

Love is the Liberator

from *Science and Health with Key to the Scriptures*, by Mary Baker Eddy

“What I say unto you I say unto all, WATCH.” — CHRIST JESUS

The Sixth Commandment

“THOU SHALT NOT KILL”	MARGARET A. L. NOWELL	1
LOVE THE BASIS OF LAW	WILTON H. MCKERRAL	1
MURDER	FREDERICK DIXON	2
THOU SHALT NOT KILL	EDITOR	3
WHAT WE EAT	E. J. S.	4
MRS. EDDY - THE WOMAN	ANNIE M. KNOTT	5
100 YEARS PLAINFIELD CHURCH		7
LECTURES GIVEN IN PLAINFIELD, NJ		7
LETTERS TO MRS. EDDY PUBLISHED IN THE SENTINEL		7
MISS MOST TELLS HOW CRIPPLE WAS CURED BY PRAYER		10
LETTER FROM ANN IN ENGLAND		11
LITTLE HEART'S-EASE	REV. WILLIAM MCKENZIE	13
BIOGRAPHY OF REV. WILLIAM MCKENZIE		15
TRUTH (HYMN 339)	REV. WILLIAM MCKENZIE	15
FROM THE EARLY WORKERS		16
HEALING WORDS	MYRTLE TIMMONS SUTHERLAND	16
“ARISE, SHINE, FOR THY LIGHT IS COME”	E. P. GODFREY	17
ROCK AS A SYMBOL	NELLIE B. MACE	18
SIGNS OF THE TIMES THE WAY OF LOVE	DR. G. H. MORRISON	19
BAPTISM	WILLIAM HOLMAN JENNINGS	20
GRATEFUL FOR THE GIFT OF EYESIGHT	JEREMY PALMER	21
LEARNING TO BE A GOOD PATIENT	LYNDA SPENCER	22
“ALL THE GOOD THE PAST HATH HAD REMAINS TO MAKE OUR OWN TIME GLAD”	BRUCE SINGLETERRY	22
THE IMPORTANCE OF BEING AWAKE	CRAIG THOMPSON	23
ASK GOD, AND LISTEN.....	GARY SINGLETERRY	23
FAITH IN GOD GIVES PEACE	FLORENCE ROBERTS	23
“LET A DOUBLE PORTION OF THY SPIRIT BE UPON ME”	MARY BETH SINGLETERRY	24



A LADY WITH A
LAMP SHALL STAND
IN THE GREAT HIS-
TORY OF THE LAND



A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD
LONGFELLOW

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from *Science and Health with Key to the Scriptures*, by Mary Baker Eddy



Drawing by Luanne Tucker

A note about the sketch by Luanne:

Boston Light - Little Brewster Island (outer Boston Harbor), Massachusetts

Boston Light was the first light station in North America and is the country's oldest continuously used lighthouse site. The original structure, built in 1716, was destroyed during the Revolutionary War. Rebuilt in 1783, it has been called "the ideal American lighthouse." Designated as a National Historic Landmark in 1964, it is the only manned lighthouse in the United States.

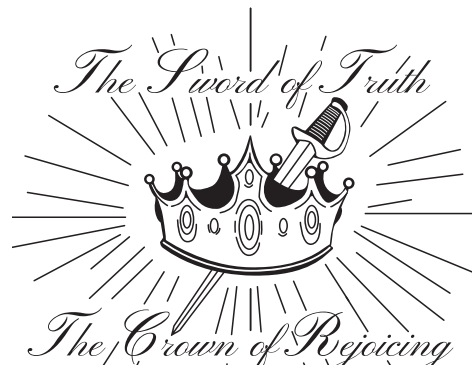
The Sixth Commandment

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About the cover:

From *In Defense of Mary Baker Eddy and the Remnant of Her Seed*, by Paul R. Smillie:

In the *Christian Science Sentinel* of September 6, 1913 on page ten, Archibald McLellan stated three most important points about the cover of the *Sentinel* and a minor change made at that time on its cover. Speaking of this change he said, "Beyond this there can be neither desire nor occasion for change in the *Sentinel*, because," he said, "Mrs. Eddy's instructions forbid any change." He explained this by saying, "Mrs. Eddy likewise gave instructions." The word "instructions" is most important. Speaking then of the two women, the lamps and the inscriptions beneath them, he said they had been "preserved as expressive of our Leader's thought. ..." Mrs. Eddy requested that the cover of the *Sentinel* be light blue in color."



This church is in no way affiliated with
The First Church of Christ, Scientist in Boston, Massachusetts
or with the Church of Scientology

Table of Contents

The Sixth Commandment	1
"THOU SHALT NOT KILL"	MARGARET A. L. NOWELL 1
LOVE THE BASIS OF LAW	WILTON H. MCKERRAL 1
MURDER	FREDERICK DIXON 2
THOU SHALT NOT KILL	EDITOR 3
WHAT WE EAT	E. J. S. 4
Items By and About Mary Baker Eddy	5
MRS. EDDY – THE WOMAN	ANNIE M. KNOTT 5
History Corner	7
100 YEARS PLAINFIELD CHURCH	7
LECTURES GIVEN IN PLAINFIELD, NJ	7
LETTERS TO MRS. EDDY PUBLISHED IN THE <i>SENTINEL</i>	7
MISS MOST TELLS HOW CRIPPLE WAS CURED BY PRAYER	10
LETTER FROM ANN IN ENGLAND	11
Interesting Squibs	12
Children's Corner	13
LITTLE HEART'S-EASE	REV. WILLIAM MCKENZIE 13
BIOGRAPHY OF REV. WILLIAM MCKENZIE	15
TRUTH (HYMN 339)	REV. WILLIAM MCKENZIE 15
From the Early Workers	16
HEALING WORDS	MYRTLE TIMMONS SUTHERLAND 16
"ARISE, SHINE, FOR THY LIGHT IS COME"	EUGENIA P. GODFREY 17
ROCK AS A SYMBOL	NELLIE B. MACE 18
SIGNS OF THE TIMES THE WAY OF LOVE	DR. GEORGE H. MORRISON 19
BAPTISM	WILLIAM HOLMAN JENNINGS 20
Current Articles	21
GRATEFUL FOR THE GIFT OF EYESIGHT	JEREMY PALMER 21
LEARNING TO BE A GOOD PATIENT	LYNDA SPENCER 22
"ALL THE GOOD THE PAST HATH HAD REMAINS TO MAKE OUR OWN TIME GLAD"	BRUCE SINGLETERRY 22
THE IMPORTANCE OF BEING AWAKE	CRAIG THOMPSON 23
ASK GOD, AND LISTEN.....	GARY SINGLETERRY 23
FAITH IN GOD GIVES PEACE	FLORENCE ROBERTS 23
"LET A DOUBLE PORTION OF THY SPIRIT BE UPON ME"	MARY BETH SINGLETERRY 24
Letters of Gratitude	25
Testimonies of Healing	28

The Sixth Commandment

“Thou Shalt Not Kill”

Margaret A. L. Nowell

Christian Science Sentinel, October 26, 1929

A teacher in a Christian Science Sunday School once asked a six-year-old boy what he thought was the meaning of the commandment, “Thou shalt not kill.” After a few moments came the answer, “It means thou shalt not kill Love’s thoughts.”

The simplicity of thought of children often arrives at vital truths. This little boy’s reply, when examined, was found to contain the key to much that had before seemed difficult. It was realized that God’s thoughts are continually present and that He expresses the true individuality of each one of them. There is no need, therefore, for strenuous human effort, since man’s true selfhood, including all right thoughts or ideas, already exists as the perpetual witness of God’s perfection. The real man has no power to deviate from this divine order. He is the eternal recipient of God’s bounty; he is the radiant expression of good.

As Christian Scientists we know that the image of God is indestructible; yet what is it that claims to obscure — nay, at times seems to obliterate — this vision of reality? What but personal sense, that archenemy to progress which Christ Jesus characterized as “a murderer from the beginning,” and which he consistently denounced and exposed. It is to this false sense, which claims entity and personality apart from and opposed to God, that the command, “Thou shalt not kill,” is addressed. And does it not indeed claim to itself the power to prevent the expression of those thoughts which reveal the true nature of man in all its tender beauty, and to replace them with the harsh outlines of human will, self-love, fear, hate, envy, disease, death?

Who, for example, has not at some time experienced the desire to give a word of commendation or encouragement to another, but has been held back by a feeling of shyness or, perhaps, by one of envy for the other’s better achievement? Love’s thought was present, but

personal sense was allowed to prevent its expression.

Again, one may have given offense by some impatience or lack of consideration, and although Love prompts the word that would reduce to its native nothingness an incident unworthy of remembrance, the memory of the offense remains. Here personal sense, in the guise of pride or self-justification, rears its head and the loving word remains unspoken.

Self-will, in the form of human domination, may tempt us to unwarranted interference in another’s affairs, while the voice of Love urges wise and friendly cooperation and support, or even, if need be, compassionate silence. Anyone can multiply such examples for himself, each one of which infringes the divine command, “Thou shalt not kill,” because, as the little child so clearly saw, they claim to obliterate loving thoughts which express true selfhood.

The beautiful and tender ideas of God will gently transfigure the false human concept which we erroneously term self, and this cleansing process will become increasingly joyous as the marvelous concept of God as Love is brought to light.

Love

the Basis of Law

Wilton H. McKerral

Christian Science Journal, April 1911

The apostle John tells us that “the law was given by Moses, but grace and truth came by Jesus Christ.” In that section of the Sermon on the Mount, beginning at Matthew 15:17, Jesus shows the relation of the Christ-idea to divine law and also to human legislation.

In defense of the commandments of the Jewish law, Jesus reads into them the spirit of his new commandment: “That ye love one another; as I have loved you, that ye also love one another.” This is a return to their original intent, for love is the basis of law, and its reflection — through the dominance of ethical rightness in the affairs of men — is the fulfilling of the law.

Jesus quotes the precept, "Thou shalt not kill," and then gives it the larger, positive rendering required by the assertion of love as the basis of law. Mere physical restraint from sinful deeds is not enough, does not fulfil the law. As Mrs. Eddy tells us, "Love is reflected in love" (*Science and Health*, p. 17): and no lesser expression can satisfy its requirements. Love demands of one not merely that he refrain from the act of violence, but that he shall not even hold another in contempt; shall not cease to love. The cessation of love constitutes sin; it breaks the divine order.

The purpose of Jesus' teaching was to make operative in the affairs of men the Principle of harmonious being, which is Love. Love is the basis of law. Love is the basis and the justification of Jesus' teaching. This ideal of righteousness is a world-standard of morality.

The righteousness of the child is unquestioning obedience, the righteousness of the man is the obedience of understanding, and each is sufficient in its time and place. But the righteousness of the Pharisee was an attempted loveless obedience to a law based on love; thus his perversion of law began at its very source. The concept of sin as mental rather than physical, which Jesus presents, is not new, but is that of the earlier Scriptures.

Throughout these passages, likewise, sin is defined as evil to which the mind consents, rather than as what the hands perform. Anger and lust are the primary sins; murder and adultery are but their derivatives. Performance increases the error only in that it serves to fix upon the sinner and upon others these fearful mental images. Love has power also to rescue from the bonds of sin. This does not mean that one must or can dare to overlook sin. It means rather that one must look through sin, seeing it as the fraud it is, and seeing beyond it the reality of being, in which he recognizes his brother's true status and finds his own strong defense from the assaults of error.

Love is the everlasting arm beneath us; and our ark of refuge is obedience to the command that we love one another; not selfishly, nor blindly, nor weakly, but as he, the Master, has loved us. The law of Love is the builder of harmony and the destroyer of evil.

