

FORUM HIGHLIGHTS

WWW.PLAINFIELDCS.COM

ISSUE 168

**SUBJECT: Sacrament —
July 12th, 2020**

Sacrament

There is a wonderful article by Luman A. Field, *Tokens of Divine Love* (April 3, 1915, Christian Science Sentinel). In the article, the author describes how Mrs. Eddy provided the Lesson-Sermons and chose the subjects to follow “the order our Leader was accustomed to employ in teaching her classes.” The author then continues to describe each subject’s lesson. For “Sacrament,” the lesson subject that follows “God,” she states that Sacrament “is the bugle-call to us to declare our fidelity to God, to walk uprightly and work righteousness, thus preparing ourselves for a larger unfoldment of the truth to be presented in the succeeding lessons.” It is the “Hallowed be Thy name. *Adorable One*” of the Lord’s Prayer with Mrs. Eddy’s spiritual interpretation.

"What Doth The Lord Require of Thee"

“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8)

Whenever I get too intense, or strive too hard, to willfully try to “demonstrate” Christian Science, I get on my knees and remember this verse from Micah. Dummelow describes it as the “tender simplicities of God’s requirements.” God’s first requirement is conformity to His law, to think and do according to Truth, to be honest with oneself and others, and to live with integrity. This is the definition of “do justly.” God’s second requirement is benevolence, kindness, tenderness of heart, compassion, and charity. This defines “love mercy.” And God’s last requirement is to do all without pride or arrogance, to submit completely to

divine will — to “suffer it to be so now...to fulfill all righteousness.” This is the definition of “walk humbly.” Nothing could be clearer nor simpler as to what I need to do to demonstrate Christian Science.

Thank you, Lesson-writer, for this beautiful Lesson.

Walk Humbly with Our God

Micah 6:8 “He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

Walking with God denotes an active habit, a communion in the common movements of the day. Some bow humbly before God in the hour of prayer. Others sit humbly in his presence at the time of meditation, and others work themselves up to draw near to God in seasons of religious excitement. But all this falls short of walking with God. Walking is a common pace, an ordinary rate of progress, and it does not seem to require great effort; but then it is a practical working pace, a rate at which one can continue on and on and makes a day’s journey by the time the sun is down.

So, walking with God means being with God always, being with him in common things, being with him on Monday, Tuesday, Wednesday, Thursday, Friday, Saturday — as well as on the Sabbath. It means being with Him in the shop, with Him in the kitchen, with Him in the field, feeling His presence in buying and selling, in weighing and measuring, in plowing and reaping — doing as for the Lord the most common acts of life.

Then comes in the qualifying word of “humbly.” When our walk with God is closest and clearest, we must be overwhelmed with adoring wonder at the condescension that permits us to think of speaking with the eternal One. To this reverence must be

added a constant sense of dependence — walking humbly with God in the sense of daily drawing all supplies from Him and gratefully admitting that it is so. We are never to indulge a thought of independence from God, as if we were anything, or could do anything apart from Him. Walking humbly with God involves a profound respect for His will and a glad submission to it — yielding both active obedience and passive submission. Humble walking with God cries under cutting afflictions, “It is the Lord! Let Him do what seems good to Him.” When the Lord bids me serve Him, I must plead for grace to run in the ways of His commandments. And when the Lord chastens me, I must beg for patience to endure His appointments. Walking humbly with God implies all this and much more.

May the Holy Spirit teach us what a broken and contrite spirit means and keep us always low before the Lord. The practical result of all this inward humbling will be an acting toward others and a moving in all matters as under the influence of a humble spirit.

Outward Signs

Thank you so much for the Lesson and for all the articles this church freely gives.

I really enjoyed the article “Christian Science and Christian Character” by Blanche Hersey Hogue. It works well with this week’s Lesson in that Sacrament is often outward symbolism to give a sign of your commitment to God, in a ceremony, penance, or such. This does not always come with the inward desire, that can only be given in secret. The Bible says, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” (Ps. 51:17)

From Blanche Hersey Hogue: “The true Christian life is the way of sacrifice, but God only requires the sacrifice of false, limited, ungodlike thinking and actions. Then after this sacrifice, we find greater freedom and blessings. This joy is known only to the heart which obeys, and brings a peace which the world cannot give or take away. What the world gives, it does take away; but

because this joy is not given by the world, the world cannot take it away.”

These ideas are most helpful. We only have to sacrifice things that hurt us. I am grateful to be slowly getting this (I hope). Also, if we don’t know how to give up things that we know are not right, the knowing they are not of God can help us to hand them over. He helps us with this because He knows our heart. “...for ‘man’s extremity is God’s opportunity.’” (S&H 266:14)

Very grateful to have found Plainfield Independent Church.

