

Plainfield Christian Science Church  
Independent

Full-Text Lesson Sermon

October 2020

Plainfield, New Jersey, USA



# Plainfield Christian Science Church

Independent

905 Prospect Avenue

P.O. Box 5619

Plainfield, NJ 07061-5619

(908) 756-4669

[www.plainfieldcs.com](http://www.plainfieldcs.com)

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.

This church is not affiliated with  
The First Church of Christ, Scientist in Boston, Massachusetts

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

SUNDAY OCTOBER 4, 2020

*SUBJECT—UNREALITY*

*GOLDEN TEXT: I CORINTHIANS 3 : 19*

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*“The wisdom of this world is foolishness with God. For it is written,  
He taketh the wise in their own craftiness.”*

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RESPONSIVE READING: **Romans 16 : 17-19**  
**Ephesians 4 : 14, 15**  
**Romans 16 : 20**

- 17.** Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- 18.** For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
- 19.** For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
- 14.** That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
- 15.** But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ.
- 20.** And the God of peace shall bruise Satan under your feet shortly.

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*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 : 16, 17, 21**

<sup>16</sup> Do not err, my beloved brethren.

<sup>17</sup> 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.

<sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

#### **2. I Kings 18 : 17-19, 21-26 (to 2nd .), 30, 33-36, 38, 39**

<sup>17</sup> And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

<sup>18</sup> And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

<sup>19</sup> Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

<sup>21</sup> And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

<sup>22</sup> Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

<sup>23</sup> Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

<sup>24</sup> And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

- 25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.
- 26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered.
- 30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.
- 33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.
- 34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.
- 35 And the water ran round about the altar; and he filled the trench also with water.
- 36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that I have* done all these things at thy word.
- 38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.
- 39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

**3. Jeremiah 9 : 6 (through)**

- 6 ...through deceit they refuse to know me, saith the LORD.

**4. II Thessalonians 2 : 3, 4**

- 3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

**5. Matthew 24 : 1 (Jesus), 4 (Jesus)-7, 10-14**

- 1 Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.
- 4 Jesus answered and said unto them, Take heed that no man deceive you.
- 5 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
- 10 And then shall many be offended, and shall betray one another, and shall hate one another.
- 11 And many false prophets shall rise, and shall deceive many.
- 12 And because iniquity shall abound, the love of many shall wax cold.
- 13 But he that shall endure unto the end, the same shall be saved.
- 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

***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 : 10-24**

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.



Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience, — that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind.

**3. 273 : 1-9, 29-9**

Matter and its claims of sin, sickness, and death are contrary to God, and cannot emanate from Him. There is no *material* truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Principle of divine Science. Deductions from material hypotheses are not scientific. They differ from real Science because they are not based on the divine law.

Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Unnecessary knowledge gained from the five senses is only temporal, — the conception of mortal mind, the offspring of sense, not of Soul, Spirit, — and symbolizes all that is evil and perishable. *Natural science*, as it is commonly called, is not really natural nor scientific, because it is deduced from the evidence of the material senses.

**4. 146 : 2 (The)-12**

The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, by which material sense is made the servant of Science and religion becomes Christlike.

**5. 186 : 28-12**

Mortal mind is ignorant of self, or it could never be self-deceived. If mortal mind knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity. The human mind has been an idolater from the beginning, having other gods and believing in more than the one Mind.

As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations.

Here you may see how so-called material sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness, it attributes to some material god or medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan.

**6. 166 : 8-14**

The Mohammedan believes in a pilgrimage to Mecca for the salvation of his soul. The popular doctor believes in his prescription, and the pharmacist believes in the power of his drugs to save a man's life. The Mohammedan's belief is a religious delusion; the doctor's and pharmacist's is a medical mistake.

**7. 82 : 31-5**

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom.

**8. 263 : 7-19**

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His "touch turns hope to dust, the dust we all have trod." He might say in Bible language: "The good that I would, I do not: but the evil which I would not, *that I do.*"

**9. 403 : 14-20**

You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being. Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion.