Murder

Frederick Dixon

Christian Science Sentinel, August 20, 1921

Every people, in every age, have done their utmost to protect themselves against murder. It is the instinct of the primitive man, it is the calculated insurance of the civilized man. Where there is neither law nor police, protection assumes the form of killing in revenge. To this day the people of the East will remorselessly track down a murderer to murder him in return. Even in so highly civilized a country as modern Italy, the vendetta still continues. All this has always been so, and therefore the command, "Thou shalt not kill," had presumably a more subtle as well as a superficial meaning, for there are more ways of attempting to take a man's life than by mere assassination.

The excuse for murder lies in the belief that life is human, man-given, and destructible. It is the instinct which lies in the animal consciousness, and which was alluded to by Christ Jesus, when he said, speaking of the animal magnetism which constitutes the belief in matter that he personified as the devil, "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."

This animal magnetism or hypnotism — in other words mortal mind — is nothing but a supposititious belief, which is necessarily a lie from the beginning. The only law it can be said to manifest is a belief in death. Everything known to it, from a man to a mountain, or a dinosaur to a daisy, it destroys in time. This belief in destruction was typified in Genesis in the person of Cain. Mrs. Eddy writes, on page 89 of *Science and Health*, "Cain very naturally concluded, that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was 'a murderer from the beginning.'"

Material education teaches man the lesson of Cain. Not even Jesus' denunciation of the error of human generation — and his insistence on God as the Father of mankind — has been sufficient to convince the human race of the fact that life is spiritual and indestructible. Yet only mankind's

grasp of this fact can overcome the instinct against which the Sixth Commandment is launched. Civilization may have curbed the instinct to kill, fear of the law may have made man obedient to the law, but so long as the instinct of life in matter is preserved, just so long must the instinct to kill exist, and so long will it be liable to gratification in its innumerable subtle forms.

The most subtle of all of these is, of course, the effort to prolong the belief of man's life in matter. Mrs. Eddy says, "Above physical wants, lie the higher claims of the law and gospel of healing." And a few lines lower she goes on to explain that this law saith — "'Thou shalt not kill;' that is, thou shalt not strike at the eternal sense of Life with a malicious aim, but shalt know that by doing thus thine own sense of Life shall be forfeited." (*Mis.* page 67).

The animal instinct in humanity which urges the effort to kill outright, or to assassinate a man through the destruction of his reputation, or some other means, is all predicated on the belief of temporal life. Immediately the individual begins to grasp the fact that Life is eternal, he also begins to realize the futility of his effort, and its danger to himself. For even should he succeed in his undertaking, even should he escape the apparent consequences of his deed on this plane of existence, he still has to face the inevitable and unescapable consequences in the future. He has filled his human consciousness with the belief of physical death or in the belief in a destroyed reputation, and these things become to him realities which prevent him from realizing the truth about man, and compel him to pay the uttermost farthing of penalty.

It may take time for a man to discover that he is himself always the target of his own wrongdoing, but the discovery is inevitable. The absolute murderer, as the law considers murder, is only the ultimate effect of the belief of life in matter, and by no means necessarily the worst effect. The worst effect of all is that described by Mrs. Eddy, on page 564 of *Science and Health*, where she writes: "As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-

mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star."

The instinct of murder is that which forces a man to attempt in every way the destruction of a fellow creature. It may be directly by assassination, or indirectly by lying about him, or by stealing from him, but if the instinct is malicious, the effort also must be equally malicious. The primitive instinct is, however, always the belief that there is life or substance in matter. That was surely why Jesus described this belief as a liar and a murderer, and that was why he insisted that a knowledge of the truth was a necessity of salvation. He was as insistent in impressing on the world what the truth was, as he was in exposing the lie. He was engaged perpetually in telling those who came to listen to him what man really was. The kingdom of God, he declared, was not afar off, it was actually in the midst of the world, though the world, owing to its material sense, failed to see it. To find the truth no man had to go on a journey; all that was necessary was that he should deny his supposititious self, his belief of life in matter, and so start to follow in the footsteps of the Christ, in a daily and hourly effort to prove that Life is spiritual and not material.

Thou Shalt Not Kill

Editor

Christian Science Journal, May 1894

This is a command not to murder in the ordinary sense of the term. But the taking of human life is not the only killing. There is much more included in this language than the commission of murder as it is defined in the laws of our land.

Every wrong thought, every injurious purpose, held against our neighbor, is a killing thought and purpose. Envy, malice, jealousy, hatred,— every quality of mortal mind which would tend to destroy the birthright of another, is a murderous quality. Not only is this true as to others, but as to ourselves. We disinherit ourselves of our true birthright by harboring such qualities. We are suicides in the degree in which we hold ourselves in other than our true

relationship to God.

But in a still higher sense, every attempt to prevent the full operation of divine Love in human consciousness, is an attempt to kill. Killing is not necessarily or always the result of an intention to kill. Much of it is done unintentionally. How vitally important then that mankind should so live in the understanding of Good, of Divine law, that they do not attempt to kill either intentionally or otherwise! God is Love. Any attempt therefore to shut out from mankind the fullest sense of Love, is either an ignorant or malicious attempt to kill.

The most wicked thing is the attempt to kill Truth; on human planes the next to it is the attempt to kill character. When Cain killed Abel, he sought to destroy Abel's character, which was a constant reproach to him. When the Jews crucified Jesus, they sought thereby to destroy the Truth he taught and demonstrated. They crucified him in ignorance, believing that they were thereby doing their God a service. Every thought, purpose, and act apart from God as Divine Principle and Love, therefore, is in this sense a killing thought, purpose and act. There is but one way to avoid violating the command not to kill, and that is to have no other gods than God.



The following article appeared in an 1884 Journal, while Mrs. Eddy was very involved in selecting the content and editing her periodicals.

What We Eat

E. J. S.

Christian Science Journal, February 1884

Custom renders palatable to the cannibal the dainty flesh of human kind, even as it does that of animal flesh to the palate of civilized eaters.

The writer, a few years ago, thought nothing of dining off the corpses of hogs, oxen, sheep, etc.; indeed, he imagined that abstinence from such diet meant bodily weakness, sickness, and perhaps death. The experiment was determined

upon, and in two years, an increase of about thirty-five pounds, and elastic health, such as never before enjoyed, has caused a radical change in his belief that it is necessary to take the life of animals to sustain our own.

The first that led the writer to abstain from flesh-eating, was the thought of the principle involved — cruelty to animals, the slaughter of innocents. To slay an animal and consume its flesh is *selfish* and *murderous*, — the spirit which keeps Heaven away from this gloriously beautiful earth. The next question is, Can eating flesh be a necessity? Reason and experience demonstrate there is not a particle of necessity in it. The God of life gives us, his children, an abundance of all that is necessary in cereals, fruits and vegetables, to sustain life, blossoming on the breast of dear mother nature, — first a blade, then a flower, then a rich fruitage, to abundantly satisfy the most exacting appetite. Think of these things: taking a life with a view to sustain your own is wrong in principle, selfish in practice, and devoid of the apology of necessity.

We incorporate in our life, consciously or unconsciously, the character of the elements by which we are surrounded (or which we surround). The nation whose diet is mostly vegetable are more mild and gentle mannered. It seems well that we should rise above the lower plane of selfishness, which tears, bites and devours one another, to the plane of science, where “the lion shall lie down with the lamb.”

“Excelsior” is the watchword of to-day — discovery in the realm of physical science, — moulding, applying, utilizing the hitherto dormant forces in Nature, to serve mankind. Metaphysical science, the science of Soul, opens the eyes of the blind, and in the not distant future, these newly opened eyes will look upon the eaters of animal flesh with the same horror that we regard the inhabitants of the Feejee Islands, or Mr. Darwin’s missing link, in the jungles of Central Africa.

Items By and About Mary Baker Eddy



Mrs. Eddy — The Woman

Annie M. Knott

Christian Science Journal, March 1910

We are all familiar with the adage, “Order is heaven’s first law.”

This law is most scrupulously obeyed in Mrs. Eddy’s household. The cleanliness and order which find expression in every department of her home life radiate from her pure and orderly thought. Not only is this true of her home, but it is also true of the Christian Science churches and reading-rooms everywhere, her followers instinctively responding to these characteristics of their Leader’s mentality and her teaching.

Excellence in all work is the demand wherever her influence is felt, and this demand is based upon the fact that the ideal man has infinite capabilities and possibilities, which all men may express in the ratio of their

understanding of God, — infinite intelligence. Mrs. Eddy is deeply interested in all that relates to the advancement of women, and this interest was recently expressed in a generous donation to the New England Woman’s Press Association.

Not only does Mrs. Eddy insist upon order in all things, but she also insists upon that which is of even greater importance, namely, purity in thought, word, and deed, and absolute faithfulness to the marriage covenant. In the chapter on marriage in her book, “Science and Health with Key to the Scriptures,” she says, “Home is the dearest spot on earth, and it should be the centre, though not the boundary of the affections” (p. 58). On the preceding page she says, “Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life.” Mrs. Eddy loves little children and says, on page 62 of the same volume, respecting them, “The entire education of

children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease.”

Very few people understand why Mrs. Eddy lives in such seclusion from the world. They fail to see that besides the ceaseless demands of the movement which she has established, and which she directs, she has the temperament of a spiritual seer, and this constantly impels her to turn away from material things to spiritual realities. Without this communion with the divine Mind she could not have given to the world Christian Science, nor had the ability to direct the activities of the movement, oftentimes in the face of exigencies which call for more than human wisdom and endurance.

We may remember that the world’s great spiritual thinkers had very often to withdraw from the “busy haunts of men” to commune with the divine Principle of the universe. Victor Hugo says that “Solitude generates a certain amount of sublime exaltation. It is like the smoke arising from the burning bush. A wonderful lucidity of mind results which converts the student into a seer, the poet into a prophet.” (To Toilers of The Sea). Of course solitude alone would never convert the ordinary mortal into a saint or a seer, and it is not every one who cares to be often alone with God and himself. Jesus left his disciples and went up into a mountain to pray. When his vigil was ended he came to them “walking upon the sea,” and stilled the storm which had hindered their progress. One who has the true motive in withdrawing from the world is not a mere visionary: rather does he gain that “wonderful lucidity of mind” which can master every human problem with “the wisdom that is from above.”

In the Bible we are told that “without faith it is impossible to please him,” God: and Christ Jesus demanded a vital faith on the part of all who claimed to be his followers. Faith in God and in the power of good may be said to be the chief characteristic of Mrs. Eddy’s whole career. This faith has no relation to blind credulity, but instead springs from her clear recognition of the eternal spiritual law and order which were

revealed in the so-called miracles of Jesus and his apostles, and again brought to light in the healing work of Christian Science, — a faith which finds its fulfillment in the “works” that Jesus demanded as evidence of discipleship. Nor is this faith separated from love in Mrs. Eddy’s character and life. Hers is indeed the charity (love, the Revised Version better translates it) of which St. Paul says that it “beareth all things, believeth all things, hopeth all things, endureth all things. ... never faileth.” History offers no parallel to Mrs. Eddy’s patience with detractors and calumniators, save the example of the Master, “who, when he was reviled, reviled not again.” No one connected with the Christian Science publications is ever permitted to reply to an attack in any other way than that of Christian courtesy.

I’ll Try Again

Max Dunaway

Triumph and Other Poems

The sweetest word I ever heard
From lips of fallen men
Was this that told of moral gold:
“All right, I’ll try again.”

When fallen low and sunk in woe
To think what might have been,
Still strength of heart once more to start:
“All right, I’ll try again.”

When sense and lust had turned to dust
And emptiness, O then
That lifted eye and chastened cry,
“All right, I’ll try again.”

Dear God that waits till wrong abates
And right shall govern men,
Give special heed to those who plead,
“All right, I’ll try again.”

History Corner

100 Years

Plainfield Church

We are happy to announce that the building that the Plainfield Church worships in has been in existence for 100 years now! Thank you to all of you who participate in our services and classes, and contribute in so many ways. It was encouraging to hear that Mrs. Eddy knew of the existence of Plainfield Church, and that so many of the early workers, who we know and love through their writings, lectured here in Plainfield.

