

Plainfield Christian Science Church
Independent

Full-Text Lesson Sermon

April 2020

Plainfield, New Jersey, USA

Plainfield Christian Science Church

Independent

905 Prospect Avenue

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Saturday Adult Bible Study – 10:00 a.m.

Sunday Roundtable – 10:00 a.m.

Sunday Service – 11:00 a.m.

Sunday School – 11:00 a.m.

Wednesday Meeting – 8:15 p.m.

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*The Lesson is to be studied daily during the week
prior to the Sunday date.*

SUNDAY APRIL 5, 2020

SUBJECT—UNREALITY

GOLDEN TEXT: II CORINTHIANS 4 : 6

*“God, who commanded the light to shine out of darkness,
hath shined in our hearts, to give the light of the knowledge of
the glory of God in the face of Jesus Christ.”*

RESPONSIVE READING: **Psalm 91 : 2, 3, 5, 6, 9-11**

2. I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.
3. Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.
5. Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;
6. *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.
9. Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;
10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
11. For he shall give his angels charge over thee, to keep thee in all thy ways.

This Bible Lesson was prepared by Plainfield Christian Science Church, Independent. It is composed of Scriptural Quotations from the King James Bible and Correlative Passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy.

LESSON SERMON

The Bible

1. James 1 : 17

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

2. Psalm 46 : 1-3 (to 1st .), 4, 5

1 God *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.

5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

3. Mark 3 : 7 (Jesus) (to :), 10

7 Jesus withdrew himself with his disciples to the sea:

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

4. Mark 5 : 21 (to :), 22, 23, 35, 36, 38-41 (to 2nd .), 41 (Damsel), 42

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him:

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

-
- 23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.
- 35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?
- 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
- 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
- 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.
- 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
- 41 And he took the damsel by the hand, and said unto her, ... Damsel, I say unto thee, arise.
- 42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.
5. **Mark 6 : 1 (to ;)**
- 1 And he went out from thence, and came into his own country;
6. **John 8 : 2, 26, 31-34, 39 (If), 40, 44, 56, 59**
- 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.
- 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
- 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
- 32 And ye shall know the truth, and the truth shall make you free.
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33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

39 If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

7. Ephesians 5 : 14 (Awake)

14 Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

8. John 3 : 19

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

9. II Corinthians 6 : 14-18

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

10. Ephesians 6 : 10-13

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Science and Health

1. 472 : 24 (All)-26

All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made.

2. 275 : 10-19

To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one, — and are the Scriptural names for God. All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.

3. 207 : 20-26

There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness,

disease, and death belong not to the Science of being. They are the errors, which presuppose the absence of Truth, Life, or Love.

4. 215 : 15-21

We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love.

5. 91 : 16-10

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

Certain erroneous postulates should be here considered in order that the spiritual facts may be better apprehended.

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself.

The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that matter is not only capable of experiencing pleasure and pain, but also capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

Mind is not an entity within the cranium with the power of sinning now and forever.

6. 92 : 25-31

We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of

urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of truth, leads to belief in the superiority of error.

7. 191 : 28-32

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, and therefore Truth is able to cast out the ills of the flesh.

8. 546 : 23-26

Christian Science is dawning upon a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality.

9. 323 : 24-27

The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality.

10. 324 : 32-7

Jesus said substantially, "He that believeth in me shall not see death." That is, he who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, — life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea.

11. 242 : 9-14

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

12. 368 : 2-5, 14-19

The confidence inspired by Science lies in the fact that Truth is real and error is unreal. Error is a coward before Truth.

When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.

13. 494 : 25-29

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

14. 495 : 14-24

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 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, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.

THE DAILY DUTIES

by Mary Baker Eddy

Daily Prayer

It shall be the duty of every member of this Church to pray each day: "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!

Church Manual, Article VIII, Sect. 4

A Rule for Motives and Acts

Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously.

Church Manual, Article VIII, Sect. 1

Alertness to Duty

It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.

Church Manual, Article VIII, Sect. 6

Take Notice

from *Miscellany*, by Mary Baker Eddy, page 237

To Christian Scientists: — See *Science and Health*,
page 442, line 30, and give daily attention thereto.

**“Christian Scientists, be a law to yourselves that mental malpractice
cannot harm you either when asleep or when awake.”**

(S&H, p. 442)

SUNDAY APRIL 12, 2020

SUBJECT—ARE SIN, DISEASE, AND DEATH REAL?