**10. 252 : 7-14**

When false human beliefs learn even a little of their own falsity, they begin to disappear. A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker.

# 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

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## 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 OCTOBER 11, 2020

*SUBJECT*—ARE SIN, DISEASE, AND DEATH REAL?

*GOLDEN TEXT:* PSALM 103 : 1, 3, 4

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*“Bless the LORD, O my soul: Who forgiveth all thine iniquities;  
who healeth all thy diseases; Who redeemeth thy life from destruction.”*

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RESPONSIVE READING: **Isaiah 12 : 2-6**  
**Isaiah 26 : 3, 4**

2. Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.
3. Therefore with joy shall ye draw water out of the wells of salvation.
4. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.
5. Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.
6. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.
3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee.
4. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.

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## LESSON SERMON

### *The Bible*

#### **1. Jeremiah 17 : 14**

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

#### **2. Psalm 91 : 1-6, 9-11, 14-16**

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

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.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

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.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

**3. Acts 4 : 33**

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

**4. Acts 5 : 12, 14-16**

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

**5. Acts 9 : 36-41**

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

**6. I Corinthians 1 : 1 (to 2nd ,)**

<sup>1</sup> Paul, called *to be* an apostle of Jesus Christ through the will of God,

**7. Acts 27 : 1 (it) (to 1st ,), 4, 14 (not), 15, 20, 21 (to 2nd ,), 22 (I)-25, 36, 37, 44 (And so)**

<sup>1</sup> ...it was determined that we should sail into Italy,

<sup>4</sup> And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

<sup>14</sup> ...not long after there arose against it a tempestuous wind, called Euroclydon.

<sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let *her* drive.

<sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

<sup>21</sup> But after long abstinence Paul stood forth in the midst of them, and said,

<sup>22</sup> I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

<sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve,

<sup>24</sup> Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

<sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

<sup>36</sup> Then were they all of good cheer, and they also took *some* meat.

<sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls.

<sup>44</sup> And so it came to pass, that they escaped all safe to land.

**8. Acts 28 : 1-3, 5, 30, 31**

<sup>1</sup> And when they were escaped, then they knew that the island was called Melita.

- 2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
- 3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.
- 5 And he shook off the beast into the fire, and felt no harm.
- 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
- 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

## ***Science and Health***

### **1. xi : 9-21**

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," — a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],  
And recovering of sight to the blind,  
To set at liberty them that are bruised.

### **2. 165 : 12-2**

Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual truth.

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then you consult your brain in order to remember what has hurt you, when your remedy lies in forgetting the whole thing; for matter has no sensation of its own, and the human mind is all that can produce pain.



**3. 430 : 13-20, 27-12**

I here present to my readers an allegory illustrative of the law of divine Mind and of the supposed laws of matter and hygiene, an allegory in which the plea of Christian Science heals the sick.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and the trial commences.

The evidence for the prosecution being called for, a witness testifies thus: —

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I would be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When the sick mortal was thirsty, the prisoner gave him drink. During all this time the prisoner attended to his daily labors, partaking of food at irregular intervals, sometimes going to sleep immediately after a heavy meal. At last he committed liver-complaint, which I considered criminal, inasmuch as this offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (namely, the body) and cast him into prison.

**4. 432 : 16-19**

The Judge asks if by doing good to his neighbor, it is possible for man to become diseased, transgress the laws, and merit punishment, and Governor Mortality replies in the affirmative.

**5. 433 : 18-26, 31-11**

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the prisoner. Because he has loved his neighbor as himself, Mortal Man has been guilty of benevolence in the first degree, and this has led him into the commission of the second crime, liver-complaint, which material laws condemn as homicide. For this crime Mortal Man is sentenced to be tortured until he is dead. "May God have mercy on your soul," is the Judge's solemn peroration.

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free. Swift on the wings of divine Love, there comes a despatch: "Delay the execution; the prisoner is not guilty." Consternation fills the prison-yard. Some exclaim, "It is contrary to law and justice." Others say, "The law of Christ supersedes *our* laws; let us follow Christ."