Thank you very much for the above post, Susan. I have found in Charles Spurgeon’s writings that he explains “a broken spirit, a broken and a contrite heart” as a person in whom:

- all idea of self-importance is gone,
- frivolity and trifling have gone; a broken spirit is serious, solemn and in earnest,
- hypocrisy is gone,
- our relationship with God is genuine and not superficial.

This chimes with the above post, that our sacrifices must be of ungodlike thinking and acting. I am so grateful to be learning this, and improving my understanding of the teachings of the Bible, through finding Plainfield. Much gratitude to the writer of this week’s Lesson.

AMB, thank you so much for those points from Charles Spurgeon! And Mrs. Eddy says it’s either “suffering or Science.” Some of us take longer than others it seems, or have to go through suffering before the desire is there for God. I also am so grateful for Plainfield Independent.

The Feast of Freedom

“In the college church of Brunswick, Maine, in 1850 sat a little woman. As the Lord’s Supper was administered, she was blinded by tears and convulsed with sobs. She had been given a vision of a slave steadfastly refusing to inform on another slave, falling under the blows of a vindictive slave-master, all the while praying for him.

“Almost overcome with the burden which this scene laid on her heart, she rushed from the house of God to her home. Seizing her pen she painted the vision which had swept her soul with such a tempest of emotion, then gathering her family about her, she read what she had just written. So deeply affected were her two little sons of ten and twelve years that one cried aloud in convulsions of weeping, ‘Oh, Mama, slavery is the most cruel thing in the world.’

“This sketch which so moved the children was the foundation of *Uncle Tom’s Cabin*, and she who wrote it was Harriet Beecher Stowe.”

Thus, Mrs. Stowe’s Communion vision spread throughout the world and her book became the 19th century’s highest-selling novel. Banned in the South, it woke the North from its complacency more than any other work of that day, so much so that President Lincoln, on meeting Mrs. Stowe in 1863, is reported to have said, “So you’re the little woman who wrote the book that started the great war.”

The final footsteps of history that brought the revelation of Christian Science to earth were:

1) The exodus of the pilgrims from Europe, “the heroes and heroines who counted not their own lives dear to them, when they sought the New England shores, *not as the flying nor as conquerors*, but, steadfast in faith and love, to build upon the rock of Christ, the true idea of God — the supremacy of Spirit and the nothingness of matter.” (*Miscellaneous Writings* by Mary Baker Eddy, p. 176:14-19, emphasis added.)

2) The writing of the Declaration of Independence, which led to the Revolutionary War, which led to the creation of America.

3) The expansion of the liberties spelled out in the Declaration of Independence, which led to the Civil War and the abolition of slavery in America, and also, at last created the ideal spiritual climate for the feet of the angel of Christian Science to find rest on the earth. “Where the Spirit of the Lord is, there is liberty.” (2 Cor. 3:17)

It is no accident that Christ Jesus chose the feast of Passover — the feast of liberation from human bondage — as the center of his final teaching to his disciples before his crucifixion.

The urgency that the pilgrims felt was a divine urgency passed on to the writers of America’s founding documents, passed on to the Revolutionary War soldier, passed on to Mrs. Stowe, passed on to the Union soldier, passed on to Mary Baker Eddy, who has passed on this same urgency — only greatly magnified — to you, me, any of us today willing to answer her call. “Will you doff your lavender-kid zeal, and become real and consecrated warriors?” (4th of July remarks by Mrs. Eddy, *Miscellaneous Writings*, p. 177:14)

See:

<http://utc.iath.virginia.edu/africam/afesmctt.html>

Thank you so much for this post! What a debt of gratitude is to be paid to those faithful warriors who have come before us, led on by their desire for freedom, their love for God, and their compassion for their fellow man. From this wonderful post can be seen the powerful impetus that God has put on the heart of man for the betterment of all mankind.

In the link (attached above): *Harriet Beecher Stowe: An Appreciation* by Mary Church Terrell, on page 15, can be found this quote:

“After seeing what a miraculous power her book possessed, Mrs. Stowe repeatedly disclaimed the authorship of this child of her heart and brain. ‘I could not control the story, it wrote itself,’ she said, ‘I, the author of *Uncle Tom’s Cabin*? No indeed, the Lord himself wrote it, and I was but the humblest instrument in his hands. To him alone should be given all the praise.’”

