

8-18-10The one real power

Song 1:1-2

The song of songs, which is Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Song 1:4

Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

Song 2:1-4

I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.

Song 2:6-17

His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. ¶The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. ¶O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. ¶My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

Song 3:1-4 (to 3rd ,)

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go,

Song 4:6-10

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou art all fair, my love; there is no spot in thee. ¶Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

Song 4:12-16

A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon. ¶Awake, O north wind;

and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

John 6:18-21 the

the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

SH 597:27-29

wind. That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things.

SH 188:28-189:14

When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, nor if it exists. Astronomy gives the desired information regarding the sun. The human or material senses yield to the authority of this science, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe that there is solar light and heat. Science (in this instance named natural) raises the human thought above the cruder theories of the human mind, and casts out a fear.

In like manner mortals should no more deny the power of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sunlight when the orb of day disappears, or doubt that the sun will reappear. The sins of others should not make good men suffer.

SH 190:14-191:7

Human birth, growth, maturity, and decay are as the grass springing from the soil with beautiful green blades, afterwards to wither and return to its native nothingness. This mortal seeming is temporal; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man.

The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence: 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 know it no more. When hope rose higher in the human heart, he sang: As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.

* * * * *

For with Thee is the fountain of life; In Thy light shall we see light.

The brain can give no idea of God's man. It can take no cognizance of Mind. Matter is not the organ of infinite Mind.

As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness no material element.

SH 373:14-26

The fear of disease and the love of sin are the sources of man's enslavement. "The fear of the Lord is the beginning of wisdom," but the Scriptures also declare, through the exalted thought of John, that "perfect Love casteth out fear."

The fear occasioned by ignorance can be cured; but to remove the effects of fear produced by sin, you must rise above both fear and sin. Disease is expressed not so much by the lips as in the functions of the body. Establish the scientific sense of health, and you relieve the oppressed

organ. The inflammation, decomposition, or deposit will abate, and the disabled organ will resume its healthy functions.

SH 192:4-31

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ. 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.

Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds the "wind in His fists;" and this teaching accords with Science and harmony. In Science, you can have no power opposed to God, and the physical senses must give up their false testimony. Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise.

We walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Christianity is the basis of true healing. Whatever holds human thought in line with unselfed love, receives directly the divine power.

Printed from CONCORD: A CHRISTIAN SCIENCE STUDY RESOURCE, published by The Christian Science Board of Directors in Boston, MA, USA. This content may be under copyright and may not be further reproduced or distributed, unless permitted under the Concord User License Agreement.