

Hymns 596, 203, 350

The Bible

1. II Kings 4:8–23, 25–29, 31–37

8 ¶ And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And so it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor sabbath. And she said, *It shall be well.*

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to

thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.


33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

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

1. SH 577:32–18

In the following Psalm one word shows, though faintly,

1 the light which Christian Science throws on the Scriptures
by substituting for the corporeal sense, the incorporeal

3 or spiritual sense of Deity: —

PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

6 [LOVE] maketh me to lie down in green pastures:

[LOVE] leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] lead-
9 eth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for [LOVE] is with me; [LOVE's]

12 rod and [LOVE's] staff they comfort me.

[LOVE] prepareth a table before me in the presence of
mine enemies: [LOVE] anointeth my head with oil; my cup

15 runneth over.

Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house [the consciousness]

18 of [LOVE] for ever.

2. SH 424:12

12 In medical practice objections would be raised if one
doctor should administer a drug to counteract the work-
ing of a remedy prescribed by another doctor.
15 It is equally important in metaphysical prac-
tice that the *minds* which surround your patient should
not act against your influence by continually expressing
18 such opinions as may alarm or discourage, — either by
giving antagonistic advice or through unspoken thoughts
resting on your patient. While it is certain that the
21 divine Mind can remove any obstacle, still you need the
ear of your auditor. It is not more difficult to make your-
self heard mentally while others are thinking about your
24 patients or conversing with them, if you understand
Christian Science — the oneness and the allness of divine
Love; but it is well to be alone with God and the sick
27 when treating disease.

Opposing
mentality

3. SH 393:29–395:5

Man is never sick, for Mind is not sick and matter
30 cannot be. A false belief is both the tempter
and the tempted, the sin and the sinner, the
disease and its cause. It is well to be calm in sickness;
1 to be hopeful is still better; but to understand that sick-
ness is not real and that Truth can destroy its seeming
3 reality, is best of all, for this understanding is the uni-
versal and perfect remedy.

No real
disease

By conceding power to discord, a large majority of
6 doctors depress mental energy, which is the only real
recuperative power. Knowledge that we
can accomplish the good we hope for, stimu-
9 lates the system to act in the direction which Mind points
out. The admission that any bodily condition is beyond
the control of Mind disarms man, prevents him from
12 helping himself, and enthrones matter through error. To
those struggling with sickness, such admissions are dis-
couraging, — as much so as would be the advice to a man
15 who is down in the world, that he should not try to rise
above his difficulties.


Recuperation
mental

Experience has proved to the author the fallacy of
18 material systems in general, — that their theories are
sometimes pernicious, and that their denials are better
than their affirmations. Will you bid a man let evils
21 overcome him, assuring him that all misfortunes are from
God, against whom mortals should not contend? Will

you tell the sick that their condition is hopeless, unless it
24 can be aided by a drug or climate? Are material means
the only refuge from fatal chances? Is there no divine
permission to conquer discord of every kind with harmony,
27 with Truth and Love?

We should remember that Life is God, and that God
is omnipotent. Not understanding Christian
30 Science, the sick usually have little faith in
it till they feel its beneficent influence. This shows
that faith is not the healer in such cases. The sick
1 unconsciously argue for suffering, instead of against it.
They admit its reality, whereas they should deny it.
3 They should plead in opposition to the testimony of the
deceitful senses, and maintain man's immortality and
eternal likeness to God.

Arguing
wrongly

 Hymns