Lectures Given in Plainfield, NJ

Judge Septimus J. Hanna, June 1, 1908

William McCrackan, January 24, 1911

William R. Rathvon, (reported in September 9, 1916 *Sentinel*)

Miss Lucia C. Coulson (reported in August 9, 1924 *Sentinel*)

John Randall Dunn (reported in June 25, 1927 *Sentinel*)

Dr. Walton Hubbard (reported in January 14, 1939 *Sentinel*)

Peter V. Ross (reported in August 16, 1941 *Sentinel*)

Letters to Mrs. Eddy published in the *Sentinel*

Christian Science Sentinel, July 11, 1908

Dear Leader: — Knowing your interest in every beginning of the work, we wish, in love and gratitude, to tell you of the progress of Christian Science in Plainfield, N.J. The work was started here four years ago, by three people who met weekly to read the Lesson. With this as a beginning, the society was organized in January, 1906. Working in harmony and unity, the needs of the society have been steadily met, until in May, 1908, new and more commodious rooms

were secured, and on June 1, Plainfield listened to its first lecture on Christian Science, delivered in the New Plainfield Theater to an audience of eight hundred. Trusting that this will be the first of many good reports which we shall be able to send you.

Faithfully and loyally yours,

Susan Corey,

Clerk of Christian Science Society in Plainfield, N. J.

Christian Science Sentinel, March 20, 1909

Beloved Leader: — It is with deep gratitude that we are able to write you that on Jan. 12 the Christian Science Society here was organized as First Church of Christ, Scientist, Plainfield, N.J. We are steadily increasing in numbers and strength, and the thought is constantly gaining firmer ground. With our organization as a church comes a new impetus for work, which, grounded on the teachings you have given us, we know has already its assured fruitage. In the future, as in the past, we look to you with love and gratitude for the understanding which has enabled and will enable us to take each step of the way.

Faithfully yours,

Christine Mast, Susan Corey,

Lottie S. Bennett, Committee

Lectures Given in Plainfield, NJ

Introductory remarks

Christian Science Sentinel, March 11, 1911

William D. McCrackan, M.A., delivered a lecture on Christian Science, Jan. 24, 1911, at the Hartridge Auditorium. He was introduced by Miss Corey, First Reader, who said in part, —

In inviting you to a lecture on Christian Science, we are inviting you to share our best possession, — namely, our point of view of Christian Science as an exact science,

progressively unfolded to us, as we understand spiritual law. We hope that you believe with us that spiritual law did not disappear with Christ and his disciples, but belongs to the eternal order of things; that it exists now as it did when Jesus fed the multitudes, or Peter and John healed the lame man at the gate of the temple. We know that the Principle of this law is unchanging; hence it must be the human consciousness that changes, and when it rises high enough, perceives the healing truth. There are some of us who believe that in the mathematics of Christianity two and two still make four, not five; and that whenever spiritual understanding is applied to human need the product now, as in Jesus' time, is a healed and comforted human being.

*Christian Science Sentinel, September 9,
1916*

The remarks of Prof. John C. Evans of the Plainfield High School, in introducing **William R. Rathvon**, who lectured on Christian Science, were as follows: —

It is a pleasant task that I have to perform this afternoon. I am asked to introduce a man who brings to you, not a new religion but a new application of the basic truths enunciated by Jesus of Nazareth nearly two thousand years ago. Although Christian Science was announced only fifty years ago, yet its beneficent influence is felt today, either directly or indirectly, in almost every home in our great country. But it has spread beyond the confines of America and is being widely received in many foreign countries. It comes to these homes, as to the individual, to cheer, to comfort, to heal, to bestow the choicest of heaven's blessings.

While I have not formally subscribed to the doctrines of Christian Science, yet with a large and increasing number of thinking people I must acknowledge its "good works" everywhere manifest. As I conceive it, Christian Science means a higher spirituality, a clearer mental vision, and a stronger, healthier body. Christian Science means the doing of the Word as well as hearing and believing it.

Christian Science Sentinel, August 9, 1924

Plainfield, N. J. (First Church). — Introducing **Miss Lucia C. Coulson**, a Christian Science lecturer, to her audience, Joseph Maxwell Carrere spoke as follows: —

On the first page of the Preface of *Science and Health with Key to the Scriptures* by Mary Baker Eddy we are told, "The time for thinkers has come." A young man associated with me in business was so blind he could not read a page of typewritten matter without powerful glasses. He decided to find out for himself what there was in Christian Science that interested so many of his most intelligent acquaintances, and with an earnest desire to learn attended a Christian Science lecture, grasped the real meaning of the word "Ego," and was instantaneously healed of all blindness. In eight years, since he led me into Science, he has never worn glasses.

Christian Science Sentinel, June 25, 1927

Plainfield, New Jersey (First Church). Lecturer: **John Randall Dunn**; introduced by Mrs. Edna Burr Buckelew, who said: —

Christian Science does indeed heal. In our own family, for the past twelve years, we have resorted to no other healing method, and have seen many ailments fade away under the light of Truth. Among them was a very serious skin disease, attended by loss of hair, loss of weight, and general debility. A new growth of thick, fine hair came with this healing; and since the experience, some nine or ten years ago, the child who was healed has been strong and robust. Of course, we are always grateful for our physical healings, but the most precious part of Christian Science is the spiritual uplift which it brings, the confident assurance of God's ever-presence and all-power, the realization that His tender help is available for every difficulty we have to meet, and the joy that comes with knowing that the peace and healing and comfort of Christian Science are for all mankind.

Christian Science Sentinel,
January 14, 1939

Plainfield, New Jersey (First Church). Lecturer: **Dr. Walton Hubbard**; introduced by Nicholas C. Zyfers, who said: —

On page 1 of the Christian Science textbook, *Science and Health with Key to the Scriptures*, Mary Baker Eddy writes, “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God;” and she adds, “Regardless of what another may say or think on this subject, I speak from experience.” Christian Scientists everywhere are proving these words of Mrs. Eddy, and they, like her, can say, “I speak from experience.”

In my own immediate family we have had healings of pneumonia, dislocated shoulder, convulsions, and many other physical ailments. Therefore we rejoice, as did the Psalmist, when he sang, “Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.”

Christian Science Sentinel, August 16, 1941

Plainfield, New Jersey (First Church). Lecturer: **Peter V. Ross**; introduced by Mrs. Mary L. Weeks, who said: —

At a time when the world seems to be wrung with pain, sadness, and confusion of thought, there is an awakening sense of the great need of mankind for healing and comfort and peace, for a better understanding of how to make practical the simple Christian doctrine taught and practiced by Jesus, to the end that we may avail ourselves of the fulfillment of the beautiful promises of the Bible, our rich legacy.

Through the study of Christian Science, people the world over are realizing more and more the import of the Bible promises and experiencing their fulfillment. They are learning, through the study of *Science and Health with Key to the Scriptures* by Mary Baker Eddy, how to make the teachings of Jesus available and practical and applicable to their everyday living. They are learning that peace and healing come to the individual thought through the casting out of erroneous thinking and the opening of the door

of one's thought to the light of Truth. Thus, one glimpses that peace “which passeth all understanding.” And we know that only as peace comes to the individual thought can we hope for universal peace and the fulfillment of the promise, “They shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Branch Church News

Christian Science Sentinel, June 8, 1918

Plainfield, N. J. — The congregation of First Church of Christ, Scientist, which has been holding its meetings in the Babcock Building for some years, has purchased the property on the triangle at the corner of Prospect Avenue and East Ninth Street, with the intention of occupying the site as soon as alterations are completed. — *Plainfield Courier-News*.

Christian Science Sentinel, August 15, 1925

Plainfield, New Jersey (First Church). — Ground has recently been broken for the erection of First Church of Christ, Scientist, at Prospect Avenue and East Ninth Street. Thus, from a most modest beginning on March 20, 1904, when three people met in this city to read the Christian Science service at a private residence, has this church organization developed. The new church building will be of stucco magnasite. The auditorium will seat three hundred, and accommodations for two hundred members of the Sunday school will be provided in the basement. The new church is of a simple and dignified type of colonial design, one well calculated to add to the civic dignity of Plainfield; and it will be an important addition to the heart of the city's finest section. — *Courier-News*.

Christian Science Sentinel, May 30, 1936

As published in the *Plainfield Courier-News*

Plainfield, New Jersey (First Church). — Dedicatory services of First Church of Christ, Scientist, Ninth Street and Prospect Avenue,

were conducted Sunday, December 8, 1935, in the morning and evening.

This branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, founded by Mary Baker Eddy, had its beginning in December of 1904, when three Christian Scientists met to read the Lesson-Sermon from the Christian Science Quarterly. In December of 1906 a Christian Science Society was formed, and rooms were obtained in the Babcock Building in West Front Street. In January, 1909, the members incorporated as an organized church and became known as First Church of Christ, Scientist, Plainfield.

In March of 1918 the church purchased the present site and altered the private house which stood upon the property to meet the need of the growing attendance. It was not long, however, before the house ceased to meet the need, and it was decided to build a church edifice. An auditorium was obtained in Meyer Building in Watchung Avenue and the house was razed. On April 20, 1925, ground was broken for the new edifice, and on the morning of June 9, 1925, the cornerstone was laid. On October 15, the Sunday school room was ready for occupancy, and was used for church services until the church auditorium was completed.

On Thanksgiving morning, November 26, 1925, the first service was held in the new auditorium. On December 8, 1935, the church was dedicated free of all debt.

Extracts from Semi-annual Report of the Christian Science Committee for State Institutions and Agencies in New Jersey

The Committee as at present constituted was formed in accordance with a resolution adopted at a meeting of representatives from the churches and societies held in First Church of Christ, Scientist, in Plainfield. This meeting was called in accordance with Section 1 of Article XXIII of the Manual of The Mother Church.

The Christian Science activities in penal institutions in this state are carried on by the

churches and societies located nearest the respective institutions. The work in one state institution is carried on alternately by workers from seven of the churches. In another institution there are four churches actively participating.

In New Jersey the plan of having a state committee working in co-operation with the local committees has been found satisfactory.

Groups of workers appointed by their respective branch churches and societies are conducting Christian Science services each Sunday in five state penal and reformatory institutions with gratifying success.

Miss Most Tells How Cripple Was cured By Prayer

Central New Jersey Home News in New Brunswick, New Jersey, October 18th, 1906

Miss Katherine Most of 120 Watchung Avenue, Plainfield, New Jersey, yesterday discussed with a reporter the remarkable cure of six-year-old Frank Luji of Redmond Street, who has been reclaimed from a cripple's life through the Christian Scientist's treatment. Six weeks ago, this boy was totally paralyzed and unable to help himself. Now he has thrown away the iron braces which had been used on his body, and he is able to walk and feed himself.

The *Home News* told Monday how the boy had suffered from infancy, how he had lost the use of his arms, and how his spinal column had become affected soon after birth, how his father tried the best physicians in the land without any improvement in the boy's condition, and how at last he had given the boy over to a Christian Scientist. It appears that Mr. Luji had first heard of the Christian Science treatment through a fellow workman named Anderson, who at one time had been a sufferer from sciatica. He had been cured by Christian Science treatment and was a firm believer in the doctrine. He advised Luji to take the boy to New York to be treated by the healers of the Christian Science Church there.

Luji did not take the boy to New York, where

the Scientists told him the child would have to undergo what is known as present treatment, or in other words, be constantly in the presence of the healer. Miss Katherine Most of Plainfield was recommended, she being the healer living nearest to New Brunswick. The father took his son to Miss Most's home six weeks ago. She told him he would have to leave the child and not visit at intervals more frequently than once every three weeks or every month. Luji agreed to this proposition. When Miss Most put the little boy to bed that night, she removed the cast and braces that had held his weak little body together for many years and threw them in a closet.

After praying for the child by prayers and supplication for two weeks, the little fellow was able to turn over in the bed and move his arms. One week later, the child could get out of bed, and soon after that, he was able to walk downstairs and, at meal times, took his place at the table with the other members of the family. Last week, Miss Most took the little boy for a walk to the Watchung Mountains, and since then, he has accompanied her on shopping tours through the city. Tuesday, Miss Most took him to New York, and, while a reporter was talking to her at her home yesterday about the child, he abruptly entered the room and told about his trip to the city himself, and finally said he was going there again someday.

Miss Most is about forty years old, of slender build and refined manner, with her sister, Miss Pauline Most. She conducts a boarding house in the Hand building on Watchung Avenue, Plainfield. Miss Most told the reporter she had been living in Plainfield for about three years. All of her family are Christian Scientists. When asked if it were not possible to treat the Luji boy at the home of his parents in this city, she said, "No, the parents would have too much humanity for the child and would sympathize with it in his affliction. While here, the child is surrounded by kindness and love, and his mind is diverted from the affection that made him a cripple for such a long time. When he cries or seems distressed, he is treated through prayer, and the love and kindness bestowed upon the child causes him soon to forget his suffering."

"If the little boy continues to improve as

rapidly in the next six weeks as he has during the past six weeks, he will soon be entirely cured. Miss Most claims no credit for curing the child of its affliction. She says, "God is the healer. All we do is done by way of prayer." Miss Most said there are about thirty Christian Scientists in Plainfield and that a movement is now on foot to establish a church there. At present, the church or the sect holds meetings at the Babcock Building. Miss Most is a member of the Second Christian Science Church of New York.

Letter from Ann in England

January, 2026

A Happy New Year to you and yours. I hope you have had an enjoyable family Christmas.

Thank you also for the beautiful Christmas Eve service. My, you do have some talented singers and musicians. It was so lovely.

How interesting to hear that Plainfield Church is 100 years old — a notable achievement in itself, but even more so given that the church is embracing technology, thriving, and extending its reach around the world. I recall when I "went through class" with a teacher from the organisation, who another student, from Africa, asked why there were no Christian Science writings in any of the three African languages she spoke, the teacher described the long process of "authorizing" a translation of anything by the organisation. How inspiring then, that the wonderful people who translate for Plainfield do so to the best of their ability, and as guided in their prayers, and offer it to the world without committees or human processes, and it blesses the world immediately. I'm so grateful for this outreach.

Thank you also for reading the wonderful early testimony from the newspaper about the local Plainfield practitioner, Miss Most, and the healing of the crippled boy. Very inspiring.

Interesting Squibs

Truth lies in character. Christ did not simply speak the truth; he was truth; truth through and through; for truth is a thing not of words, but of life and being.

Robertson

“Acquaint now thyself with Him and be at peace,” is still the soundest of advice.

Peter V. Ross

I can never see anything perfect if I believe it is imperfect. I can never see anybody perfect if I believe he is entertaining lies.

Bicknell Young

You cannot build character and courage by taking away a man’s initiative and independence.

Abraham Lincoln

Prayer is not merely an occasional impulse to which we respond when we are in trouble: prayer is a life attitude.

Walter A. Mueller

The mind that is anxious about the future is miserable.

Marcus Annaeus Seneca

A perfect faith would lift us absolutely above fear.

George MacDonald

See how they treat the Bible itself; when they open it, it is not that they may hear what God says in it, but that they may tell God what He ought to have said.

Charles Spurgeon

Prayer honors God, acknowledges His being, exalts His power, adores His providence, secures His aid.

E. M. Bounds

Your job is to abide in my pasture,
Eating sweet grass and drinking pure water,
And sharing both with others —
That is a lamb’s business.

Jessica Coupe

Once it is realized that intelligent Principle, Love, is everywhere in operation and effect, the tyranny of hate and strife is broken and “on earth peace, good will toward men” is seen to be a present reality.

Peter V. Ross

Faithfully faithful to every trust;
Honestly honest in every deed;
Righteously righteous, and justly just,
This is the whole of the good man’s creed.

Josephine Pollard

We must look for the opportunity in every difficulty, instead of being paralyzed at the thought of difficulty in every opportunity.

Walter E. Cole

I heard of a brother who claimed to long having been a tea-totaller, but some doubted. When he was asked how long he had been an abstainer, he replied, “Off and on for twenty years.” You should have seen the significant smile upon all faces. An abstainer off and on! His example did not stand for much. Certain professors are Christians off and on, and nobody respects them.

Charles Spurgeon

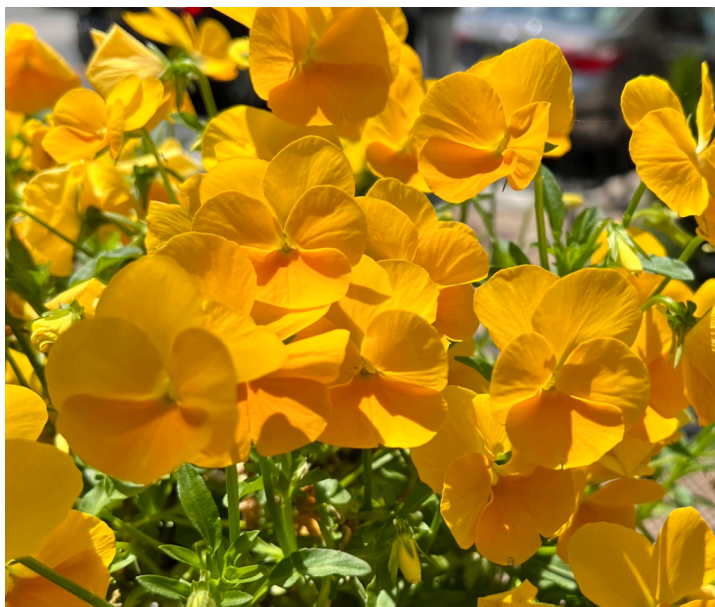
Happiness does not come from without, it comes from within.

Helen Keller

Abiding in God, and He in us, our life cannot be less than full, free, joyous, immune from disease, out of danger, and safe from destruction.

Peter V. Ross

Children's Corner



Picture of a Heart's Ease Flower

Little Heart's-Ease

*From the February 1891 issue of
The Christian Science Journal*

There was once a king who had a very beautiful garden and grounds arranged with care and taste. He spent many hours there, and loved every little blade and leaf and flower that grew. It had shady, quiet walks, and bubbling springs, and wonderful views; and in this garden were to be found all manner of delightful fruits. There was one superb old oak, so high and grand that it could be seen for miles around. There were also roses and lilacs and flowering shrubs of every kind; in fact, nothing was lacking to make it a perfect spot.

One day the king's head-gardener came to him exclaiming: "Oh, king! pray come and see what is the matter with your garden; everything is wilting, drooping and dying." While he spoke, other gardeners came running up, all with the same sad story to tell. The king followed them into the garden, and found it all as they had said. He went, first, up to his grand old oak-tree, his pride and admiration, and exclaimed: "Why, oak, what's the matter with you, that you are withering and dying?" "O," said the oak, "I don't think I am of any use; I am too large and cumbersome, and bear neither flowers nor fruit.

Besides, my branches spread so wide and thick that it is all dark and shady under them, so no flowers nor fruit can grow there. Now if I were a rose-bush, it would be worth while; for I should bear sweet flowers; or if I were a peach or a pear-tree — or even a grape-vine — I could give you fruit." The good king turned sadly away, making no reply.

He went on down the path to his favorite rose-bush and said: "Well, rose-bush, what's the matter; why are you drooping?" "Why," answered the rose-bush, "I'm of no use; I have no fruit — I bear nothing but flowers. If I were an oak like that grand one in the middle of the grounds, I should be of some use; for then I should be seen for miles around, and should do honor to your garden. But as it is, I might just as well die."

The king next came to a grape-vine no longer clinging to its trellis and the trees, but trailing sadly on the ground. He stopped and asked:

"Grape-vine, what ails you; why are you lying so dolefully on the ground?" "Ah," said the vine, "you see what a poor, weak creature I am. I can't even hold up my own weight, but must cling to a tree or a post, — and what good can I do? I neither give shade like the oak, nor bear flowers like the shrubs. I can't even so much as make a border for a walk, like the box. I must always depend on something.

On went the king, quite in despair, at the sight of all his place going to destruction. Suddenly, low down by the earth, with her face turned up to him, he spied a little heart's-ease looking as bright and smiling as sunshine. He stopped and said: "You dear little heart's-ease! What makes you look so bright and blooming when everything around you is wilting?"

"Why," said the heart's-ease, "I thought you wanted me here. If you had wanted an oak, you would have planted an acorn. If you had wanted roses, you would have set out a rose-bush; and if you had wanted grapes, you would have put in a grape-vine. But I knew that what you wanted of me was to be a heart's-ease; and so I thought I would try to be the very best little heart's-ease

that ever I could." The good king smiled, and said half to himself: —

"Behold! how God hath chosen the weak things of the world to confound the things that are mighty."

Just then a little breeze. came through the garden and carried this lovely thought of heart's-ease to the oak, the grape-vine and the rose. For about half an hour there was a great silence; then, in quietness and humility the oak straightened out his leaves, and lifted his great branches up towards heaven; the vine began tenderly to wind herself about the tree; and the rose again put forth her beautiful buds. The king returned to his house, saying: "The meek shall inherit the earth."

A Picture to Color



Drawing by Luanne from NY



Journals and *Sentinels*, some of which are available to read on the PlainfieldCS website. Seven of his poems were set to music and published in the *Christian Science Hymnal*.

He privately published several books, one of which was *Heartsease Hymns*, which was first published in Canada in 1898 and later, in 1901, in Cambridge, Massachusetts. He sent Mary Baker Eddy a copy of *Heartsease*. Mrs. Eddy wrote in response to the gift that the poems titled "Truth" and "The Present" were "among the finest." The poem "Truth" became hymn number 339.

William's life's work and writings express deep love for God and Mary Baker Eddy. He once wrote, "...the best way to secure a man's welfare is to make God known to him, for in that acquaintance is peace, and in that knowledge is life." (*Christian Science Sentinel*, May 4, 1918)

Resources:

Longyear Museum and Historical Society Quarterly News, 1995 Vol. 32, No. 1

Concordance and Hymnal Notes, page 310 (McKenzie hymns found in the *Christian Science Hymnal*: 93, 150, 228, 275, 339, 359, 381)

Rev. William P. McKenzie

Rev. William McKenzie was raised in Canada, the son and grandson of Scottish Presbyterian ministers, and the first son of three boys. He felt pressure to become a minister and follow in the footsteps of his father and grandfather. In 1891, he was introduced to Christian Science, and then spent the next fifty years serving in many capacities for the Cause of Christian Science. In 1896, he became a Christian Science practitioner and later became a teacher. William wrote hundreds of articles and poems for the early

Truth

HERE are none friendless, none afraid
 The saving Truth who know,
 Their shining path leads from the shade,
 And up to light they go.

It setteth free from thought of sin,
 It healeth error's blight,
 Immortal joy is found therein,
 And there shall be no night.

Oh, may we all be children true
 Of Love, and Love alone ;
 And so in faith make all things new,
 By making Love's truth known !

A page from the book *Heartsease Hymns*

From the Early Workers



Picture of a Heart's Ease Flower

Healing Words

Myrtle Timmons Sutherland

Christian Science Sentinel, January 26, 1929

In the reign of King Hezekiah, when Sennacherib, king of Assyria, was planning an attack upon Jerusalem, Hezekiah assembled his people and discussed the situation with them, reminding them that spiritual power is always superior to a material claim of power. The effect of his speech is recorded thus: "And the people rested themselves upon the words of Hezekiah king of Judah."

How, as Christian Scientists, we long to have our words such that our fellow-men may rest in them! As we learn to rest in divine Love more and more trustingly, the words which we speak become restful, happy, and loving. As we learn to depend entirely upon divine Mind, our words become spontaneous and wise. In the measure that our own thought is healed, our words carry healing to others.