This brought to mind what Mary Baker Eddy wrote: “I should blush to write of ‘Science and Health with Key to the Scriptures’ as I have, were it of human origin, and were I, apart from God, its author.” (*Miscellany*, p.115:4)

“The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it;... I was a scribe under orders; and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks?” (*Miscellaneous Writings*, p. 311:23)

They Had Sung an Hymn

“And when they had sung an hymn, they went out into the mount of Olives.” Matthew 26:30

“‘And when they had sung a hymn’ – The Passover was observed by the Jews by singing or ‘chanting’ Psalm 113-118. These they divided into two parts. They sang Psalm 113-114 during the observance of the Passover, and the others at the close. There can be no doubt that our Saviour, and the apostles also, used the same psalms in their observance of the Passover. The word rendered ‘sung a hymn’ is a participle, literally meaning ‘hymning’ — not confined to a single hymn, but admitting many.” (From Barnes’ Notes on the Bible.)

[Link to Passover Hymns from Psalms 113 – 118](#)

After looking up the psalms traditionally used during Passover, I was especially touched by the image of the disciples singing/reciting these together with Christ Jesus before his crucifixion.

I believe Psalm 118 would have been the closing song.

SUBJECT: Life —

July 19th, 2020

River

Thank you to the person who selected the beautiful selections in this week’s Lesson. Each time I read the *Responsive Reading* and come to the part with the “river of thy pleasures,” I feel such a renewal of life, knowing that nothing can ever interrupt its current.

Psalm 36:8 “*They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.*”

“There is a *river* of these pleasures always full, always fresh, always flowing. There is enough for all, enough for each, enough for evermore, Psalm 46:4.” (Benson Commentary)

"This Principle Makes Whole..."

“The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the

deathless reality of Life, its almightiness and immortality. This faith relies upon an understood Principle. **This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things.**” (S&H 487:27-1) *Emphasis added.*

This Principle is the one and only law that we rely upon — a divine law of justice, life, truth, and love. It governs our nation completely, makes it whole — united in one Mind, not divided by any lie of racism or hatred. It brings out the enduring and harmonious changes of our nation and culture — both the evolving brotherhood of its people, and the lasting permanency of its divinely inspired government and Christian morals. No lie of Marxist counter-culture or anti-Christ beliefs can revoke or reverse its full and complete operation. This divine Law is all-encompassing and ever-enforced for our nation and every nation, now and forever.

“Man is Not a Pendulum”

“Man is not a pendulum, swinging between evil and good, joy and sorrow, sickness and health, life and death.” (S&H 246:1)

A pendulum is a vibrating body suspended from a fixed point, and dependent upon gravity. (Webster’s 1828 Dictionary) Therefore, man is not something suspended in matter (a false fixed point), and dependent upon any so-called laws of materiality (gravity, medical science, heredity, etc.).

Through Christian Science, and the help of a practitioner, I am learning valuable lessons in consistency. As God’s idea, I am not subject to “ups” and “downs” in disposition or temperament, nor “blowing hot then cold” in emotionalism or in my application of Truth. I’m learning that I am the consistent image of God, “with whom is no variableness, neither shadow of turning.” (Jas. 1:17)

The Shunammite was a perfect example of this unfaltering, consistent trust in God, “cleaving” to God in the face of an extreme material situation — the death of her loved child. What a beautiful, heartfelt lesson in absolute, unwavering trust in God as the supreme good, the only Life — the only thing that is ever going on!

The "Shalom" of the Shunammite

In 2 Kings 4:18-31, the Shunammite woman's disciplined response to a crisis is a timeless lesson on how to substitute God-Mindedness for human-mindedness. Summoning strength that only God can give, she fiercely silenced the testimony of the lying senses and claimed her child's well-being not in the hereafter, but in the here and now. When asked why she was hastening to meet with Elisha the prophet, she divulged no details except to speak a single word (the original Hebrew), "Shalom." Peace.

Note the italics in the King James version (signifying words not found in the original text but added to the English translation): "*It shall be well.*" "*It is well.*"

Nothing more than... "Shalom"? To human mind, it was a lie, a Pollyanna's wishful thinking. But to Spirit-mind, the Shunammite's two-syllable testimony was the truth, the whole truth, and nothing but the truth.

"And the God of peace [the God of Shalom] shall bruise Satan under your feet shortly" (Romans 16:20). The God of our Shalom is an ever-present, omnipresent help in trouble: "for *he* is our peace" (Eph. 2:14, *emphasis added*).

Insisting on "Shalom," the Shunammite was able, with one word, to counterbalance the apparent heaviness of the crisis confronting her, overcoming all belief in its weightiness, and understanding instead its utter weightlessness and nothingness.

