

Wed-18-Jan-10

Yielding to the Infinite

Wednesday, January 10, 2018

Hymn 25

Hymn 23–28, 432, 433**CHRISTMAS MORN**

MARY BAKER EDDY

(23)

SERENITY

ARR. FROM WILLIAM V. WALLACE

(24)

CHRISTMAS MORN

ALBERT F. CONANT

(25)

KINGTON

F. LLEWELLYN EDWARDS

(26)

DRANSFIELD

G. THALBEN-BALL

(27)

INFINITAS

PERCY WHITLOCK

(28)

SELWORTHY

E. NORMAN GREENWOOD

Blest Christmas morn, though murky clouds
Pursue thy way,
Thy light was born where storm enshrouds
Nor dawn nor day!

Dear Christ, forever here and near,
No cradle song,
No natal hour and mother's tear,
To thee belong.

Thou God-idea, Life-encrowned,
The Bethlehem babe—

Beloved, replete, by flesh embound—
Was but thy shade!

Thou gentle beam of living Love,
And deathless Life!
Truth infinite,—so far above
All mortal strife,

Or cruel creed, or earth-born taint:
Fill us today
With all thou art—be thou our saint,
Our stay, always.

Hymn 64

Hymn 64

VIOLET HAY

(64)

ELGIN

GEORGE DYSON

*Music by permission of George Dyson

From sense to Soul my pathway lies before me,
From mist and shadow into Truth's clear day;
The dawn of all things real is breaking o'er me,
My heart is singing: I have found the way.

I reach Mind's open door, and at its portal
I know that where I stand is holy ground;
I feel the calm and joy of things immortal,
The loveliness of Love is all around.

The way leads upward and its goal draws nearer,
Thought soars enraptured, fetterless and free;
The vision infinite to me grows clearer,
I touch the fringes of eternity.

Hymn 14

Hymn 14

MARY I. MESECHRE

(14)

POTSDAM

ARRANGED FROM JOHANN SEBASTIAN BACH

Arise, arise and shine,
On thee hath dawned the day;
God is thy sun, and Christ thy light,

Be thou a steadfast ray.

Sing praise, O waking heart,
For all thy God hath wrought;
For Truth's clear light on thee hath shone,
And purified thy thought.

No more shall sin and wrong
Obscure the light divine,
For God hath given thee His Son,
And lo, all things are thine.

Arise, arise and shine,
Uplift thee from the sod,
And let thy living light show forth
Man's unity with God.

I Cor. 15:12

- 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

I Cor. 15:20

- 20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

Matt. 9:16, 17

- 16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Matt. 10:1

- 1 AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Acts 3:1-8

- 1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.
- 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;
- 3 Who seeing Peter and John about to go into the temple asked an alms.
- 4 And Peter, fastening his eyes upon him with John, said, Look on us.
- 5 And he gave heed unto them, expecting to receive something of them.
- 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

7 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

Rev. 21:5

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

II Cor. 5:17

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Matt. 17:14-21

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,
 15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.
 16 And I brought him to thy disciples, and they could not cure him.
 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?
 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
 21 Howbeit this kind goeth not out but by prayer and fasting.

Luke 13:32 Behold, 33

32 Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.
 33 Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

John 14:25, 26

25 These things have I spoken unto you, being *yet* present with you.
 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Rev. 22:13, 14

- 13 I am Alpha and Omega, the beginning and the end, the first and the last.
- 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Heb. 4

CHAPTER 4

- 1 LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.
- 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.
- 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
- 4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.
- 5 And in this *place* again, If they shall enter into my rest.
- 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
- 7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.
- 8 For if Jesus had given them rest, then would he not afterward have spoken of another day.
- 9 There remaineth therefore a rest to the people of God.
- 10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.
- 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.
- 12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.
- 13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.
- 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.
- 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.
- 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb. 6:1 (to ;)

- 1 THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection;

Heb. 6:1-3 and

- 1 and of faith toward God,
- 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 3 And this will we do, if God permit.

I Cor. 15:53

- 53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

SH 256:1-2 The

256:1 The finite must
yield to the infinite.

SH 256:1 (only)

256:1 Progress takes off human shackles.

SH 256:2-5

256:1 Advancing to a higher plane of ac-
3 tion, thought rises from the material sense to
the spiritual, from the scholastic to the in-
spirational, and from the mortal to the immortal.

No material
creation

SH 280:9-11

- 9 Finite belief can never do justice to Truth in any direc-
tion. Finite belief limits all things, and would compress
Mind, which is infinite, beneath a skull bone.