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for the unfortunate prisoner.

**6. 434 : 17-23**

The counsel's earnest, solemn eyes, kindling with hope and triumph, look upward. Then Christian Science turns suddenly to the supreme tribunal, and opens the argument for the defence: —

The prisoner at the bar has been unjustly sentenced. His trial was a tragedy, and is morally illegal.

**7. 435 : 19-23, 31-35**

Watching beside the couch of pain in the exercise of a love that "is the fulfilling of the law," — doing "unto others as ye would that they should do unto you," — this is no infringement of law, for no demand, human or divine, renders it just to punish a man for acting justly.

The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If they condemn him not, neither shall Judge Medicine condemn him; and I ask that the prisoner be restored to the liberty of which he has been unjustly deprived.

**8. 437 : 32-7**

The attorney, Christian Science, then read from the supreme statute-book, the Bible, certain extracts on the Rights of Man, remarking that the Bible was better authority than Blackstone: —

Let us make man in our image, after our likeness; and let them have dominion.

Behold, I give unto you power ... over all the power of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

**9. 440 : 33 (the Chief)-4**

...the Chief Justice of the Supreme Court, with benign and imposing presence, comprehending and defining all law and evidence, explained from his statute-book, the Bible, that any so-called law, which undertakes to punish aught but sin, is null and void.

**10. 442 : 5-15**

The Jury of Spiritual Senses agreed at once upon a verdict, and there resounded throughout the vast audience-chamber of Spirit the cry, Not guilty. Then the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his feet "beautiful upon the mountains," as of one "that bringeth good tidings."

# **THE DAILY DUTIES**

by Mary Baker Eddy

## **Daily Prayer**

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*Church Manual, Article VIII, Sect. 4*

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*Church Manual, Article VIII, Sect. 6*

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

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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 OCTOBER 18, 2020

*SUBJECT*—DOCTRINE OF ATONEMENT

*GOLDEN TEXT:* MATTHEW 5 : 8

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*“Blessed are the pure in heart: for they shall see God.”*

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RESPONSIVE READING: **II Peter 3 : 9-14, 17, 18**

9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
11. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,
12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.
18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.

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## LESSON SERMON

### *The Bible*

#### **1. Leviticus 6 : 1-7**

- 1 And the LORD spake unto Moses, saying,
- 2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;
- 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:
- 4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,
- 5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.
- 6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:
- 7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

#### **2. John 8 : 1-12, 31-34, 37, 59**

- 1 Jesus went unto the mount of Olives.
- 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.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.

- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
- 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- 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.
- 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.
- 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
- 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.

**3. John 18 : 19, 20**

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

**4. John 19 : 1, 17, 18 (to 1st ,)**

1 Then Pilate therefore took Jesus, and scourged *him*.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him,

**5. Luke 24 : 1-3, 15, 44-47**

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.



**6. Romans 5 : 8-11**

- 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
- 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- 11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

***Science and Health***

**1. 18 : 1-5, 13-15**

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage.

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself?

**2. 19 : 6-11**

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

**3. 22 : 23-31**

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves.

**4. 23 : 1-11**

Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

**5. 19 : 17-28**

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. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good.

**6. 25 : 22-31**

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. 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.

**7. 30 : 19-32**

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our

enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught.

**8. 34 : 5-17**

If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?

If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, — the receptive thought, — they will bring in the millennium.

**9. 35 : 19 only, 25-29**

Our baptism is a purification from all error. ... Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

**10. 324 : 4-6**

The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for they shall see God."

**11. 28 : 1-8**

The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

**12. 24 : 27-2**

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love.