Words need not be many. A human sense of eloquence and wisdom is not prerequisite to the utterance of words that are divinely healing. On the contrary, it has been a common experience of prophets that human eloquence and wisdom must be laid upon the altar of Spirit with a humble, "Nevertheless not what I will, but what

thou wilt." This is a part of becoming as a little child. When Moses was chosen of God to lead the children of Israel out of Egypt, he protested that he was "slow of speech, and of a slow tongue." Now in the book of Acts we read of Moses that before his exile in the land of Midian he was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Apparently he had forgotten about this; for he insisted that he was not eloquent. God comforted him with the assurance, "I will be with thy mouth, and teach thee what thou shalt say." The true eloquence which Moses learned to reflect continues through the ages in its healing mission.

The experience of Mrs. Eddy in this regard was similar to that of Moses. In *Retrospection and Introspection* (p. 10) she tells us that after her discovery of Christian Science most of the knowledge she had gained from schoolbooks "vanished like a dream," and that her consciousness was illumined with divine wisdom. The written style of Mrs. Eddy's works on Christian Science is a forceful example of the potency of inspired words. Scholars who have advanced to a demonstrable understanding of Christian Science pronounce her style among the most beautiful, powerful, and remarkable the world has known. Humbly and gratefully, students of Christian Science rest upon her inspired words, and are healed.

Jesus was a master of healing words. He reflected the loving wisdom which unerringly suits the word to the occasion and state of thought of the hearer. His rebukes to the Pharisees were rebukes to the Pharisaism of all times. He respected his own words as proceeding from God, saying of them, "The words that I speak unto you, they are spirit, and they are life." Again, he said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

The language of Spirit is the silent language we use in prayer. As we learn to commune instantly and constantly with divine Love, these silent words of Spirit bless and heal humanity. The heart that needs healing will reach out by divine impulse to receive this message. Bird and flower and child heed and love this message of Spirit. On page 247 of *The First Church of Christ, Scientist, and Miscellany* Mrs. Eddy has written, in a loving letter to a First Reader: "The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, not fearing me, sought their food of me. God has called you to be a fisher of men. It is not a stern but a loving look which brings forth mankind to receive your bestowal, — not so much eloquence as tender persuasion that takes away their fear, for it is Love alone that feeds them."

"Arise, Shine, for Thy Light Is Come" Eugenia P. Godfrey

Christian Science Sentinel, January 22, 1910

A little over two years ago, while lying in the hospital, trying to decide whether to submit to a very critical operation which *materia medica* said was my only hope for relief, or to turn to Christian Science, I awakened one morning with these beautiful words from Isaiah's prophecy coming to me over and over again: "Arise, shine; for thy light is come." The clarion call was unmistakable, and I knew with the psalmist that

"our help is in the name of the Lord." I turned to Christian Science, left the hospital, and in a few weeks I had "touched the hem of his garment." I knew instantly that I was healed, and I have been in absolutely perfect health every day since.

"Arise, shine." What wonderful words are these when illumined by Christian Science! "Arise" — ascend in consciousness from the material to the spiritual. The prophet says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," and this surely means that we should arise to a higher plane of thought if we would be like God. We must arise if we would shine, — reflect God, — and after we have arisen we are bound to shine. When Jesus went up into the high mountain and was transfigured, we read that "his face did shine as the sun." Likewise, all who follow him to the high mountain of scientific understanding, and are transfigured with the spiritual illumination, will "shine as the sun."

"Thy light is come," — the knowledge that we are not material beings, bound down by the weight of mortal beliefs, but that we have ascended into the realm of the real — the spiritual. This light floods us from all the pages of the Bible: "The people that walked in darkness have seen a great light." "And they need no candle, neither light of the sun; for the Lord God giveth them light." "Thy light is come."

Now — this day — "is salvation come to this house."

The words quoted from Isaiah, at the beginning of this article, are followed by the statement: "For the glory of the Lord is risen upon thee." "The glory of the Lord." Does not this mean a spiritual awakening to the power of God — to the knowledge that there is no power opposed to Him, that He is all-power? It means also a spiritual awakening to the love of God, and our relationship to Him as sons and daughters. No wonder the beloved disciple exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In Christian Science we awaken to the fact that God is Principle; that His laws are immutable, and that as His children we have a

right to understand this Principle and work in accordance with its demands. When we understand and obey spiritual law, we have dominion. This is self-evident, for in reality there is no matter to resist the dominion of Spirit.

“Is risen upon thee.” The risen thought lifts us into a recognition of man’s inheritance, and we realize that all things the Father hath are ours now, to take possession of and use. God is manifested through His children, and the more we understand Him the more we reflect Mind, Principle, Life, Truth, and Love, as made known to us through the teachings of *Science and Health with Key to the Scriptures* by our revered Leader, Mrs. Eddy. When the glory of the Lord is risen upon us and we begin to realize the infinitude of God, belief fades into understanding, fear is destroyed by courage, weakness is displaced by power; instead of subjection, we have dominion, and we are able to obey the command, “Arise, shine, for thy light is come.”

Rock as a Symbol

Nellie B. Mace

Christian Science Journal, June 1922

To express their understanding of God, inspired writers have employed a variety of objects and experiences to explain spiritual truths. “Rock” is described as a firm and immovable foundation or support, a source of strength or protection, a defense — and also as that on which one may be wrecked.

The Biblical writers lived in a mountainous region. This feature constituted part of the strength of the country; for in times of danger the people retired to the crags and found refuge against sudden invasions of the enemy. Moses tells of the people’s entrance upon the high places of the earth. They came out of low-lying Egypt where they were subject to inundations, guided by their understanding of the one God; and they found their place in Canaan, a country of great fertility. Whenever they turned to the one true God as the only power, they found that their human needs were met, and found that limitation was not in God’s plan.

When the people were encamped at Rephidim and were famishing for water, the divine instruction came to Moses to smite the rock. As a result of Moses’ sublime faith in God as the foundation of all being, the waters gushed out of the rock abundantly to supply the need of a multitude. The utilization of the true idea of spiritual power in this difficult human circumstance proved for all time and conditions, that the understanding of the operation of divine Principle is equal to any necessity.

Arid mortal limitation in any of its phases has no inherent power to separate man from his spiritual source or to deprive him of his spiritually reflected superiority to circumstances. One has only scientifically to endeavor not to give to material limitations and difficulties an illusive power in his own estimate of them. In any human wilderness there are not two “rocks,” the material and the spiritual, a real discord and the real truth. Anywhere and everywhere there is just the truth and nothing else. What seems the sterile, material rock of difficulty is a false sense of rock or foundation, and is therefore unreal; and if one but turns with absolute trust to the one spiritual foundation and power, the hardness and bitterness of any mortal experience will cease and the purifying and refreshing floods of divine Love will show that experience to be only a place along the way where God’s present goodness and power are to be realized.

In the caverns of the rocks at Maon and Adullam, David found an asylum from the persecutions of Saul. When David took refuge in the cave at En-gedi, Saul also entered into it and continued there for some time without discerning David’s presence. From a human standpoint it appeared that Saul’s life lay within the power of David to destroy; but because David had gained a higher understanding of spiritual power he spared his enemy’s life. In the sanctuary of Love, hatred could not reach him; neither could it operate in his own thought to persuade him that he had a real enemy. Love recognizes no enemy; and David’s declaration of right relationship and peaceful intention disarmed hatred, and compelled Saul’s acknowledgment of David’s righteousness.

It was to this immovable, unbreakable foundation of all being that Jesus the Christ pointed when, in response to Peter's recognition of the Christ, or Truth, Jesus spoke of the rock upon which he would build his church. Discussing this reply of the Master, Mrs. Eddy says (*Science and Health*, p. 138), "In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah." This rock of Christ or true ideal of spiritual power, furnishes sanctuary and refreshment to every thought that struggles to turn from the material to the spiritual as the only reality.

Showing the inescapable continuity of this Science of divine Love which Jesus the Christ revealed, Mrs. Eddy says, in her "Message to The Mother Church for 1900" (p. 5), "On this rock Christian Science is built. It may be the rock which the builders reject for a season; but it is the Science of God and His universe, and it will become the head of the corner, the foundation of all systems of religion."

Signs of the Times

The Way of Love Dr. George H. Morrison

British Weekly, London, England, Christian Science Sentinel, July 30, 1927

In a thoughtful book published the other day there is a striking suggestion about Jesus. It is that the question he is always asking is, Have you tried the way of love? His teaching was infinitely varied and exquisitely adapted to the moment. He couched it in a hundred forms, according to the demand of the occasion. But the question he was always asking, and which he is always asking still, is, Have you tried the way of love?

There is nothing radically new in this, for love is native to the human heart. In the dimmest past and in the darkest spot some spark of love is found. The glory of Jesus is that he brought love to light, as he brought immortality to light, and proclaimed its application everywhere. The worth and wonder of love was not a new thing in

the world when Jesus came. It is embedded in every great literature, and freely recognized in the Old Testament. What Jesus did was to exalt it into a compelling and universal motive, applicable to the whole of life. Others had bidden us to love our friends; Jesus made us love our enemies. His followers are not to love selected souls; they are to walk in love. With difficult people, with all who irritate us, with those we can scarcely think of without bitterness, Jesus always confronts us with the question, Have you tried the way of love?

It is there he so transcends the older covenant which he came not to destroy but to fulfill. For the question of the Old Testament is this, Have you tried the way of justice? There is a great deal of love in the Old Testament, but love is not yet upon the throne. Love is like the dawn in the Old Testament; it is not yet in the middle heaven of noonday. The moral glory of the older covenant is not its passionate insistence upon love, but its passionate insistence upon justice. Instead of wild and unrestrained revenge, it enforced an equal retribution. If a man lost an eye, he might demand an eye; if a tooth, he might demand a tooth. Right through the law of Moses and the prophets, and on to the Baptist's preaching in the wilderness, there is one long cry for social justice.

Then came Jesus, and the cry for justice was transcended in the cry for love. He says to the man embittered by his blinding, Have you tried the way of love? And he means that by the way of love something more is gained than retribution, for the enemy is turned into a friend. For conquering enemies and settling problems Jesus believed in love alone. Love to him was the universal solvent of the injuries and injustices of life. We may smile at that, and call it idle dreaming — "behold, this dreamer cometh." But for the Lord it was "the only way."

It is notable that Jesus never defines love, just as he never seeks to define faith. These monosyllables reach the heart of things, and in the heart lies their interpretation. But no one can read the sayings of our Lord, nor recall his training in the home at Nazareth, without recognizing that his thought of love was colored by the relationships of home. To him nothing

was more heavenly than the love which he had found in family circles, with its understanding and forbearance, its quiet self-forgetfulness and sacrifice. Like golden threads there run through all his teaching tender memories of the humble home at Nazareth. He wanted to universalize the home. Get that spirit to reign in the broad world, and the wilderness would blossom as the rose.

But if love was colored by the hues of home, our Lord's insistence was not based on that. He called on men to try the way of love, because he knew it was the way of God. He found that as he wandered in the fields — did not the rain fall on the evil and on the good? Did God withhold His sunshine from the sinner on the strict and narrow plea of retribution? He found that in himself, sent in the very lavishness of love, for "God so loved the world." For Jesus, love was not an attribute of God; it was the depth and center of His being. God was not fatherly; He was a Father, loving His children as a father does. His perfection was not a rigid justice, but an infinitely loving heart — and we are to be perfect even as He is. That was why Jesus was so daring, though all the world might reckon him a dreamer. To him the way of love was God's way, and God's way is the only way. Undeterred by the mockeries of men, he confronts our broken world today, still asking, Have you tried the way of love?

