

1 Wednesday Readings Moving in Thought from Lack to True Substance

Hymns

Hymn. 519:1 Lean on the sustaining infinite

And blessings will be yours.

Lean not on person, place, or thing,

Or economic laws;

But lean upon all-blessing God

Who will all needs supply

And give to all abundant good

That money cannot buy.

Hymn. 146:1

In God I find a precious gift

That knows no fear, no feud,

That glows so still, serene and pure:

The gift of gratitude.

Hymn. 485:2 You are my wisdom, and You are my wealth,

You are my substance, my joy, and my health,

My Father and Mother, my haven of peace,

My comfort, my healer, my place of release.

Holy Bible

- 1. Genesis 1:31 And God saw every thing that he had made, and, behold, it was very good.**
- 2. James 1:17-18 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.**
- 3. Ps. 55:22 Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.**
- 4. Matt. 7:7-11 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

5. II Kings 5:1-3 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

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... she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel:

6. Ps. 73:20 (to-;)21-26,28

20 As a dream when one awaketh;

21 ... my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before thee.

23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

7. II Cor. 9:8-11 ...God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

8. Ps. 100:1-4 Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

9. Acts 8:26-39 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

10. II Cor. 3:2-6 Ye are our epistle written in our hearts, known and read of all men:

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

And such trust have we through Christ to God-ward:

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

11. Deut. 8:1, 10 All the commandments which I command thee this day

...then thou shalt bless the Lord thy God for the good land which he hath given thee.

12. Matt. 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Science & Health with Key to the Scriptures

1. SH 236:28 Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two

opinions or battling with false beliefs, youth makes easy and rapid strides towards Truth.

2. **SH 130:15** Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts; and these material beliefs must be denied and cast out to make place for truth. You cannot add to the contents of a vessel already full. Laboring long to shake the adult's faith in matter and to inculcate a grain of faith in God, — an inkling of the ability of Spirit to make the body harmonious, — the author has often remembered our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom.
3. **SH 63:5** In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.
4. **SH 256:28** A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or the vastness of infinity. A mind originating from a finite or material source must be limited and finite. Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind. If Mind is within and without all things, then all is Mind; and this definition is scientific.
5. **SH 263:20,32-20**, There can be but one creator, who has created all. The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear. The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness. Spirit and its formations are the only realities of being.

6. SH 299:26-8 Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

If man were solely a creature of the material senses, he would have no eternal Principle and would be mutable and mortal. Human logic is awry when it attempts to draw correct spiritual conclusions regarding life from matter. Finite sense has no true appreciation of infinite Principle, God, or of His infinite image or reflection, man. The mirage, which makes trees and cities seem to be where they are not, illustrates the illusion of material man, who cannot be the image of God.

7. SH 347:26-31 The dream that matter and error are something must yield to reason and revelation. The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal.

8. SH 62:22-30 The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.

The higher nature of man is not governed by the lower; if it were, the order of wisdom would be reversed. Our false views of life hide eternal harmony, and produce the ills of which we complain.

9. SH 506:18 Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.

10. **SH 68:9-11** The presence of mistrust, where confidence is due, withers the flowers of Eden and scatters love's petals to decay.
11. **SH 191:21-27; SH 192:6** By its own volition, not a blade of grass springs up, not a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell.
Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal. Spirit is not separate from God. Spirit is God.
12. **SH 248:15, 21-24-32** Have you accepted the mortal model?... The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

13. **SH 249:1-4, 6-11** Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.
Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine “powers that be.” Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological.
14. **SH 257:30-12** It would require an infinite form to contain infinite Mind. Indeed, the phrase infinite form involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories

of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief.

Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God.

15. SH 149:11-12 The rule and its perfection of operation never vary in Science.
16. SH 503:24 God creates neither erring thought, mortal life, mutable truth, nor variable love.
17. SH 112:16 From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are “the same yesterday, and to-day, and forever;” for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.
18. SH 312:23-30 Our theories are based on finite premises, which cannot penetrate beyond matter. A personal sense of God and of man's capabilities necessarily limits faith and hinders spiritual understanding. It divides faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the intelligent and divine healing Principle to the inanimate drug.
19. SH 311:26-7 The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them. Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence. But the spiritual, eternal man is not touched by these phases of mortality.
How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science. That which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears.

20. SH 301:17-20 As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter.
21. SH 323:28-2 The effects of Christian Science are not so much seen as felt. It is the “still, small voice” of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea.
22. SH 530:5 In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, “Take no thought for your life, what ye shall eat, or what ye shall drink,” — presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies.
23. SH vii:1-2 To those leaning on the sustaining infinite, to-day is big with blessings.