

Wed-18-Aug-30  
 Prep School  
 Aug 29 2018

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Hymn. 237:1

O may we be still and seek Him, Seek with consecration whole, Listening thus to hear the message, Far from sense and hid in Soul.

Hymn. 218:1-4

O Life that maketh all things new, The blooming earth, the thoughts of men; Our pilgrim feet, wet with Thy dew, In gladness hither turn again.

From hand to hand the greeting flows, From eye to eye the signals run, From heart to heart the bright hope glows, The seekers of the Light are one:

One in the freedom of the truth, One in the joy of paths untrod, One in the heart's perennial youth, One in the larger thought of God;—

The freer step, the fuller breath, The wide horizon's grander view; The sense of Life that knows no death,— The Life that maketh all things new.

Hymn. 304:1-3

Shepherd, show me how to go O'er the hillside steep, How to gather, how to sow,— How to feed Thy sheep; I will listen for Thy voice, Lest my footsteps stray; I will follow and rejoice All the rugged way.

Thou wilt bind the stubborn will, Wound the callous breast, Make self-righteousness be still, Break earth's stupid rest. Strangers on a barren shore, Lab'ring long and lone, We would enter by the door, And Thou know'st Thine own;

So, when day grows dark and cold, Tear or triumph harms, Lead Thy lambkins to the fold, Take them in Thine arms; Feed the hungry, heal the heart, Till the morning's beam; White as wool, ere they depart, Shepherd, wash them clean.

John 20:1–29

<sup>1</sup> The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

<sup>2</sup> Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

<sup>3</sup> Peter therefore went forth, and that other disciple, and came to the sepulchre.

<sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

<sup>5</sup> And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

<sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

<sup>7</sup> And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

<sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

<sup>9</sup> For as yet they knew not the scripture, that he must rise again from the dead.

<sup>10</sup> Then the disciples went away again unto their own home.

<sup>11</sup> ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

<sup>12</sup> And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

<sup>13</sup> And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

<sup>14</sup> And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

<sup>15</sup> Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be

- the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
- 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
- 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
- 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
- 19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.
- 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.
- 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.
- 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:
- 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.
- 24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
- 26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
- 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.
- 28 And Thomas answered and said unto him, My Lord and my God.
- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Matt. 6:24–34 (to .)

- 24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- 27 Which of you by taking thought can add one cubit unto his stature?
- 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- 30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
- 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.

Matt. 7:1–16 (to .)

- 1 Judge not, that ye be not judged.
- 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

- 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- 7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
- 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
- 10 Or if he ask a fish, will he give him a serpent?
- 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
- 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
- 13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
- 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
- 15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- 16 Ye shall know them by their fruits.

## Matt. 7:24–29

- 24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
- 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
- 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
- 29 For he taught them as one having authority, and not as the scribes.

## SH 486:9–10

- 9 Earth's preparatory  
school must be improved to the utmost.

## SH 4:12–26

- 12 The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring, — blessings which, even if not  
15 acknowledged in audible words, attest our worthiness to be partakers of Love.

- Simply asking that we may love God will never  
18 make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of  
21 the divine character, will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the  
24 divine nature; but in this wicked world goodness will “be evil spoken of,” and patience must bring experience.

Watchfulness  
requisite

## SH 5:14–15 (to 1st .)

- Saints and sinners get their full award, but not always  
15 in this world.

## SH 29:7

Christian experience teaches faith in the right and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

SH 267:19

When examined in the light of divine Science, mortals present more than is detected upon the surface, since  
 21 inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and  
 24 by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth. The robes of Spirit are “white and glistering,” like the raiment  
 27 of Christ. Even in this world, therefore, “let thy garments be always white.” “Blessed is the man that endureth [overcometh] temptation: for when he is tried,  
 30 [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him.”  
 (James i. 12.)

Waymarks  
to eternal  
Truth

SH 10:22

Experience teaches us that we do not always receive the blessings we ask for in prayer. There is some mis-  
 24 apprehension of the source and means of all goodness and blessedness, or we should certainly receive that for which we ask. The Scrip-  
 27 tures say: “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” That which we desire and for which we ask, it is not always  
 30 best for us to receive. In this case infinite Love will not grant the request. Do you ask wisdom to be merciful and not to punish sin? Then “ye ask amiss.”  
 1 Without punishment, sin would multiply. Jesus' prayer, “Forgive us our debts,” specified also the terms of  
 3 forgiveness. When forgiving the adulterous woman he said, “Go, and sin no more.”

Asking  
amiss

SH 16:15–23

15 In the phrase, “Deliver us from evil,” the original properly reads, “Deliver us from the evil one.” This reading strengthens our scientific apprehension of the peti-  
 18 tion, for Christian Science teaches us that “the evil one,” or one evil, is but another name for the first lie and all liars.

Only as we rise above all material sensuousness and  
 21 sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.

SH 67:1

1 The cup our Father  
 hath given, shall we not drink it and learn the lessons  
 3 He teaches?

SH 326:8, 16–7

All nature teaches God's  
 9 love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the

material or trusting in it more than in the spiritual.

The purpose and motive to live aright can be gained now. This point won, you have started as you should.

- 18 You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, 21 your Father will open the way. “Who did hinder you, that ye should not obey the truth?”

