
 Hymns: 151, 457, 237

 **The Bible**

I Kings 19:1–5 Ahab, 8–12

... Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there. ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I *am* not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat. ...

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the Lord *came* to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake: And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a still small voice.

Ps. 46:1–3 (to 1st .), 10 (to :)

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. ...

Be still, and know that I *am* God: ...

Isa. 30:15 (to :)

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: ...

Matt. 4:23 Jesus; 5:1, 2

... Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. ...

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,

Matt. 6:6 when

... when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Luke 6:12, 13 (to :), 17, 18

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. ¶ And when it was day, he called *unto him* his disciples: ...

... ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed.

Mark 4:35–39

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Ps. 65:1 (to :), 7

Praise waiteth for thee, O God, in Sion: ...

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Luke 4:22–30

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,

Ps. 91:1

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

 **Science and Health**

SH 367:24–27

The infinite Truth of the Christ-cure has come to this age through a “still, small voice,” through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity.

SH 323:28–32

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.

SH 559:8–16

The “still, small voice” of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, “as when a lion roareth.” It is heard in the desert and in dark places of fear. It arouses the “seven thunders” of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, — made manifest in the destruction of error.

SH 89:20–21

Spirit, God, is heard when the senses are silent.

SH 306:25

Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, — is unfolding Life and the universe, ever present and eternal.

SH 117:24

Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation.

SH 585:9 (only, to .), 9–11 spiritual (to ;)

ELIAS. ... spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; ...

SH 32:25

Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views.

SH 14:31–18

“When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”

So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful

sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness.

SH 15:23

The Master's injunction is, that we pray in secret and let our lives attest our sincerity.

SH 13:5

In public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are "vain repetitions," such as the heathen use. If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward us openly. Can the mere public expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? Even if prayer is sincere, God knows our need before we tell Him or our fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and we shall incur less risk of overwhelming our real wishes with a torrent of words.

SH 15:25-30

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings.