

Wed 9/11/24 - Tempering extremes

September 10 2024

Hymn. 49:1-4

Dear Lord and Father of us all,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow thee.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still small voice of calm.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from us now the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Words: JOHN GREENLEAF WHITTIER*

Music: Frederick C. Maker

Hymn. 423:1-3

Give me, O Lord, an understanding heart,
That I may learn to know myself in Thee,
To spurn the wrong and choose the better part
And thus from sinful bondage be set free.

Give me, O Lord, a meek and contrite heart,
That I may learn to quell all selfish pride,
Bowing before Thee, see Thee as Thou art
And 'neath Thy sheltering presence safely hide.

Give me, O Lord, a gentle, loving heart,
That I may learn to be more tender, kind,
And with Thy healing touch, each wound and smart
With Christly bands of Love and Truth to bind.

Words: JAMES J. ROME

Music: Edward Dearle

Hymn. 596:1-4

When peace, like a river, flows calmly each day,
Or sorrows like seas surge and roll,
Whatever my lot, Love has taught me to say,
It is well, it is well with my soul.

REFRAIN

It is well with my soul,
It is well, it is well with my soul.

Though terror may buffet, my joy is innate.
This unchanging thought is my goal:
That God has created my spiritual state,
And has given me strength in my soul.

REFRAIN

Lord, hasten the day when my faith shall be sight,
The clouds be rolled back as a scroll.
When trumpets shall sound and we all see the light,
I will sing, it is well with my soul.

REFRAIN

Words: HORATIO G. SPAFFORD, ADAPT.

Music: Philip P. Bliss

Gal. 5:22 the, 23

- 22 ... the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness,
faith,
23 Meekness, temperance: against such there is no law.

I Cor. 9:25 every (to 1st .)

- 25 ... every man that striveth for the mastery is temperate in all things. ...

II Pet. 1:5–7 add

- 5 ... add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience
godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.

Phil. 4:5 (to 1st .)

- 5 Let your moderation be known unto all men. ...

I Cor. 4:21 shall

- 21 ... shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

Gal. 6:1 (to ;)

- 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such
an one in the spirit of meekness; ...

II Tim. 2:24 the, 25 (to 1st ;)

- 24 ... the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,
25 In meekness instructing those that oppose themselves; ...

John 8:1–11

- 1 Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Matt. 5:9

- 9 Blessed *are* the peacemakers: for they shall be called the children of God.

Matt. 5:38–46

- 38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

- 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- 40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.
- 41 And whosoever shall compel thee to go a mile, go with him twain.
- 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- 43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- 46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

Rom. 12:21

- 21 Be not overcome of evil, but overcome evil with good.

Eph. 4:29, 31, 32

- 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
- 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
- 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col. 3:12, 13 (to :)

- 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: ...

I John 4:18 (to :)

18 There is no fear in love; but perfect love casteth out fear: ...

Matt. 8:14 when, 15

14 ... when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

John 14:27

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Matt. 8:23–26

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Phil. 4:7 the

7 ... the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

SH 96:12

12 This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be

15 Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new
18 phases until their nothingness appears. These disturbances will continue until the end of error, when all

Arena of
contest

discord will be swallowed up in spiritual Truth.

SH 216:7

Error bites the heel of truth, but cannot kill truth. Truth bruises the head of error — destroys error.

9 Spirituality lays open siege to materialism. On which side are we fighting?

SH 453:6–8

6 Right and wrong, truth and error, will be at strife in the minds of students, until victory rests on the side of invincible truth.

SH 415:24

24 To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

SH 495:14

15 When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and
18 calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science,
21 instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence dis-
24 cord with harmony.

Steadfast and
calm trust

SH 392:5–7

Fear,
6 which is an element of all disease, must be cast out to readjust the balance for God.

SH 586:11

FEAR. Heat; inflammation; anxiety; ignorance; error;
12 desire; caution.

SH 405:2–11

Hatred inflames the brutal propensities. The indulgence
3 of evil motives and aims makes any man, who is above the
lowest type of manhood, a hopeless sufferer.

Christian Science commands man to master the pro-
6 pensities, — to hold hatred in abeyance with kindness,
to conquer lust with chastity, revenge with
charity, and to overcome deceit with hon-
9 esty. Choke these errors in their early stages, if you
would not cherish an army of conspirators against
health, happiness, and success.

