

Wed-17-Jun-28

Divine precepts

Wednesday, June 28, 2017

Hymn 118

Hymn 118

ANDREW REED AND SAMUEL LONGFELLOW

Adapted

(118)

ELIJAH

ARR. FROM F. MENDELSSOHN

Holy Spirit, Light divine,
Shine upon this heart of mine;
Kindle every high desire;
Cleanse my thought in Thy pure fire.

Holy Spirit, Peace divine,
Still this restless heart of mine;
Speak to calm the tossing sea,
Stayed in Thy tranquillity.

Holy Spirit, all divine,
Dwell within this heart of mine;
Bid my troubled thoughts be still;
With Thy peace my spirit fill.

Hymn 374

Hymn 374, 375

JOHN RANDALL DUNN

(374)

ALL SAINTS NEW

HENRY S. CUTLER

(375)

THORNBURY

BASIL HARWOOD

Music by permission of Basil Harwood

We thank Thee and we bless Thee,
O Father of us all,
That e'en before we ask Thee
Thou hear'st Thy children's call.
We praise Thee for Thy goodness
And tender, constant care,
We thank Thee, Father-Mother,
That Thou hast heard our prayer.

We thank Thee and we bless Thee,
O Lord of all above,

That now Thy children know Thee
As everlasting Love.
And Love is not the author
Of discord, pain and fear;
O Love divine, we thank Thee
That good alone is here.

We thank Thee, Father-Mother,
For blessings, light and grace
Which bid mankind to waken
And see Thee face to face.
We thank Thee, when in anguish
We turn from sense to Soul,
That we may hear Thee calling:
Rejoice, for thou art whole.

Hymn 135

Hymn 135

CARL J. P. SPITTA

RICHARD MASSIE, TR., ADAPTED

(135)

WORDSWORTH

WILLIAM H. MONK

I know no life divided,
O Lord of life, from Thee;
In Thee is life provided
For all mankind and me:
I know no death, O Father,
Because I live in Thee;
Thy life it is that frees us
From death eternally.

I fear no tribulation,
Since, whatsoe'er it be,
It makes no separation
Between my Lord and me:
Since Thou, my God and Father,
Dost claim me as Thine own,
I richly shall inherit
All good, from Thee alone.

Ps. 119:73 give

73 give me understanding, that I may learn thy commandments.

Ps. 119:65-67, 71

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

Rom. 8:28

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Heb. 12:1 1st let, 5 My, 6 (to), 11

1 let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,
5 My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
6 For whom the Lord loveth he chasteneth,
11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Jonah 1:1-3:3 (to 1st .)

1 NOW the word of the LORD came unto Jonah the son of Amittai, saying,
2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.
4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.
6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.
7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.
8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?
9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.
10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.
11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

- 12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.
- 13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.
- 14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.
- 15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.
- 16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.
- 17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAPTER 2

- 1 THEN Jonah prayed unto the LORD his God out of the fish's belly,
- 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.
- 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.
- 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
- 5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.
- 6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.
- 7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.
- 8 They that observe lying vanities forsake their own mercy.
- 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.
- 10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAPTER 3

- 1 AND the word of the LORD came unto Jonah the second time, saying,
- 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
- 3 So Jonah arose, and went unto Nineveh, according to the word of the LORD.

II Cor. 10:3-5

- 3 For though we walk in the flesh, we do not war after the flesh:
- 4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
- 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

II Cor. 10:13 we (to 2nd ,)

- 13 we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us,

II Cor. 11:10 (to ,)

- 10 As the truth of Christ is in me,

II Cor. 12:6 (to :), 7-10

- 6 For though I would desire to glory, I shall not be a fool; for I will say the truth:
- 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
- 8 For this thing I besought the Lord thrice, that it might depart from me.
- 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
- 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Isa. 28:10

- 10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

SH 323:6-9

- 6 Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks
- 9 of Science.