GOLDEN TEXT: HABAKKUK 1 : 12, 13

*“O LORD, Thou art of purer eyes than to behold evil, and
canst not look on iniquity.”*

RESPONSIVE READING: **Psalm 103 : 2, 3**
Psalm 19 : 12, 13
Psalm 116 : 3-5

2. Bless the LORD, O my soul, and forget not all his benefits:
3. Who forgiveth all thine iniquities; who healeth all thy diseases.
12. Who can understand *his* errors? cleanse thou me from secret *faults*.
13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
4. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5. Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

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LESSON SERMON

The Bible

1. Genesis 3 : 1-13

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

2. Matthew 9 : 35

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

3. Matthew 8 : 5-10, 13

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

4. Matthew 27 : 1, 33 (to 1st), 35 (they) (to 1st), 57-60

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

33 And when they were come unto a place called Golgotha,

35 ...they crucified him.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

5. **Matthew 28 : 1-10**

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

6. Revelation 21 : 4, 5

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

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.

Science and Health

1. 475 : 28-31

Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin.

2. 472 : 24 (All)-15

All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God. We learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical.

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death.

3. 394 : 28-14

We should remember that Life is God, and that God is omnipotent. Not understanding Christian Science, the sick usually have little faith in it till they feel its beneficent influence. This shows

that faith is not the healer in such cases. The sick unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal likeness to God.

Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease. The same Principle cures both sin and sickness. When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in material methods of healing, then sin, disease, and death will disappear.

4. 400 : 20-23

When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that thought alone creates the suffering. Mortal mind rules all that is mortal.

5. 184 : 3-5

Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality.

6. 533 : 21-5

Materiality, so obnoxious to God, is already found in the rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and intelligence is growing worse at every step, but error has its suppositional day and multiplies until the end thereof.

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, "The serpent beguiled me, and I did eat;" as much as to say in meek penitence, "Neither man nor God shall father my fault." She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating.

7. 45 : 13-21

Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre.

Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

8. 34 : 20-28

His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual realm of reality, and ascend far above their apprehension. As the reward for his faithfulness, he would disappear to material sense in that change which has since been called the ascension.

9. 426 : 16-32

When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in God, in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

10. 248 : 29-32

Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

THE DAILY DUTIES

by Mary Baker Eddy

Daily Prayer

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(S&H, p. 442)

SUNDAY APRIL 19, 2020

SUBJECT—DOCTRINE OF ATONEMENT

GOLDEN TEXT: II Chronicles 34 : 27

“Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee, saith the Lord.”

RESPONSIVE READING: **Job 22 : 21-23, 25-29**

21. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.
22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.
23. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.
25. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.
26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.
27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.
28. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.
29. When *men* are cast down, then thou shalt say, *There is lifting up*; and he shall save the humble person.

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LESSON SERMON

The Bible

1. I Chronicles 28 : 9 (know) (to ;)

9 ...know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee;

2. Psalm 63 : 1-3, 6, 7

1 O God, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

3. Micah 6 : 8 (and what)

8 ...and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

4. Psalm 10 : 4, 5 (to ;), 6

4 The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous;

6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

5. Psalm 50 : 22 (to 2nd ,)

22 Now consider this, ye that forget God,

6. James 4 : 1-4, 6-8, 10

- 1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?
- 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
- 3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.
- 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
- 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
- 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
- 8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.
- 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

7. Mark 1 : 1

- 1 The beginning of the gospel of Jesus Christ, the Son of God;

8. Matthew 5 : 1-3, 5, 6

- 1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- 2 And he opened his mouth, and taught them, saying,
- 3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
- 5 Blessed *are* the meek: for they shall inherit the earth.
- 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

9. Luke 18 : 9-27

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

10. John 10 : 23-30

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

11. John 14 : 10 (the Father that)

10 ...the Father that dwelleth in me, he doeth the works.

12. John 8 : 29

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Science and Health

1. 316 : 20-23

Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

2. 70 : 7-9

Man is never God, but spiritual man, made in God's likeness, reflects God. In this scientific reflection the Ego and the Father are inseparable.

3. 588 : 9-19

I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

4. 281 : 14-17

The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things.

5. 250 : 6-13

Mortal existence is a dream; mortal existence has no real entity, but saith "It is I." Spirit is the Ego which never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego. Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God.

6. 361 : 16-20

As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

7. 42 : 19-21

The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness.

8. 315 : 3-16

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind and laid no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not Mind; and his understanding of this divine Science brought upon him the anathemas of the age.