Saul of Tarsus beheld the way — the Christ, or Truth 24 — only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a 27 nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the 30 first time the true idea of Love, and learned a lesson in divine Science.

Conversion  
of Saul

- 1 Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for 3 good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does 6 destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

SH 5:3

- 3 Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity, 6 — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for 9 what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must pay “the uttermost farthing.” The measure ye mete “shall 12 be measured to you again,” and it will be full “and running over.”

Sorrow and  
reformation

SH 19:17-24

- Every pang of repentance and suffering, every effort 18 for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray 21 and repent, sin and be sorry, he has little part in the atonement, — in the at-one-ment with God, — for he lacks the practical repentance, which reforms the heart and enables 24 man to do the will of wisdom.

Efficacious  
repentance

SH 35:30-1 If

- 30 If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to 1 the sinner.

SH 35:30 (only)

- 30 The design of Love is to reform the sinner.

SH 285:23-11

By interpreting God as a corporeal Saviour but not as

24 the saving Principle, or divine Love, we shall continue  
to seek salvation through pardon and not  
through reform, and resort to matter instead  
27 of Spirit for the cure of the sick. As mortals  
reach, through knowledge of Christian Science, a higher  
sense, they will seek to learn, not from matter, but from  
30 the divine Principle, God, how to demonstrate the Christ,  
Truth, as the healing and saving power.

Salvation  
is through  
reform

It is essential to understand, instead of believe, what  
1 relates most nearly to the happiness of being. To seek  
Truth through belief in a human doctrine is not to un-  
3 derstand the infinite. We must not seek the immutable  
and immortal through the finite, mutable, and mortal,  
and so depend upon belief instead of demonstration, for  
6 this is fatal to a knowledge of Science. The understand-  
ing of Truth gives full faith in Truth, and spiritual un-  
derstanding is better than all burnt offerings.

9 The Master said, "No man cometh unto the Father  
[the divine Principle of being] but by me," Christ,  
Life, Truth, Love; for Christ says, "I am the way."

SH 476:13–32

Mortals are not fallen chil-  
dren of God. They never had a perfect state of being,  
15 which may subsequently be regained. They were, from  
the beginning of mortal history, "conceived in sin and  
brought forth in iniquity." Mortality is finally swallowed  
18 up in immortality. Sin, sickness, and death must dis-  
appear to give place to the facts which belong to immortal  
man.

21 Learn this, O mortal, and earnestly seek the spiritual  
status of man, which is outside of all material selfhood.  
Remember that the Scriptures say of mortal  
24 man: "As for man, his days are as grass: as  
a flower of the field, so he flourisheth. For the wind  
passeth over it, and it is gone; and the place thereof shall  
27 know it no more."

Imperishable  
identity

When speaking of God's children, not the children of  
men, Jesus said, "The kingdom of God is within you;"  
30 that is, Truth and Love reign in the real  
man, showing that man in God's image is  
unfallen and eternal.

The kingdom  
within

SH 8:28–32 (np, to .)

We should examine ourselves and learn what is the  
affection and purpose of the heart, for in this way  
30 only can we learn what we honestly are. If a  
friend informs us of a fault, do we listen pa-  
tiently to the rebuke and credit what is said? Do we not  
1 rather give thanks that we are "not as other men"?"  
During many years the author has been most grateful  
3 for merited rebuke. The wrong lies in unmerited cen-  
sure, — in the falsehood which does no one any good.

Searching  
the heart

The test of all prayer lies in the answer to these  
6 questions: Do we love our neighbor better because of  
this asking? Do we pursue the old selfish-  
ness, satisfied with having prayed for some-  
9 thing better, though we give no evidence of the sin-  
cerity of our requests by living consistently with our  
prayer? If selfishness has given place to kindness,

12 we shall regard our neighbor unselfishly, and bless  
 them that curse us; but we shall never meet this great  
 duty simply by asking that it may be done. There is  
 15 a cross to be taken up before we can enjoy the fruition  
 of our hope and faith.

Dost thou “love the Lord thy God with all thy  
 18 heart, and with all thy soul, and with all thy mind”?  
 This command includes much, even the sur-  
 render of all merely material sensation, affec-  
 21 tion, and worship. This is the El Dorado of Christianity.  
 It involves the Science of Life, and recognizes only the  
 divine control of Spirit, in which Soul is our master,  
 24 and material sense and human will have no place.

Are you willing to leave all for Christ, for Truth, and  
 so be counted among sinners? No! Do you really desire  
 27 to attain this point? No! Then why make long  
 prayers about it and ask to be Christians,  
 since you do not care to tread in the footsteps of our  
 dear Master? If unwilling to follow his example, why  
 30 pray with the lips that you may be partakers of his  
 nature? Consistent prayer is the desire to do right.

The chalice  
 sacrificial

SH 25:22–31

Though demonstrating his control over sin and disease,  
 the great Teacher by no means relieved others from giving  
 24 the requisite proofs of their own piety. He worked for  
 their guidance, that they might demonstrate this power as  
 he did and understand its divine Principle. Implicit faith  
 27 in the Teacher and all the emotional love we can bestow  
 on him, will never alone make us imitators of him. We  
 must go and do likewise, else we are not improving the  
 30 great blessings which our Master worked and suffered to  
 bestow upon us.

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