Baptism

William Holman Jennings

Christian Science Sentinel, October 9, 1909

In *Science and Health* (p.35), Mrs. Eddy has written: "Our baptism is a purification from all error." Again (p. 581), we find this definition of baptism: "Purification by Spirit; submergence in Spirit," Here, at last, is again revealed the baptism spoken of by John, who said of the Christ, "He shall baptize you with the Holy Ghost and with fire." If God is Spirit and God is everywhere, therefore "we live, and move, and have our being" in Spirit; that is, we are forever submerged in Spirit.

If one is immersed in water, one must be lifted out at once, for water is not the natural

element in which mortals live. But to be submerged in Spirit is to be wholly in or within Spirit, as the eternal element and substance which fills the universe. This then is surely the true baptism, "submergence in Spirit;" not the loss or absorption of man's individuality, but rather the individualization of the infinite idea in and through man. In this baptismal burial of error, this resurrection or ascension of purified sense into conscious identity with Spirit, we are willing rather to be absent from the body, and to be present with the Lord.

God is omnipresent. Individual spiritual man is in this universal presence, and Spirit pervades man and the universe. Being thus submerged in Spirit, there is no way by which man can be separated from Spirit. The real man, then, is baptized in Spirit, and Spirit is the life-giving, substance-giving, thought-giving, and power-giving Principle of man and the universe. We thus recognize the letter of spiritual baptism. May the living God give us the real consciousness of man's spiritual state and substance, so that all shall see and be what man is in Truth — not material, but spiritual.

The Present

William McKenzie

The doors of my future and past
Have irremovable bars;
I fought as they prisoned me fast,
These doors of my future and past,
But in the still Present, at last,
I am calm beholding the stars;
Though doors of my future and past
Have irremovable bars.

The future and past are man's,
The Present belongeth to God;
Man visions, and fears for his plans,
(The future and past are man's,
Regrets, and his failure bans,
Till Peace is a path untrod;
The future and past are man's,
The Present belongeth to God.

Current Articles



Grateful for the Gift of Eyesight

Jeremy Palmer

Over the past decade as a member of this church, I have found that I need to be increasingly vigilant about handling age. One way that age tried to force itself into my thought a few years ago is to make me feel my vision is getting worse over time. I always had excellent eyesight, and so there was a real temptation to feel depressed about it, and to wonder if I should get glasses. But then I realized that I have already proved that Christian Science was the answer to every issue I had when I came here, things which no human method was able to heal, so there is no reason to doubt that all I have learned here in this church would bring healing in this case too.

In praying about the issue, I realized that since my eyesight was so excellent from my youth on up, I just took it all for granted, and I was never as grateful as I should have been. So I started taking time each day to be grateful to God for my eyes and all I have been able to see in my life, which included being grateful for being able to do my work, and to see my kids grow up, and to see all the good that God has given me in my life. There was so much gratitude I had failed to give God. It was inexcusable, really, and I thank

God for His mercy and love and patience with me.

And after all that, I realized I needed to stop myself from trying to physically make my eyes focus by squinting or whatever, which I see now was just an attempt to use human will to push through. Instead, I have been working each day to quiet any fears, and to relax, and to simply be grateful to God for my eyesight. I have found, through doing this, that the more I am actively grateful for my vision as I read, for example, the better my vision is and the more clearly the words appear and, quite honestly, the more fulfilling the whole experience is.

This healing has me now looking for all the ways I was simply accepting and expecting God's goodness without proper gratitude, and working to give my heartfelt thanksgiving for all that Truth, Life, and Love have done for me. This has felt like the perfect way to demand the blessing from all this, and it has served to bring me even closer to God.

I am so grateful for Christ Jesus, and all he taught us, and for Mary Baker Eddy and the Christian Science she discovered, for the years of practitioner support I received, and for this wonderful church, which has kept up the high standard required to practice this Science correctly. It is a constant blessing to be here.

Learning to be a Good Patient

Lynda Spencer

I remember growing up and learning the simple truth, “there is no spot where God is not.” As I grew older, allowing the world’s beliefs to become my thoughts and not challenging them through an understanding of God, my trust in this simple truth weakened, as I lacked the correct understanding of this pure Science to prove it. It took me years of attending Roundtables, Bible Studies, and church services, as well as reading the writings of the early workers, for me to break down the walls of past learning and old habits.

I had to learn what it meant to be a good patient and student before I could practice this Science of Being correctly. One of the first things I remember reading was an article titled “What Makes a Good Patient” by Doris White Evans. Through this article and my own experience applying the precepts taught here, I can look back with gratitude at how much this has changed my life.

Mrs. Evans wrote, “A good patient is one who seeks to understand God,” and learns to trust Him. Also, one who “is willing to drop a sense of selfhood apart from God” and is “willing to release the past.”

I’ve also learned that a good patient is one who learns the necessity of doing your own work rather than relying on another to fix things for you, as I once believed was the purpose of a practitioner. One who is honest with themselves and their practitioner, therefore is honest with others. One who is truly grateful, no matter what! One who drops pride and, instead, practices humility. I learned there are many forms of pride, one was thinking I knew a lot about Christian Science practice because I could recite lines from *Science and Health*. One who is willing to discipline daily life to focus on things of God and willing to part with whatever would stop progress, then go forward doing work for God.

This is not an exhaustive list, but it illustrates the redeeming process of Christian Science and the strengthening that comes from the Lord.

I am grateful for all I’ve learned so far in this step-by-step process, and for the regular practitioner support and instruction. These are simple, but not always easy, principles to practice, and they are free for all to adopt.

I am grateful to our gracious God, for Christ Jesus’ precepts, for Mary Baker Eddy, for the decades she untiringly dedicated to God to bring forth this Science of the Christ, and this church that strives to follow their examples and teachings.

“All the Good the Past Hath Had Remains to Make Our Own Time Glad”

Bruce Singleterry

In one of the hymns in our hymnal, there is a line that goes, “All the good the past hath had, Remains to make our own time glad.” This line has helped me immensely on numerous occasions, because there have been times I’ve been caught up thinking about things that happened in the past, and the next thing you know, I’m complaining about them, and then suddenly I’m not feeling well. But this passage from this hymn has led me to get straight, or redirect myself in the right direction.

I can remember one time when I called a practitioner in this church to talk about this. Immediately this gentleman said to me, “Get the blessing from the experience.” That set me on the right track. Therefore, when I think about some of the things from the past — maybe thinking of them as unfortunate, or should never have happened — I realize now that each one was an opportunity for me to rise up, above and away from anything unfortunate and get the blessing from that experience. It was an opportunity to prove that whatever it was, it couldn’t affect me adversely; it couldn’t take my joy. Therefore, what seemed as an unfortunate experience was really an opportunity to prove otherwise, to prove my dominion over whatever it was that was trying to pull me down. All the past can ever do is to bless us.

So I am grateful for this instruction, and I try to remember it frequently. God is the one who

knows what is good, and He gives everything that we need. He is so good. "All the good the past hath had, Remains to make our own time glad." Your joy, no man can take away from you. I'm so grateful to have been learning these things in this church.

The Importance of Being Awake

Craig Thompson

I want to give gratitude for an article posted on our Carousel, "Awake Thou That Sleepest." It was so helpful and enlightening because it reminds us that God made everything and He made it in His image, like Him, good. Nothing else was made.

Day by day, as I go around, I don't feel quite like that all the time. This article was about how Jesus told people to "Awake, rise." It became clear to me that he had to be awake first. He had to know himself and know that God was working through him, so I must do the same.

This really helped me. I realized that I can tell when things aren't right, and that I can take a stand to know who God made me to be and what everything else around me is. That's the closest thing I've come to grasping the spiritual sense that I have. I can always tell when something needs to be done, and then work to see it as God sees it. I can please God and bring about good. I was feeling great as a result. I am grateful for the bit of progress this article, and the other readings we have provided, have helped me make.

Ask God, and Listen

Gary Singleterry

I'm very grateful for all the lessons that I am learning here as a result of being a member of this church. About a month ago, I woke up one morning with a very severe sore throat which quickly caused me to lose my voice. This proved to be quite a challenge for me because I felt like I had a lot of things that I needed to do, and I just didn't feel like doing them. Some of them involved speaking, which I was no longer able to do.

So, I got to work and prayed, and after a couple days it didn't seem like there was any improvement, so I asked God, what was it? I felt this pressure to get back to work, and the thought came, No! Forget about what you think you need to do. Take time, study the textbook, and learn more about who and what you are, and who and what God is. That's the only thing you really need to do.

I shored up, and soon remembered an article that was written. I don't remember who wrote it, but it was about a woman who was ill, and who was praying for improvement. For a long time she did not improve and was still ill. She got to where she realized that her motive was not right, and that she didn't care anymore whether she got well or not; she just wanted to get closer to God, and know God better. Once she made that change, guess what — she was healed!

I realized that's really what I needed to do. So, I stopped caring about all the work that I thought I had to do, I stopped caring about whether I ever got healed, and I took more time to study the textbook and get closer to God. It was very soon after that, that my voice came back and the soreness left and the healing took place.

Sometimes we get all wrapped up with our day-to-day responsibilities and miss some wonderful thing God would like to show us. Taking the time to ask God — and listen for the answer — our prayers are answered and we are blessed.

I'm very grateful for Christian Science, for the lessons that are available here for us to learn. I am grateful for Christ Jesus for being the example for all of us, and for Mary Baker Eddy for giving the Science of Christianity to the world, something we can continue to study and grow with.

Faith in God Gives Peace

Florence Roberts

I am so grateful for all that I've learned in Christian Science. One of the things I have been learning over the years is the importance of cultivating faith in God daily. It helps me to take

a look at the challenges that come and use them as tests of my faith.

To be truly free is to trust God completely. I learned that not to trust is not just about not trusting, but also means I am having more faith in evil and denying God. Looking at the lack of faith this way has helped me question what I am trusting when challenges come up. It has helped me to revere God's power and presence more. It has freed me from the habit of looking at an error and judging its improvement as a measure of God's work. It has also helped me to free myself from the fear of losing people, relationships, or things that I used to cherish.

Now I trust God with my all and know that, with Him, I cannot lose anything He wants for me. It has helped me be more grateful for how God is present, day and night, especially those early hours of the morning when nothing else seems to be near. Mrs. Eddy writes in *Science and Health*, page 228, "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." This citation has helped me many a time to look to God alone and to trust Him wholeheartedly.

"Let a Double Portion of Thy Spirit Be Upon Me"

Mary Beth Singleterry

In testimonies, we sometimes hear gratitude for practitioners, which is always important to express — to be humbly grateful for the help that has been received. In our church, going through the law case, with everything we went through, we did receive quite a bit of practitioner help. It wasn't only just for personal problems, but it was to keep ourselves on the straight and narrow path so we could do this work, and we could achieve the independence that we needed in order to continue practicing pure Christian Science. During this time we learned a lot about how to correctly practice Christian Science and how to handle animal magnetism, and we learned much of this by working with a practitioner.