The opposite and false views of the people hid from their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus.

9. 270 : 22-24

The pride of priesthood is the prince of this world. It has nothing in Christ. Meekness and charity have divine authority.

10. 228 : 27-32

The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

11. 448 : 2-5

Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire.

12. 18 : 3-12

Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility. Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power.

13. 19 : 17-24

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom.

14. 25 : 26-32

Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

15. 22 : 3-22

Vibrating like a pendulum between sin and the hope of forgiveness, — selfishness and sensuality causing constant retrogression, — our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success.

"Work out your own salvation," is the demand of Life and Love, for to this end God worketh with you. "Occupy till I come!" Wait for your reward, and "be not weary in well doing." If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.

16. 21 : 1-5, 9-14

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight ... I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love.

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

THE DAILY DUTIES

by Mary Baker Eddy

Daily Prayer

It shall be the duty of every member of this Church to pray each day: "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!

Church Manual, Article VIII, Sect. 4

A Rule for Motives and Acts

Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously.

Church Manual, Article VIII, Sect. 1

Alertness to Duty

It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.

Church Manual, Article VIII, Sect. 6

Take Notice

from *Miscellany*, by Mary Baker Eddy, page 237

To Christian Scientists: — See *Science and Health*, page 442, line 30, and give daily attention thereto.

“Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.”

(S&H, p. 442)

SUNDAY APRIL 26, 2020

SUBJECT—PROBATION AFTER DEATH

GOLDEN TEXT: PSALM 17 : 15

*“As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.”*

RESPONSIVE READING: **Ephesians 4 : 1-3, 13, 22-24**
Ephesians 5 : 14

1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2. With all lowliness and meekness, with longsuffering, forbearing one another in love;
3. Endeavoring to keep the unity of the Spirit in the bond of peace.
13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
23. And be renewed in the spirit of your mind;
24. And that ye put on the new man, which after God is created in righteousness and true holiness.
14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

This Bible Lesson was prepared by Plainfield Christian Science Church, Independent. It is composed of Scriptural Quotations from the King James Bible and Correlative Passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy.

LESSON SERMON

The Bible

1. Psalm 23 : 1, 4, 6

1 The LORD *is* my shepherd; I shall not want.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

2. John 6 : 1 (Jesus)

1 Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

3. John 11 : 1, 3, 4, 7, 11 (Our)-14, 17, 21-26 (to .), 32-34, 38-44

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

11 Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

- 17 Then when Jesus came, he found that he had *lain* in the grave four days already.
- 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.
- 23 Jesus saith unto her, Thy brother shall rise again.
- 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- 26 And whosoever liveth and believeth in me shall never die.
- 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- 34 And said, Where have ye laid him? They said unto him, Lord, come and see.
- 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
- 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
- 42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

4. John 5 : 24

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

5. I Corinthians 15 : 51-54

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

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

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

6. Romans 13 : 11 (now it)

11 ...now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

7. Colossians 3 : 1-4

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

8. I Peter 1 : 3-5, 23

- ³ Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
- ⁴ To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
- ⁵ Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- ²³ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Science and Health

1. 410 : 4-7

"This is life eternal," says Jesus, — *is*, not *shall be*; and then he defines everlasting life as a present knowledge of his Father and of himself, — the knowledge of Love, Truth, and Life.

2. 242 : 9-14

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

3. 587 : 25-27

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.

4. 266 : 20-21

The sinner makes his own hell by doing evil, and the saint his own heaven by doing right.

5. 6 : 14-16

To reach heaven, the harmony of being, we must understand the divine Principle of being.

6. 568 : 30-5

Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

7. 290 : 3-10, 16-25

If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives.

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors.

8. 291 : 5-18, 28-31

We know that all will be changed "in the twinkling of an eye," when the last trump shall sound; but this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character. Mortals need not fancy that belief in the experience of death will awaken them to glorified being.

Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of "the mind of the Lord," as the Scripture says.

No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error.

9. 36 : 21-29

It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

10. 75 : 12-20

Jesus said of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.

11. 46 : 20-29

Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was "the way;" that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

12. 76 : 6-21

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 mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter and was therefore never raised from matter. When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter.

Suffering, sinning, dying beliefs are unreal. When divine Science is universally understood, they will have no power over man, for man is immortal and lives by divine authority.

13. 254 : 16-23

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.

14. 264 : 28-31

When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation, — all the glories of earth and heaven and man.

15. 548 : 15-17

This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being.

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