**13. 21 : 1-14**

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. Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

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*

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## **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 OCTOBER 25, 2020

***SUBJECT—PROBATION AFTER DEATH***

***GOLDEN TEXT: II PETER 2 : 9***

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*“The Lord knoweth how to deliver the godly out of temptations.”*

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**RESPONSIVE READING: James 1 : 2-4, 12, 16, 17, 21**

- 2. My brethren, count it all joy when ye fall into divers temptations;
- 3. Knowing *this*, that the trying of your faith worketh patience.
- 4. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.
- 12. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
- 16. Do not err, my beloved brethren.
- 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.
- 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

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*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. Matthew 6 : 13 (to :)**

13 And lead us not into temptation, but deliver us from evil:

#### **2. Matthew 4 : 1-11**

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

**3. Matthew 26 : 1-4, 17-20, 30-35, 56, 69-75**

- 1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
- 2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.
- 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
- 4 And consulted that they might take Jesus by subtilty, and kill *him*.
- 17 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
- 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
- 19 And the disciples did as Jesus had appointed them; and they made ready the passover.
- 20 Now when the even was come, he sat down with the twelve.
- 30 And when they had sung an hymn, they went out into the mount of Olives.
- 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
- 32 But after I am risen again, I will go before you into Galilee.
- 33 Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.
- 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
- 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
- 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.



- 69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
- 70 But he denied before *them* all, saying, I know not what thou sayest.
- 71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.
- 72 And again he denied with an oath, I do not know the man.
- 73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.
- 74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.
- 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

**4. Psalm 51 : 1-4 (to :), 6, 7, 9-12, 17**

- 1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.
- 3 For I acknowledge my transgressions: and my sin *is* ever before me.
- 4 Against thee, thee only, have I sinned, and done *this* evil in thy sight:
- 6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.
- 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
- 9 Hide thy face from my sins, and blot out all mine iniquities.
- 10 Create in me a clean heart, O God; and renew a right spirit within me.
- 11 Cast me not away from thy presence; and take not thy holy spirit from me.

- 12     Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.
- 17     The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- 5.     James 4 : 7, 8, 10**
- 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.

## ***Science and Health***

### **1.     17 : 8-11**

And lead us not into temptation, but deliver us from evil;  
*And God leadeth us not into temptation, but delivereth us from sin, disease, and death.*

### **2.     6 : 3-5, 23-24**

Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner.

Jesus uncovered and rebuked sin before he cast it out.

### **3.     7 : 1-7**

The only civil sentence which he had for error was, "Get thee behind me, Satan." Still stronger evidence that Jesus' reproof was pointed and pungent is found in his own words, — showing the necessity for such forcible utterance, when he cast out devils and healed the sick and sinning. The relinquishment of error deprives material sense of its false claims.

### **4.     22 : 3-10**

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.

**5. 290 : 16-22**

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.

**6. 291 : 1-18, 28-32**

The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin, — these are grave mistakes. 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. As for spiritual error there is none.

**7. 289 : 2-4**

Mortal man can never rise from the temporal *débris* of error, belief in sin, sickness, and death, until he learns that God is the only Life.

**8. 542 : 1-13**

The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and

sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy.

**9. 405 : 5-11, 22-32**

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success.

It were better to be exposed to every plague on earth than to endure the cumulative effects of a guilty conscience. The abiding consciousness of wrong-doing tends to destroy the ability to do right. If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom. You are conquered by the moral penalties you incur and the ills they bring. The pains of sinful sense are less harmful than its pleasures. Belief in material suffering causes mortals to retreat from their error, to flee from body to Spirit, and to appeal to divine sources outside of themselves.

**10. 201 : 9-2**

Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us.

The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.

Grafting holiness upon unholiness, supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

**11. 202 : 6-23**

If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.

**12. 267 : 25-32**

The robes of Spirit are "white and glistening," like the raiment of Christ. Even in this world, therefore, "let thy garments be always white." "Blessed is the man that endureth [overcometh] temptation: for when he is tried, [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him." (James i. 12.)

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by Mary Baker Eddy

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(S&H, p. 442)

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Mrs. Florence Roberts CS  
2146 Eastlake Road NE  
Atlanta, Georgia 30307  
(404) 510-1332  
E-mail: froberts2004@yahoo.com

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