In the Bible story of Elijah and Elisha, Elisha

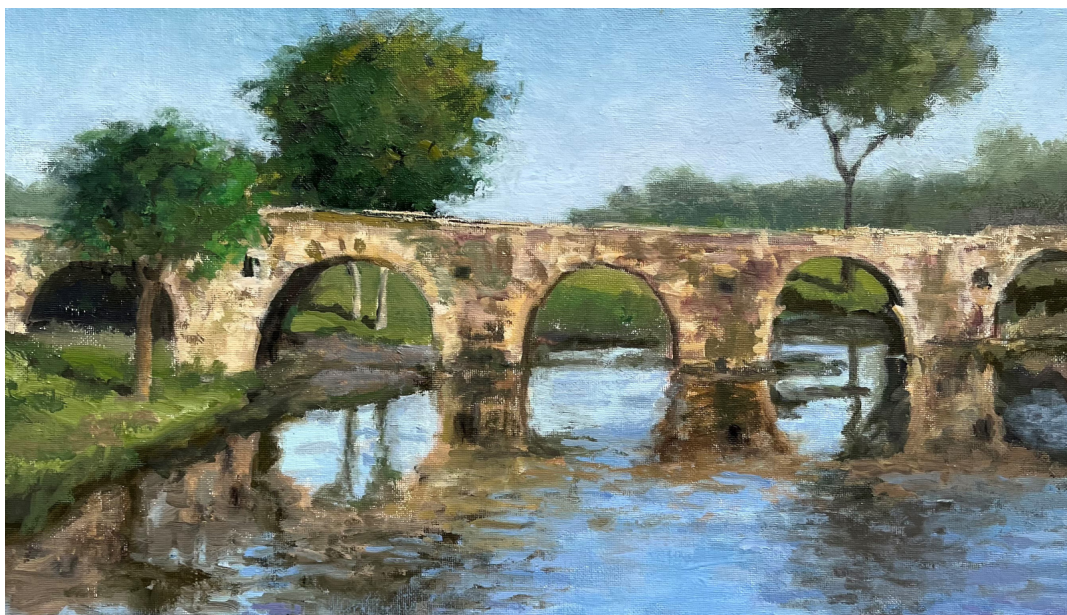
asked for a double portion of Elijah's spirit. Elijah told him, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." That is what happened, and Elisha went on to do great and mighty works.

Becoming a practitioner — which we all become when we practice Christian Science — is in many ways an apprenticeship. How do you become a practitioner? By working with someone who knows how to practice it. This is something very important, and I think perhaps missing in the movement today. Of course, you have to learn from someone who really knows the Science, and so it is passed down. It is the golden chain that is passed down, the true healing power of the Christ, and it is a learned skill, an art, if you will, and it's available to anyone and everyone who has that deep desire. After all, isn't apprenticeship how Jesus taught his disciples to become healers like himself?

As I said, all of you who are practicing Christian Science are practitioners of sorts, and for those who want to learn more, working with a practitioner is a helpful thing to do. Again, not just for the healing of your own personal problems, but because you want to learn this skill, this art, and how to do it yourself, and, in turn, pass it on to future generations.

I am grateful tonight to have learned this, and to be learning this in our church. It's a very important part of our lives.

Letters of Gratitude



Painting by Dale A. From VA

Hi, my name is Shauna, and I just wanted to say thank you to Plainfield Christian Science Church, Independent. I am new to Christian Science, and your website, recordings, and teachings have been so helpful. I love all of them, but I really love the Roundtable. As a new person, when you're by yourself just reading it, you don't really have anyone to talk about it with. So I just appreciate hearing the discussion and the teachings. I'm hungry to learn more, and I just wanted to thank you all so much.

California

I am writing to wish you a very Merry Christmas. Needless to say, I am so grateful for the weekly lessons. I not only read them, but I also listen to them, and I am very thankful for that.

I have made tremendous progress in understanding Christian Science thanks to the resources your church makes available to the world through the internet, and all the literature that is otherwise inaccessible to those of us who live almost at the South Pole of the continent, but who now have the possibility to translate and learn from the wonderful writings of our beloved Leader and her first students, teachers, practitioners, and lecturers.

In the love of Christ Jesus, I send you all my

love and gratitude. A very Merry Christmas to you, your families, and all the friends of the Plainfield Church.

Buenos Aires, Argentina

I am grateful this day to God for His loving provision that has been manifested for us all. Plainfield Christian Science and its workers who have created for us a loving structure and website for continuing our quest to be followers of the Christ. I am mindful of the scripture that asserts a country divided against itself cannot stand. So let us understand the importance of communication. Thanks be to God for all the gratitude, thoughts, and messages this Thanksgiving day.

Love to all.

South Dakota

Dear Brothers and Sisters of Plainfield Independent Christian Science Church,

With a loving, grateful, and blessed heart, I give the enclosed gift. The website is a very valuable asset to everyone seeking Truth, Love, and Light! Thank you to Mary Baker Eddy for Christian Science! And for all of you who work to share these Truths with us.

Prayers and very many blessings to all of you.
Keep up the awesome work!
Lots of love to you all!

Texas

I want to offer my gratitude for our Unity Watches. Mary Baker Eddy teaches us through the book "Watches, Prayers, and Arguments" how to conduct our lives and protect the world.

Humility has been a great interest of mine of late. This week's Daily Watching Point, No. 44, in *500 Watching Points* by Gilbert Carpenter states, "It is a saving grace for one to turn to God in absolute humility and say with the simple meekness of the Master, 'Father-Mother, of myself I can do nothing. Thou doest the works, and I trust in Thee as a little child.'" Mrs. Eddy writes, "Humility is the door, honesty is the way, and spirituality is the summit." (*Divinity Course and General Collectanea*, the "Blue Book," page 10)

Our Unity Watches give us a wonderful understanding of our great God operating everywhere. My gratitude also extends to all the people who participate in our watches. Mrs. Eddy knew the power of God behind every watch done, and I am so grateful to be a small part of serving God in this way.

New Jersey

A few days before Thanksgiving, my husband and I were at our local grocery store picking up a few things. My husband said, "I will meet you at the checkout. It's starting to get busy." As I approached the checkout, I could see and hear him in conversation with the lady in line in front of him. My husband is a U.S. Army Vietnam veteran and was wearing his veteran cap. The lady proceeded to thank him for his service. He said to her, "I tell my wife every day it's a miracle." I looked at her, smiled, and nodded my head in agreement. Just then, she turned and said, "Let me pay for your groceries." We both responded and said, "No, thank you. That is not necessary." She was insistent and would not take no for an answer. She said, "Let me thank you for your service." We were so appreciative, grateful, and felt so blessed to have an extremely kind gesture. Truly, every day is a blessing, and we are

surrounded by God's loving kindness.

May God bless you all. Thank you to everyone at Plainfield Christian Science Independent Church for everything you do to provide us with all the resources, articles, and information. Thank you to my practitioner who lovingly shares her time, knowledge, and prayerful support with me in this journey. I am so very grateful that, many times, she affirms to me right here, right now, that there is no imperfection, that error cannot exist. God is light, and I am a reflection of that light. Thank you, Mary Baker Eddy, for Christian Science. God bless you all. Happy, blessed new year to everyone.

Georgia

There is no way to adequately thank you and the Plainfield Church for the work you are doing, probably the most important work going on in the world today. Enclosed is a small donation to the church with my love and gratitude.

Massachusetts

Often, I've been overthinking, and I've discovered that I've been drifting very far from the Truth when analyzing the human picture. This is a trap, making me identify with error instead of cutting all bonds with it.

I found out the application of Christian Science is not about rehearsing human thoughts, but to know that they are not sent by God. This is the only way to shut them off. I don't know why it took me years to admit it. Anyway, the constant endeavour to practice divine science led me to understand this, and now I apply it more often because it seems that the change of thoughts wipes out the problem.

France

Dear Church,

The more I explore the treasure trove of Christian Science literature you keep safe and share, the deeper my understanding and gratitude to you all grows. Your commitment, constancy, dependability and devotion to the cause, and love for the extended church family are a clear demonstration of "Love" in action. I

am a happy recipient of your efforts every day.

Thank you.
Much Love.

Idaho

Good morning,

I am currently listening to a Roundtable from 2020, and I am so grateful to Plainfield for making everything so available. I continue to study. I continue to read, and I continue to listen. Christian Science has changed my entire mindset. And I actively challenge the thoughts that expect the worst, which pretty much dictated most of my life.

Once again, thank you so much!

New York

Dear Fellow Members,

In this new year, we look forward to continued instruction, fellowship, inspiration, and growth from attending the Plainfield Church — what a blessing! This all takes a lot of dedication and hard work by many members. To help with the church's activity and outreach, we enclose our monthly offering. We are grateful to all of you in Plainfield and around the globe who continue steadfastly to provide Mary Baker Eddy's pure Christian Science to a waiting world. With Love.

Vermont

Thank you, Plainfield, for being a beacon of Truth, expressing the Science of the Christ in your manifold outreach to all. Thank you for your dedication to the Christ and Christian Science, as well as your ever-increasing acknowledgment of the Daily Duties outlined by our Leader, Mary Baker Eddy, to followers of the Christ.

Thanks to all members and supporters of the Plainfield Church of Christian Science, Independent. You are blessing me and the world. I appreciate your Bible Lessons, Roundtables, the amazing website(s). God bless you and all this ever-present day.

South Dakota

I remember many instances when I was trying to pray until being exhausted. Prayer is accepting, realizing, knowing that what is true is here, now. I discovered that I could learn to do it. More and more, I endeavor to pray gently. Thinking humbly about Love, Truth, and Intelligence being my very identity and expanding it to the world, and seeing this as a fact. Sometimes, talking to error and saying, "Excuse me, but this is the Truth, whatever you say is nonsense," I find some peace and build the acknowledgment of reality.

I am grateful for God and the Truth. I love you all.

France

My heart overflows with gratitude and love to you all for your efforts to maintain our dear church edifice in Plainfield and its collection of Christian Science materials. I will not tire of telling you how much I am benefitting from all your efforts.

"Love is reflected in love." (S&H, p. 16)

I feel the Father's Love in your unselfishness and reflect it back to you in gratitude.

We are aflame with divine Love.

Idaho

Thank you Plainfield Christian Science Church for your support.

Today I express gratitude for your Bible Lesson Committee who present such well-focused and thoughtful lessons.

Thank you for the deep and abiding presence you maintain for me, all.

South Dakota

Testimonies of Healing



A Sincere Seeker

Hi, everyone, good evening. My name is Jenna and this is my first time to give a testimony here.

I have thought so much about what I would say to express gratitude for the things I have been learning by listening in on Plainfield activities. A good place to start is to acknowledge that I am writing out this testimony days before the testimony meeting because something I quickly learned by listening is that we should always come prepared to give gratitude to God.

Before finding this wonderful group of people that are working to share authentic Christian Science, I had thought I was a practicing Christian Scientist. I can now very humbly say that I was not. I am sometimes very aware of how much I have to learn. But with that same recognition has come a massive reorganization of priorities in my life. Although it is scary at times, I do feel an upwelling of hope that everything will be ok. I am so grateful to this church for all of its precious resources that are made available to everyone.

A few days ago, in an article entitled, “Mortals versus Immortals” by Rev. G.A. Kratzer, there was a sentence that said, “He who conquers his attention, who brings it into the undivided service of God, is promised immortality, the tree of life, which is in the midst of the paradise of

God.” The part that talks about bringing his attention into the service of God made me think of everything I have been learning so far here. This church is a school that teaches “undivided service of God.”

I would also like to express gratitude to the Sunday School. I feel so welcomed and even though we live far from New Jersey, I still feel that my kids are having a meaningful Sunday School experience. It is so clear every week that our Sunday School teacher loves us, and I couldn't be happier with the decision to participate remotely. The only thing that would make it better would be to go in person.

I have also been receiving practitioner help. I had received practitioner help in the past but never like this. I hope it is ok to say this but I feel like I have found a friend. A friend who is supporting me the same way his practitioner must have supported him.

I am so grateful for everyone who participates in any and all of the activities in this church. In your voices I hear kindness, and humor, and sincere learning, and I am so grateful for that.

I wanted to add that last week's song for the Sunday Service titled: “Living Water” was exceptionally beautiful. I thought I would share this verse that I really loved. This goes out to every searcher trying to fill that empty space.

Well, your searching days are over now.
 Everything is about to change.
 Come on down to the living water.
 Waves of mercy washing over you.
 No more strangers only sons and daughters.
 Come down to the living water.
 And rise up new.

Thank you from Chile

Bearing Burdens

from E. D. in New Hampshire

Thank you for those very beautiful readings tonight. I'm so grateful for the lesson writers and the weekly Bible Lessons. They're so filled with practical instruction. This week, the Golden Text stood out to me particularly. It says, "Bear ye one another's burden and so fulfill the law of Christ." I began to think deeply about this as I never had before. I asked God for enlightenment. And later in the day, the word apathy, or in this case, the opposite of apathy, might apply. We can't look at others' burdens or problems as though they are not of any concern to us. We must apply the truth to any problem that presents itself, whether or not it seems to belong to another. And as we have been taught, all evil is impersonal in the first place.