Mental
conspirators

SH 239:5–15

Take away wealth, fame, and social organizations,
6 which weigh not one jot in the balance of God, and we
get clearer views of Principle. Break up
cliques, level wealth with honesty, let worth
9 be judged according to wisdom, and we get better views
of humanity.

Right views
of humanity

The wicked man is not the ruler of his upright
12 neighbor. Let it be understood that success in error is
defeat in Truth. The watchword of Christian Science
is Scriptural: “Let the wicked forsake his way, and the
15 unrighteous man his thoughts.”

SH 454:9–10 (to 2nd .)

9 Human hate has no legiti-
mate mandate and no kingdom. Love is enthroned.

SH 270:23–24

Meekness and charity have divine
24 authority.

SH 367:32–2

Evil is but the
1 counterpoise of nothingness. The greatest wrong is
but a supposititious opposite of the highest right.

SH 564:24–4

24 From Genesis to the Apocalypse, sin, sickness, and
death, envy, hatred, and revenge, — all evil, — are typi-
fied by a serpent, or animal subtlety. Jesus
27 said, quoting a line from the Psalms, “They
hated me without a cause.” The serpent is perpetually
close upon the heel of harmony. From the beginning
30 to the end, the serpent pursues with hatred the spiritual
idea. In Genesis, this allegorical, talking serpent typi-
fies mortal mind, “more subtle than any beast of the
1 field.” In the Apocalypse, when nearing its doom, this
evil increases and becomes the great red dragon, swollen
3 with sin, inflamed with war against spirituality, and ripe
for destruction.

Doom of
the dragon

SH 293:21

21 There is no vapid fury of mortal mind — expressed in
earthquake, wind, wave, lightning, fire, bestial ferocity
— and this so-called mind is self-destroyed.
24 The manifestations of evil, which counterfeit
divine justice, are called in the Scriptures, “The anger
of the Lord.” In reality, they show the self-destruction
27 of error or matter and point to matter’s opposite, the
strength and permanency of Spirit. Christian Science
brings to light Truth and its supremacy, universal har-

The counterfeit
forces

30 mony, the entireness of God, good, and the nothingness
of evil.

SH 414:32–11 (to 1st .); 415:17–24

Matter cannot be inflamed. Inflammation is fear, an
1 excited state of mortals which is not normal. Immor-
tal Mind is the only cause; therefore disease is neither a
3 cause nor an effect. Mind in every case is the
eternal God, good. Sin, disease, and death
have no foundations in Truth. Inflammation as a mor-
6 tal belief quickens or impedes the action of the system,
because thought moves quickly or slowly, leaps or halts
when it contemplates unpleasant things, or when the in-
9 dividual looks upon some object which he dreads. In-
flammation never appears in a part which mortal thought
does not reach.

Matter is
not inflamed

Note how thought makes the face pallid. It either re-
18 tards the circulation or quickens it, causing a pale or
flushed cheek. In the same way thought in-
creases or diminishes the secretions, the action
21 of the lungs, of the bowels, and of the heart. The mus-
cles, moving quickly or slowly and impelled or palsied by
thought, represent the action of all the organs of the hu-
24 man system, including brain and viscera.

Truth calms
the thought

SH 283:4–10 (to 1st .)

Mind is the source of all movement, and there is no
inertia to retard or check its perpetual and harmonious
6 action. Mind is the same Life, Love, and wis-
dom “yesterday, and to-day, and forever.”
Matter and its effects — sin, sickness, and
9 death — are states of mortal mind which act, react, and
then come to a stop.

Source of
all life and
action

SH 427:26

Called to the bed of death, what material remedy has
27 man when all such remedies have failed? Spirit is his
last resort, but it should have been his first
and only resort. The dream of death must
30 be mastered by Mind here or hereafter. Thought
will waken from its own material declaration, “I am
dead,” to catch this trumpet-word of Truth, “There
1 is no death, no inaction, diseased action, overaction, nor
reaction.”

No death
nor inaction

SH 246:1–3

1 Man is not
a pendulum, swinging between evil and good, joy and
3 sorrow, sickness and health, life and death.

SH 201:7 Truth

Truth
makes a new creature, in whom old things pass away
9 and “all things are become new.” Passions, selfishness,
false appetites, hatred, fear, all sensuality, yield to spirit-
uality, and the superabundance of being is on the side
12 of God, good.

SH 506:10–12

Through divine Science, Spirit, God, unites under-
standing to eternal harmony. The calm and exalted
12 thought or spiritual apprehension is at peace.