal may
1 be graven with the image of God. The cup our Father
hath given, shall we not drink it and learn the lessons
3 He teaches?

The gold
and dross

When the ocean is stirred by a storm, then the clouds
lower, the wind shrieks through the tightened shrouds,
6 and the waves lift themselves into mountains.
We ask the helmsman: “Do you know your
course? Can you steer safely amid the storm?” He
9 answers bravely, but even the dauntless seaman is not
sure of his safety; nautical science is not equal to the
Science of Mind. Yet, acting up to his highest under-
standing, firm at the post of duty, the mariner works on

Weathering
the storm

12 and awaits the issue. Thus should we deport ourselves
on the seething ocean of sorrow. Hoping and work-
15 ing, one should stick to the wreck, until an irresistible
propulsion precipitates his doom or sunshine gladdens
the troubled sea.

4. SH 386:16–2

A blundering despatch, mistakenly announcing the
death of a friend, occasions the same grief that the friend's
18 real death would bring. You think that your
anguish is occasioned by your loss. Another
despatch, correcting the mistake, heals your grief, and
21 you learn that your suffering was merely the result of
your belief. Thus it is with all sorrow, sickness, and
death. You will learn at length that there is no cause
24 for grief, and divine wisdom will then be understood.
Error, not Truth, produces all the suffering on earth.

Erroneous
despatch

If a Christian Scientist had said, while you were labor-
27 ing under the influence of the belief of grief, "Your sor-
row is without cause," you would not have
understood him, although the correctness of
30 the assertion might afterwards be proved to you. So,
when our friends pass from our sight and we lament,
that lamentation is needless and causeless. We shall
1 perceive this to be true when we grow into the under-
standing of Life, and know that there is no death.

Mourning
causeless

5. SH 86:25–1

Portraits, landscape-paintings, fac-similes of penman-
ship, peculiarities of expression, recollected sentences,
27 can all be taken from pictorial thought and
memory as readily as from objects cognizable
by the senses. Mortal mind sees what it believes as
30 certainly as it believes what it sees. It feels, hears, and
sees its own thoughts. Pictures are mentally formed
before the artist can convey them to canvas. So is it
1 with all material conceptions.

Phenomena
explained

6. SH 87:19–25 (to 2nd .)

The mine knows naught of the emeralds within its
rocks; the sea is ignorant of the gems within its caverns,
21 of the corals, of its sharp reefs, of the tall ships
that float on its bosom, or of the bodies which
lie buried in its sands: yet these are all there. Do not
24 suppose that any mental concept is gone because you do
not think of it. The true concept is never lost.

Buried
secrets

7. SH 424:5–11

Accidents are unknown to God, or immortal Mind,
6 and we must leave the mortal basis of belief
and unite with the one Mind, in order to
change the notion of chance to the proper sense
9 of God's unerring direction and thus bring out harmony.
Under divine Providence there can be no accidents,
since there is no room for imperfection in perfection.

Accidents
unknown
to God

8. SH 172:23

What is man? Brain, heart, blood, bones, etc., the
24 material structure? If the real man is in the material
body, you take away a portion of the man when
you amputate a limb; the surgeon destroys
27 manhood, and worms annihilate it. But the loss of a limb
or injury to a tissue is sometimes the quickener of manli-
ness; and the unfortunate cripple may present more no-
30 bility than the statuesque athlete, — teaching us by his
very deprivations, that “a man's a man, for a' that.”

Identity
not lost

9. 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.

10. SH 122:18

Testimony of
the senses

18 The barometer, — that little
prophet of storm and sunshine, denying the testimony of
the senses, — points to fair weather in the midst of murky
21 clouds and drenching rain. Experience is full of instances
of similar illusions, which every thinker can recall for
himself.

11. SH 171:4

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will
6 reopen with the key of divine Science the gates
of Paradise which human beliefs have closed,
and will find himself unfallen, upright, pure, and free,
9 not needing to consult almanacs for the probabilities either
of his life or of the weather, not needing to study brain-
ology to learn how much of a man he is.

Paradise
regained

12. SH 329:7–20

Because you cannot walk on the
water and raise the dead, you have no right to
9 question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for
12 us. In Science we can use only what we understand. We
must prove our faith by demonstration.

Imitation
of Jesus

One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their
15 occasion. To be discouraged, is to resemble a pupil in
18 addition, who attempts to solve a problem of Euclid, and
denies the rule of the problem because he fails in his first
effort.

13. SH 566:1–24

1 As the children of Israel were guided triumphantly
through the Red Sea, the dark ebbing and flowing tides

3 of human fear, — as they were led through the
wilderness, walking wearily through the great
desert of human hopes, and anticipating the promised
6 joy, — so shall the spiritual idea guide all right desires
in their passage from sense to Soul, from a material sense
of existence to the spiritual, up to the glory prepared for
9 them who love God. Stately Science pauses not, but
moves before them, a pillar of cloud by day and of fire
by night, leading to divine heights.

12 If we remember the beautiful description which Sir
Walter Scott puts into the mouth of Rebecca the Jewess
in the story of Ivanhoe, —

15 When Israel, of the Lord beloved,
Out of the land of bondage came,
Her fathers' God before her moved,
18 An awful guide, in smoke and flame, —

we may also offer the prayer which concludes the same
hymn, —

21 And oh, when stoops on Judah's path
In shade and storm the frequent night,
Be Thou, longsuffering, slow to wrath,
24 A burning and a shining light!

14. SH 66:1–16

1 Thou art right, immortal Shakespeare, great poet of
humanity:

3 Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

6 Trials teach mortals not to lean on a material staff, —
a broken reed, which pierces the heart. We do not
half remember this in the sunshine of joy
9 and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germi-

12 nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each suc-
15 cessive stage of experience unfolds new views of divine
goodness and love.

15. SH 254:27–31

27 If you launch your bark upon the ever-agitated but
healthful waters of truth, you will encounter storms.
Your good will be evil spoken of. This is the
30 cross. Take it up and bear it, for through it
you win and wear the crown.

The cross
and crown