In pondering this, I was very grateful to remember someone that I know of who was experiencing a problem and to correct my thinking about it. I then felt a human footstep, which I took to help the situation, that I was able to do. It is such a wonderment to see what God does, and I'm so grateful for it. And I'm grateful to Mrs. Eddy for all she did, to Christ Jesus, to the Plainfield Church, and to all of you.

Forgiveness

South Carolina

I wanted to share my experience of forgiveness. For over 30 years, my sister and I had not spoken as a result of many differences. During that time, I had let those past grievances repeat themselves over and over, which left me feeling even angrier towards her. I had been raised in Christian

Science, knowing how detrimental not forgiving is — indeed sinful. Yet, I allowed it to go unchecked. It wasn't until I discovered Plainfield Independent Church and began learning the power of sincere forgiveness that my thoughts about my sister changed rapidly, and I began to recognize her as a child of God, and the grievances disappeared.

I was led to contact her, and she responded with more love than I could have ever imagined. We speak often now and have vigorous conversations about Christian Science. She had told me that she is so hungry for love and has told me how grateful she is that we are communicating.

It is my hope that this experience will help someone else who is listening to realize the importance of forgiveness. It is a gift that benefits all involved and is a gift of God's love. John 13:34 says, "As I have loved you, love one another."

I'm so grateful for the practical Truth shared at Plainfield Church. Thank you, Mary Baker Eddy. Thank you, God, for giving that message. Thank you, Christ Jesus, for your example to the whole world.

Itchy Hands Healed

from J. B. in Chile

I am so thankful for the testimony meetings. I learn so much and love hearing all the ways everyone contributes.

At the January 21 testimony meeting a testimony was given about itchy hands. It caught my attention because I had been having a similar problem — hands that are so itchy, I would wake up at night, unable to sleep. I thought it was due to always having my hands in water and a mixture of other things that always have my hands feeling agitated. But I also had this hunch that it had more to do with mental irritation. When the testifier said a practitioner had told her "Irritation is a form of hate," I felt very strongly that irritation of all kind in my thought was being called out and put under a spotlight. This calling out is helping me to loose myself from thoughts of irritation, and I am really grateful. This last week my hands have not bothered me and every time I put them in water

instead of thinking “Oh no not again” I think “I am not doing anything wrong” and I do a quick self-assessment of how am I doing with irritation in my thought.

I have begun to feel an awareness of irritation that is helping me keep calm. In moments I would normally struggle, but now it is getting easier to identify when I am letting in thoughts of exhaustion or feeling overwhelmed, also being aware of doing too many things at once. Instead of letting myself get bombarded with irritation, I am working towards taking more breaks, finding ways to enjoy the day more, and slowing down before I get overwhelmed.

It is mortal mind that would run me into the ground, not God. Because of all the tools this church offers and really helpful practitioner support, I feel like I am finally going in the right direction. The other day I was in a situation with my youngest son that I do not always handle so well. But this time was different. I was calm. I spoke softly. I really heard what my son was trying to say. My oldest son, who was listening, said with so much enthusiasm, “Mommy, you have a really good attitude today!” This is the best compliment I have ever been given.

This was really meaningful to me and I cannot say enough how grateful I am for what I am learning by listening and reading all of this church’s precious resources.

Thank you.

The Supreme Solution

from N. B. in Texas

I am grateful for the versatility of Christian Science. It’s not just for healing physical ills, aches, and pains. It is the “sovereign panacea,” as Mrs. Eddy says in *Science and Health with Key to the Scriptures*. Another way of saying this is that Christian Science is a “supreme solution to all problems.” I have demonstrated supply, overcome grief, turned depression into joy, found correct answers to difficult situations, and so much more, along with a great many healings of physical illness and accidents. But the most rewarding part of studying Christian Science is the overwhelming sense of peace and joy in my daily life that comes from working for all mankind, which we are taught to do here at

Plainfield Independent. To repeat what Mrs. Eddy said, “In human love you seek someone to love; in divine Love you seek to love.” At another time, she said, “In human love you expect something for yourself; in divine Love you expect something for all.”

(from *500 Watching Points*, by Gilbert Carpenter, Watching Point No. 399) I am most grateful for all that Plainfield Independent has taught me about reaching outward instead of focusing on my own wants and desires. Mankind needs more love. And we learn how to love when we pray for the world. Thank you for all you do here in this church. And thank you to Christ Jesus, Mrs. Eddy, and all the early workers who worked for the world as well.

Healed of Effects of Fall

from C. C. in New Jersey

A couple of weeks ago, I slipped and fell down a couple of steps in my house, injuring my back and hitting my head. When I woke up, I felt confused, so I called Plainfield practitioner for help, and also my son. Practitioner, with great love, told me I could never fall out of God’s care — His love — and that she would pray for me, and to call her back when I felt better.

Within just an hour, the painful lump on the back of my head completely disappeared! My back began to feel better and better every day, but it was still painful to walk and bend over. During the next Sunday Roundtable, one of the practitioners said to address error *with power*. I realized I hadn’t been! That afternoon I laid down on my bed and really wrestled with the error, claiming my God-given dominion. I declared that the only dominion is *God’s* dominion and that can never be challenged. In just a short time, I was able to get up with no pain at all! Interestingly, when speaking with the practitioner about her statement, she wasn’t aware that she had stressed “with power,” but what I heard was very loud and clear. When God has a message, sometimes we hear it with increased volume! I can easily reach the floor again, and am back to my usual self.

I’m very grateful for the practitioner’s help and for God making sure I didn’t miss the message!

Imbibing the Spirit

from M. E. in Canada

I am very grateful tonight for the Roundtable discussions in this church and how I learn through them — and through all other activities here — to imbibe the Spirit. At the Roundtable on January 4, 2026, it was spoken about how old theology can creep into Christian Science. Someone related that sometimes the notion appears that if you don't read the lesson, or if you read the wrong literature, something bad will happen. Or that it is bad to go to a medical doctor.

I have to admit that these thoughts came to me when I began studying Christian Science. I think it happened because I wanted to apply Christian Science in the correct way, and I wanted to do the right thing. But what I was doing, as was brought out at the Roundtable, was reading and studying the letter without imbibing the spirit.

I'm so grateful that I am learning here, how to imbibe the spirit and how to become closer to God. I do that now, for example, by thinking about what I read. By not just consuming it, but also digesting it. By being quiet and listening, I can hear God speaking. This has helped me a great deal to be more sensitive and more in tune with God. At this Roundtable, it was also emphasized to have more affection for God, because God has loved us first. For that reason, we need to build affection for Him. This is a wonderful thing, which I now enjoy every day. I want to express my gratitude for that, as well as for all of you who are testifying and speaking at the Roundtables. Thank you very much.

God in the Midst

from L. S. in New Jersey

I am grateful for all I learned this year through the Roundtables, Bible Studies, practitioner support, and opportunities to support the church.

“Soul-filled years” are offered here to all who are willing to take the instruction and work with

it day by day.

Much of this year, I have been working with my practitioner to bring God in the middle of all I do, no matter how small. Recently, I had the opportunity to work on something that required extensive prep work, a lot of it involving perishable food. It wasn't something I was very familiar with, and I had no idea how long the task would take or what manner would be best. I remained alert to any temptation to feel pressured and did not overthink the process. Instead, I worked to feel God's presence and direction. I brought no special talent or experience, but did have a desire to bless and gratitude for the opportunity.

As the deadline neared, I started to get different intuitions on when to do certain steps. As I worked on each step, ideas would come. All my needs were met. Everything was completed with such precision that it was clear that God's hand was directing the whole time. I did not allow myself to overthink and took plenty of quiet time with my Father-Mother God. In the past, I would push through difficulties, become willful, and then face problems I would try to will my way through. It would not have been possible for me to plan this as exactly and perfectly as it unfolded over the week. The whole time, I felt peace and joy.

I am tremendously grateful to God, Christ Jesus, Mary Baker Eddy, for my practitioner's prayers and continual instructions, and this Independent Christian Science church.

Yielding to God

from B. S. in France

I often think about what it means to “yield to God and realize the Truth.” What is in me that doesn't want to let go of error? Why am I doing that to myself? It took time, but I finally understood that the inner dialogue was the culprit — I was not watching my thinking. One morning, I decided to be watchful: I decided to refuse to think bad thoughts, to condemn myself or others. If I can, just for a few hours, stop giving a place and an identity to something ugly, sad, or offending, maybe I'll get closer to God.

So I started with a strong watchfulness. As

soon as the thought about error was showing the tip of its nose, I knew I had to argue for the positive, and that was not easy because I was not seeing anything positive in my situation. I reasoned, if God is good, would He make me suffer and feel condemned? No, He doesn't do that because He loves me.

So I started to say to myself, "God loves me, and I love Him in return. I understand that He gives only good so I cannot agree to condemn someone, something, or myself. That would be like saying that God is capable of evil and therefore dishonoring Him."

Doing this every day has made me stop arguing on the wrong side and look towards the Truth. It is all about shutting the mouth of the accuser. In Revelation 12:10 it says, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." This is the key, and by doing it, it brings an end to anything disturbing. Lots of love and gratitude to God, our practitioners, and to everyone here.

Courage to Face World Conditions

from D. in Idaho

Even though I am faced with what would seem to be gut-wrenching situations as a parent—evil influences unleashed on my country, government, and world—I am grateful. I have a "sword" and I know how to use it. Every day I sharpen it and practice to improve my skill. Firm in the fight I stand, knowing I am on the right side and very aware that where I stand is holy ground. Delving into the rich archives that Plainfield Christian Science Church Independent has preserved for all, has given me this courage.

The practitioner's help when I needed it has been most supportive and tangible. Most of the time, I can pull myself up by my mental bootstraps by delving back into reading and studying, finding myself guided to the right clarification, new understanding, or inspiration to meet my need. The services from Plainfield are anxiously awaited by me each Sunday and Wednesday. My first and recent Bible study was very inspiring and wonderful to share with you

all there via Zoom. Every day, I am anxious to unwrap the good thoughts that arrive in my email like clockwork. I love this church. My gratitude to all who work so diligently to maintain the library and its outreach is overflowing. I have long classified myself as a Christian Scientist. Today, I am a practicing Christian Scientist. I have found the gratitude and joy in the work. Thank God.

Missing Child Found Chardelle Hull

I am very grateful for Christian Science and everything that this church represents and teaches through all our activities, and the faithfulness of our practitioners. Mary Baker Eddy devotedly listened to God and followed Christ and the Bible.

When she was directed to write her book, *Science and Health with Key to the Scriptures*, "Prayer" became the first chapter. Christian Science prayer is effective when it is done with faith, patience, and understanding.

Recently when a young girl went missing a few of us prayed about this situation, as we have done in the past, knowing that every child is in their rightful place and God controls that child and place. No one is out of place or missing in God's kingdom. No child is confused or can be attracted to anything but good because there is only One Mind active and operating. This young lady said she was going to visit a coffee shop but was seen on a surveillance camera at a railroad station. Several weeks went by, but this did not change the law of God's presence and the control of all His ideas eternally. We got word the other day that she has been found and is safely home. The prayer continues that she can only have the mind of Christ and that mind is clear with understanding that she is a "gentle beam" of infinite Love surrounded and protected always. "He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40:11



Drawing by Luanne Tucker

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Come Join Us!

Wednesday Evening Testimony Meeting – 8:15 P.M.

Saturday Bible Study – 10:00 A.M.

Sunday Roundtable Discussion – 10:00 A.M.

Sunday Service and Sunday School – 11:00 A.M.

NURSERY AVAILABLE FOR ALL SERVICES

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Broadcast the Truth

“Freely ye have received, freely give”