

Hymns 271, 520, 442

The Bible

**Deut. 8:10 2nd thou, 14 which, 15, 16 to**

- 10 ... thou shalt bless the LORD thy God for the good land which he hath given thee.  
14 ... which brought thee forth out of the land of Egypt, from the house of bondage;  
15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;  
16 ... to do thee good at thy latter end;

**Ps. 107:35, 43**

- 35 He turneth the wilderness into a standing water, and dry ground into watersprings.  
43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

**Job 37:5, 6, 9–11, 14 stand, 16, 23**

- 5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.  
6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.  
9 Out of the south cometh the whirlwind: and cold out of the north.  
10 By the breath of God frost is given: and the breadth of the waters is straitened.  
11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:  
14 ... stand still, and consider the wondrous works of God.  
16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?  
23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

**Mark 3:7 Jesus (to :)**

- 7 ... Jesus withdrew himself with his disciples to the sea: ...

**Mark 4:35 when**

- 35 ... when the even was come, he saith unto them, Let us pass over unto the other side.

**Acts 26:1, 9, 10, 11 3rd and**

- 1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:  
9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.  
10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received

authority from the chief priests; and when they were put to death, I gave my voice against *them*.  
11 ... and being exceedingly mad against them, I persecuted *them* even unto strange cities.

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

**SH 595:1**

1 **SUN.** The symbol of Soul governing man, — of  
Truth, Life, and Love.

**SH 503:12–15**

12 Divine Science, the Word of  
God, saith to the darkness upon the face of error, “God  
is All-in-all,” and the light of ever-present Love illumines  
15 the universe.

**SH 407:22 In**

In Science, all  
being is eternal, spiritual, perfect, harmoni-  
24 ous in every action. Let the perfect model be  
present in your thoughts instead of its demoralized op-  
posite. This spiritualization of thought lets in the light,  
27 and brings the divine Mind, Life not death, into your  
consciousness.

**SH 209:16**

The compounded minerals or aggregated substances  
composing the earth, the relations which constituent  
18 masses hold to each other, the magnitudes,  
distances, and revolutions of the celestial  
bodies, are of no real importance, when we remember  
21 that they all must give place to the spiritual fact by the  
translation of man and the universe back into Spirit. In  
proportion as this is done, man and the universe will be  
24 found harmonious and eternal.

**SH 162:4–5**

Christian Science brings to the body the sunlight of  
Truth, which invigorates and purifies.

**SH 510:21–22 (to the), 27–1**

21 There is no Scriptural allusion to solar light until time has  
been already divided into evening and morning; and the ...

27 Light is a symbol of Mind, of Life, Truth, and Love,  
and not a vitalizing property of matter. Sci-  
ence reveals only one Mind, and this one shin-



12 the belief.

Error, not Truth, produces all the suffering on earth.

**SH 125:12–16, 31–2 (to 2nd .)**

12 As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, — from fear to hope and from faith to understanding, — the visible manifestation will at last be man governed by Soul, not by material sense.

Thus matter will finally be proved nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence. Error will be no longer used in stating truth.

**SH 376:18–21, 25 it**

18 Because the so-called material body is a mental concept and governed by mortal mind, it manifests only what that so-called mind expresses.

21 ... it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end fever. Some people, mistaught as to Mind-science, inquire when it will be safe to check a fever. Know that in Science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and scientific demonstration.

**SH 377:1–3, 3–11 convince, 26–28 (to ;), 29–4 (to 2nd .)**

1 If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. ... convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love.

6 Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated.

The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and

power of ill-health; ...

With-

30 out this ignorant human belief, any circumstance is of it-  
self powerless to produce suffering. It is latent belief in  
disease, as well as the fear of disease, which associates sick-  
1 ness with certain circumstances and causes the two to  
appear conjoined, even as poetry and music are repro-  
3 duced in union by human memory. Disease has no in-  
telligence. Unwittingly you sentence yourself to suffer.

**SH 184:18–23, 27**

18                   We say man suffers  
from the effects of cold, heat, fatigue. This  
is human belief, not the truth of being, for matter cannot  
21 suffer. Mortal mind alone suffers, — not because a law  
of matter has been transgressed, but because a law of this  
so-called mind has been disobeyed.

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.

**SH 191:32–1**

                  Mind, God, sends forth the aroma of Spirit,  
1 the atmosphere of intelligence.

**SH 192:6–21**

6                   Human  
opinions are not spiritual. They come from the hearing  
of the ear, from corporeality instead of from Principle,  
9 and from the mortal instead of from the immortal. Spirit  
is not separate from God. Spirit is God.

                  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.

**SH 394:32**

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.

**SH 392:11–12, 21–23 (to ), 24–27 Stand, 31–13**

The physical affirmation of disease should always be  
12 met with the mental negation.

21 If you decide that climate or atmosphere is  
unhealthy, it will be so to you. Your decisions will mas-  
ter you, ...

24 Stand porter at the door of thought.  
Admitting only such conclusions as you wish realized in  
bodily results, you will control yourself har-  
27 moniously.

Exclude from mortal mind the offending errors; then the  
body cannot suffer from them. The issues of pain or  
1 pleasure must come through mind, and like a watchman  
forsaking his post, we admit the intruding belief, forget-  
3 ting that through divine help we can forbid this entrance.

The body seems to be self-acting, only because mortal  
mind is ignorant of itself, of its own actions, and of their  
6 results, — ignorant that the predisposing, re-  
mote, and exciting cause of all bad effects is a  
law of so-called mortal mind, not of matter. Mind is the  
9 master of the corporeal senses, and can conquer sickness,  
sin, and death. Exercise this God-given authority. Take  
possession of your body, and govern its feeling and action.  
12 Rise in the strength of Spirit to resist all that is unlike  
good.

**SH 393:16–21, 29–30**

Be firm in your understanding that the divine Mind  
governs, and that in Science man reflects God’s govern-

18 ment. Have no fear that matter can ache,  
swell, and be inflamed as the result of a law  
of any kind, when it is self-evident that matter can have  
21 no pain nor inflammation.

Man is never sick, for Mind is not sick and matter  
30 cannot be.

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