A bright outlook

SH 167:20-3

- 21 The "flesh lusteth against the Spirit." The flesh and Spirit can no more unite in action, than good can coincide with evil. It is not wise to take a halt-
ing and half-way position or to expect to work

Half-way
success

24 equally with Spirit and matter, Truth and error. There
is but one way — namely, God and His idea — which
leads to spiritual being. The scientific government of the
27 body must be attained through the divine Mind. It is im-
possible to gain control over the body in any other way.
On this fundamental point, timid conservatism is abso-
30 lutely inadmissible. Only through radical reliance on
Truth can scientific healing power be realized.

Substituting good words for a good life, fair seeming
168:1 for straightforward character, is a poor shift for the weak
and worldly, who think the standard of Christian Science
3 too high for them.

SH 253:32-6

The divine demand, “Be ye therefore perfect,” is sci-
254:1 entific, and the human footsteps leading to perfection are
indispensable. Individuals are consistent who, watching
3 and praying, can “run, and not be weary; . . .
walk, and not faint,” who gain good rapidly
and hold their position, or attain slowly and
6 yield not to discouragement.

Patience and
final perfection

SH 467:29

Reasoning from cause to effect in the Science of Mind,
30 we begin with Mind, which must be under-
stood through the idea which expresses it and
cannot be learned from its opposite, matter. Thus we
468:1 arrive at Truth, or intelligence, which evolves its own
unerring idea and never can be coordinate with human
3 illusions. If Soul sinned, it would be mortal, for sin is
mortality’s self, because it kills itself. If Truth is im-
mortal, error must be mortal, because error is unlike
6 Truth. Because Soul is immortal, Soul cannot sin, for
sin is not the eternal verity of being.

Sinlessness of
Mind, Soul

SH 66:1-16

66:1 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

Salutary sorrow

proofs of God's care. Spiritual development germinates 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 successive stage of experience unfolds new views of divine goodness and love.

SH 476:6-17 (np)

6 Error, urged to its final limits, is self-destroyed. Error will cease to claim that soul is in body, that life and intelligence are in matter, and that
9 this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and im-
12 mortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being,
15 which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." Mortality is finally swallowed
18 up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.

Mortals are not
immortals

21 Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood. Remember that the Scriptures say of mortal
24 man: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall
27 know it no more."

Imperishable
identity

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"
30 that is, Truth and Love reign in the real man, showing that man in God's image is
unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal
477:1 man appears to mortals. In this perfect man the Saviour
3 saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom
of God is intact, universal, and that man is pure and holy.
6 Man is not a material habitation for Soul; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect nor material.

The kingdom
within

9 Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of

12 God, and declares the corporeal senses to be
mortal and erring illusions. Divine Science
shows it to be impossible that a material body, though
15 interwoven with matter's highest stratum, misnamed
mind, should be man, — the genuine and perfect man,
the immortal idea of being, indestructible and eternal.

Material body
never God's idea

SH 484:28-17

Question. — Is materiality the concomitant of spirit-
uality, and is material sense a necessary preliminary to
30 the understanding and expression of Spirit?

485:1 *Answer.* — If error is necessary to define or to reveal
Truth, the answer is yes; but not otherwise. *Material*
3 *sense* is an absurd phrase, for matter has no
sensation. Science declares that Mind, not
matter, sees, hears, feels, speaks. Whatever contradicts
6 this statement is the false sense, which ever betrays
mortals into sickness, sin, and death. If the unimpor-
tant and evil appear, only soon to disappear because
9 of their uselessness or their iniquity, then these ephem-
eral views of error ought to be obliterated by Truth.
Why malign Christian Science for instructing mortals how
12 to make sin, disease, and death appear more and more
unreal?

Error only
ephemeral

15 Emerge gently from matter into Spirit. Think not
to thwart the spiritual ultimate of all things, but come
naturally into Spirit through better health and
morals and as the result of spiritual growth.

Scientific
translations