SH 255:16-17

The human form, or physical finiteness, cannot be
made the basis of any true idea of the infinite Godhead.

SH 208:2-4

- 3 Material sense de-
fines all things materially, and has a finite sense of the
infinite.

SH 93:21-22

- 21 The belief that Spirit is finite as well as infinite has
darkened all history.

SH 284:1-3

- 3 It is not rational to say that Mind is infinite,
but dwells in finiteness, — in matter, — or that matter is
infinite and the medium of Mind.

SH 476:28-5

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;" 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 man appears to mortals. In this perfect man the Saviour 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.

The kingdom
within

SH 576:21-11

This kingdom of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God.

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, — as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God's creation.

Divine sense of
Deity

SH 285:17-22

The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, — to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea.

SH 76:6-10

When being is understood, Life will be recognized as neither material nor finite, but as infinite, — as God,

universal good; and the belief that life, or
 9 mind, was ever in a finite form, or good in
 evil, will be destroyed.

SH 93:28-30

27 Finite spirit would be mortal,
 and this is the error embodied in the belief that the infi-
 30 nite can be contained in the finite.

SH 551:26-27

From a material standpoint, "Canst thou
 27 by searching find out God?"

SH 116:30-31

An infinite Mind in a finite form
 is an absolute impossibility.

SH 257:27-29

Infinite Mind cannot be limited to a finite form,
 or Mind would lose its infinite character as inexhaustible
 Love, eternal Life, omnipotent Truth.

SH 257:32-1

30 Finite man cannot be the image and
 258:1 likeness of the infinite God.

SH 350:24 (only)

24 "The Word was made flesh."

SH 350:27

Hence its embodiment in the incar-
 nate Jesus, — that life-link forming the connection through
 which the real reaches the unreal, Soul rebukes sense, and
 30 Truth destroys error.

SH 542:19-21

18 Let Truth uncover and destroy error in God's
 own way, and let human justice pattern the
 21 divine.

Retribution and
 remorse

SH 281:27-28

27 Divine Science does not put new wine into old bottles,
 Soul into matter, nor the infinite into the finite.

SH 282:3-22

3 The real Life, or Mind, and its opposite, the so-called
 material life and mind, are figured by two geometrical
 symbols, a circle or sphere and a straight
 6 line. The circle represents the infinite with-
 out beginning or end; the straight line represents the
 finite, which has both beginning and end. The sphere
 9 represents good, the self-existent and eternal individuality
 or Mind; the straight line represents evil, a belief in
 a self-made and temporary material existence. Eternal

Figures of being

12 Mind and temporary material existence never unite in
figure or in fact.

A straight line finds no abiding-place in a curve, and a
15 curve finds no adjustment to a straight line. Similarly,
matter has no place in Spirit, and Spirit has
no place in matter. Truth has no home in
18 error, and error has no foothold in Truth. Mind cannot
pass into non-intelligence and matter, nor can non-intel-
ligence become Soul. At no point can these opposites
21 mingle or unite. Even though they seem to touch, one
is still a curve and the other a straight line.

Opposite
symbols

SH 284:13-15 2nd Can

Can the
infinite dwell in the finite or know aught un-
15 like the infinite?

SH 312:20-30

Mortals believe in
21 a finite personal God; while God is infinite Love, which
must be unlimited.

Our theories are based on finite premises, which can-
24 not penetrate beyond matter. A personal sense of God
and of man's capabilities necessarily limits
faith and hinders spiritual understanding. It
27 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
30 drug.

Man-made
theories

SH 339:20-25

XXXII. As the mythology of pagan Rome has yielded
21 to a more spiritual idea of Deity, so will our material
theories yield to spiritual ideas, until the finite
gives place to the infinite, sickness to health,
24 sin to holiness, and God's kingdom comes "in
earth, as it is in heaven."

Basis of health
and immortality

SH 263:20

There can be but one creator, who has created all.
21 Whatever seems to be a new creation, is but the discovery
of some distant idea of Truth; else it is a
new multiplication or self-division of mor-
24 tal thought, as when some finite sense peers from its
cloister with amazement and attempts to pattern the
infinite.

No new creation

SH 300:3-5

Finite sense has no true apprecia-

tion of infinite Principle, God, or of His infinite image or reflection, man.

SH 309:24-26

24 The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker.

Life never
structural

SH 360:13-14

Dear reader, which mind-picture or externalized thought shall be real to you, — the material or the spiritual?

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