
 Hymns 76, 174, 12

 King James Bible

1. Gen. 3:20

And Adam called his wife's name Eve; because she was the mother of all living.

2. Gen. 4:1, 2, 8, 9, 25, 26

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ...

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper? ...

... ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

3. I Sam. 1:1–28

Now there was a certain man of Ramathaim–zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there. ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. And *as* he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons? ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. And she *was* in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look

on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*. ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young. And they slew a bullock, and brought the child to Eli. And she said, Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

4. I Sam. 2:1, 2, 11, 12, 18–21

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. *There is none* holy as the LORD: for *there is none* beside thee: neither *is there* any rock like our God. ...

And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest. ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.

...

... ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought *it* to him from year to year,

when she came up with her husband to offer the yearly sacrifice. ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home. And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

5. Isa. 66:9, 12 Behold (to :), 13

Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God. ...

... Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: ...

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

6. Luke 2:1, 3–7, 21, 22, 24–35

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. ...

And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. ...

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; ...

And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and

rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

7. Ps. 56:8 put

... put thou my tears into thy bottle: *are they* not in thy book?

8. Rev. 21:4

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

9. Gal. 4:4 when, 5, 19, 22, 23, 26, 27, 31

... when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. ...

My little children, of whom I travail in birth again until Christ be formed in you, ...

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. ...

But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. ...

So then, brethren, we are not children of the bondwoman, but of the free.

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

1. SH 585:23

EVE. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started first from dust, second from a rib, and third from an egg.

2. SH 538:23–7

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the

Erroneous
conception

author of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is “a murderer from the beginning.” Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away.

3. SH 479:1

If a child is the offspring of physical sense and not of Soul, the child must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, “I have gotten a man from the Lord”? On the contrary, if aught comes from God, it cannot be mortal and material; it must be immortal and spiritual.

Immortal
birthright

4. SH 154:16–2

If a child is exposed to contagion or infection, the mother is frightened and says, “My child will be sick.” The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

Children's
ailments

That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: “You look sick,” “You look tired,” “You need rest,” or “You need medicine.”

Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning more childishly than her child, “Mamma knows you are hurt.” The better and more successful method for any mother to adopt is to say: “Oh, never mind! You're not hurt, so don't think you are.” Presently the child forgets all about the accident, and is at play.

5. SH 359:20

From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood, she often listened with joy to these words, falling from the lips of her saintly mother, “God is able to raise you up from sickness;” and she pondered the meaning of that Scripture she so often quotes: “And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.”

Author's
parentage

6. SH 1:10–7

Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us, to enlighten the infinite or to be heard of men? Are we

Right
motives

benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.

7. SH 60:4

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is also the good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties.

Permanent
affection

8. SH 206:19–31

Does God send sickness, giving the mother her child for the brief space of a few years and then taking it away by death? Is God creating anew what He has already created? The Scriptures are definite on this point, declaring that His work was *finished*, nothing is new to God, and that it was *good*.

Birth and
death unreal

Can there be any birth or death for man, the spiritual image and likeness of God? Instead of God sending sickness and death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes and subsequently correct them. God does not cause man to sin, to be sick, or to die.

9. SH 463:6

To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive. The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.

Scientific
obstetrics

10. SH 560:6

Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

11. SH 561:22–25

The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea.

Spiritual
sunlight

12. SH 562:3–17, 22–28

As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.

Spiritual idea
revealed

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, — separated by belief from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. ...

Spiritual idea
crowned

Revelation xii. 2. And she being with child cried, travailing in birth, and pained to be delivered.

Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous.

Travail
and joy

13. SH 565:6, 13–24 (np)

Revelation xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

... The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but “of his kingdom there shall be no end,” for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, — to be found in its divine Principle.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, — as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised 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 them who love God. Stately Science pauses not,

Spiritual
guidance

but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights.

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

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

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

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

14. SH 592:16

MOTHER. God; divine and eternal Principle; Life, Truth, and Love.