So today, with churches burning, edicts from governors restricting religious gatherings as monuments of spiritual leaders are toppled by enemies of civilization and mockers of God Himself, we remember the woman in the wilderness with her child, Christian Science — her decades of defying the illusory supremacy of materiality, as did the Shunammite — deflating the puffed-up significance of the "great red dragon" at her heels by magnifying the Lord, the Only-ness and Allness of the Infinite that taketh away the sins of the world.

See also ["The True Meaning of Shalom."](#)

This story always moves me and often makes me think of Horatio Spafford, a God-fearing businessman, who after losing his only son, losing his business during the Chicago Fire, then losing all four daughters as the ship they were sailing in to Europe sank, could pen words that now comfort people all over the world in desperate times. "It takes courage to utter Truth," Mrs. Eddy says in *Science and Health*. Such is the courage that proves a mind, a heart, a soul, inseparable from our *Mother Love*. The hymn is titled "It Is Well With My Soul." Here is the first stanza:

When peace like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to know
It is well, it is well, with my soul.

Refrain

It is well, (it is well),
With my soul, (with my soul)
It is well, it is well, with my soul.

The story can be found in the [link here](#).

Oh! may we all cultivate such great faith, and trust our oneness with God to the extent that we, too, can declare such words when there appears to be no light in our circumstances; since behind the dark clouds is ALWAYS the great Light!

Listen and Obey With all Your Heart

Very glad for Citation 1 in the Bible, Proverbs 3:1-8. These verses are much like couplets. What you are to do for God and how He blesses you. We are to listen and obey with our spiritual sense, with our heart, not the human mind or self-will or pride, (not always an easy thing to do), learn the lesson and the blessings come. We are to "keep my commandments" with "thine heart," keep mercy and truth in our hearts, "Trust in the Lord with all thine heart... In all thy ways acknowledge him," and "Be not wise in thine own eyes... and depart from evil."

God gives us long life, peace, "favour and good understanding in the sight of God and man." He directs our paths, and gives us health. What an abundant life!

Thank you for this lesson.

Quietness of Heart

This week, I came across a note I made during a call with my Plainfield practitioner weeks ago. It was a reminder to have “quietness of heart.” The Shunammite woman demonstrated quietness of heart in how she trusted Elisha and his relationship to God, saying “Behold now, I perceive that this is an holy man of God.” When her son was ill, and after she laid him on Elisha’s bed, she did not panic, rush about, drop down into a puddle or give up. She went forward. On her way to get help, her answer was “it is well.” She waited outside while Elisha worked with God and the child. When her son was restored, she expressed a deep gratitude — “she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.” I am sure this did not just magically happen, but came with faith and the practice of Biblical principles and laws. She also recognized Elisha’s godliness, opening her heart and home to him. I am sure she had Scriptural promises close to her heart, such as those found in the Lesson this week.

“Love the Lord thy God...obey his voice... cleave unto him: for he is thy life, and the length of thy days.” Deut. 30:20

Nothing else in the world but a relationship with God can offer a quiet heart. I am grateful to be learning from my practitioner and the teachings here, how to align my life to the purpose God has for me which includes quietness of heart.

Thank you for this post. Deuteronomy 30:20 talks about cleaving to God. I was directed also to Deuteronomy 10:20: “Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.”

One of the meanings for “cleave” is to actually be bonded as with an adhesive. The Shunammite woman in her quietness of heart also showed determination. She said to Elisha, I will not leave thee. “And he arose, and followed her.” Thus, this beautiful story ends with the child being healed and returned to his mother.

It is a comfort to know that when sticking to God, with God all things are made possible.

How can I not be quieted with all that God is?

“Thy mercy, O Lord, is in the heavens...thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep...thou preservest man and beast. How excellent is thy lovingkindness ...men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house...thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.”
Psalm 36:5-9

Hymn 58

*from The Christian Science Hymnal
1932 Edition*

Father, we Thy loving children
Lift our hearts in joy today,
Knowing well that Thou wilt keep us
Ever in Thy blessed way.
Thou art Love and Thou art wisdom,
Thou art Life and Thou art All;
In Thy Spirit living, moving,
We shall neither faint nor fall.

Come we daily then, dear Father,
Open hearts and willing hands,
Eager ears, expectant, joyful,
Ready for Thy right commands.
We would hear no other voices,
We would heed no other call;
Thou alone art good and gracious,
Thou our Mind and Thou our All.

In Thy house securely dwelling,
Where Thy children live to bless,
Seeing only Thy creation,
We can share Thy happiness,
Share Thy joy and spend it freely.
Loyal hearts can feel no fear;
We Thy children know Thee, Father,
Love and Life forever near.