

Wednesday, August 8th 2012

TOPIC: In light of the lack of rain in several regions of the country, how does God's fountain of living waters work?

HYMNS 71 90 330

THE BIBLE

Ps. 36:7-9

7How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9For with thee is the fountain of life: in thy light shall we see light.

Deut. 8:7-9 (to ;)

7For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it;

Gen. 41:1-4 Pharaoh, 8 (to 1st ;), 14 (to 1st), 15, 16, 25,26 (to ;), 27 (to ;), 29 there, 30 (to 1st ;), 34-36, 41, 47, 48 (to 2nd), 53, 54

1Pharaoh dreamed: and, behold, he stood by the river.

2And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

3And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

4And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

8And it came to pass in the morning that his spirit was troubled;

14¶Then Pharaoh sent and called Joseph,

15And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

25¶And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26The seven good kine are seven years;

27And the seven thin and ill favoured kine that came up after them are seven years;

29there come seven years of great plenty throughout all the land of Egypt:

30And there shall arise after them seven years of famine;

34Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

47And in the seven plenteous years the earth brought forth by handfuls.

48And he gathered up all the food of the seven years, which were in the land of Egypt,

53¶And the seven years of plenteousness, that was in the land of Egypt, were ended.

54And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

Deut. 33:27–29 (to ;)

27The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee;

28Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Isa. 58:11

11And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Isa. 41:17–20

17When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

Ps. 23:1, (to ;) 2 (2nd he)

1The Lord is my shepherd;

2...he leadeth me beside the still waters.

Jer. 31:12

12 (our) soul shall be as a watered garden; and (we) shall not sorrow any more at all.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 170:22–171:3

Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment. The description of man as purely physical, or as both material

and spiritual, — but in either case dependent upon his physical organization, — is the Pandora box, from which all ills have gone forth, especially despair.

SH 124:14–24

The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought–force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther."

SH 125:21–126:2

The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude.

The agriculturist will find that these changes cannot affect his crops. "As a vesture shalt Thou change them and they shall be changed." The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, —he will look out from them upon the universe; and the florist will find his flower before its seed. Thus matter will finally be proved nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence.

SH 183:4–25

To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary. Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error. The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

SH 282:31–283:3

The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God.

SH 122:15–27

The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree–tops apparently join hands, clouds and ocean meet and mingle. The barometer, — that little prophet of storm and sunshine, denying the testimony of the senses, — points to fair weather in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker can recall for himself. To material sense, the severance of the jugular vein takes away life; but to spiritual sense and in Science, Life goes on unchanged and being is eternal.

SH 49:21–25

(Jesus) was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.

SH 442:22–29

Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually.

SH 171:12–13

Mind's control over the universe, including man, is no longer an open question, but demonstrable Science.

SH 184:27–185:5

A woman, whom I cured of consumption, always breathed with great difficulty when the wind was from the east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked and saw that it pointed due east. The wind had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced the difficulty. My metaphysical treatment changed the action of her belief on the lungs, and she never suffered again from east winds, but was restored to health.

SH 200:9–15

Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust. The Psalmist said: "Thou madest him to have dominion over the works of Thy hands.

SH 205:32–206:3

When we fully understand our relation to the Divine, we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

SH 518:19–21

Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud.