

FORCE

Welcome to Fourth Church of New Orleans Wednesday Healing service. Today I will read selections from the Bible and from Science and Health with Key to the Scriptures by Mary Baker Eddy. Later we will have time for testimonies or other thoughts you may have on Christian Science.

We will begin today with Hymn _____.

Hymns 7, 94, 175

THE BIBLE

(Genesis 19:1–14)

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

(Psalms 121:1–8)

I will lift up mine eyes unto the hills, from whence cometh my help. My help *cometh* from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

(Isaiah 59:1–21)

Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them; In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment. ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him. ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

(Mark 4:33–41)

And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

(Luke 20:9–19)

Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third: and they wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 25:13–32)

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, “If ye love me,

keep my commandments.”

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

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 67:4–29)

When the ocean is stirred by a storm, then the clouds lower, the wind shrieks through the tightened shrouds, and the waves lift themselves into mountains. We ask the helmsman: “Do you know your course? Can you steer safely amid the storm?” He answers bravely, but even the dauntless seaman is not sure of his safety; nautical science is not equal to the Science of Mind. Yet, acting up to his highest understanding, firm at the post of duty, the mariner works on and awaits the issue. Thus should we deport ourselves on the seething ocean of sorrow. Hoping and working, one should stick to the wreck, until an irresistible propulsion precipitates his doom or sunshine gladdens the troubled sea.

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendancy our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him. Grace and Truth are potent beyond all other means and methods.

The lack of spiritual power in the limited demonstration of popular Christianity does not put to silence the labor of centuries. Spiritual, not corporeal, consciousness is needed. Man delivered from sin, disease, and death presents the true likeness or spiritual ideal.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 134:14–20 (np))

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century.

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: "I knew that Thou hearest me always;" and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

The same power which heals sin heals also sickness. This is "the beauty of holiness," that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick. When Christ cast out the devil of dumbness, "it came to pass, when the devil was gone out, the dumb spake." There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do?

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 159:30–8)

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he should address himself to the work of destroying it through the power of the divine Mind.

The systems of physics act against metaphysics, and *vice versa*. When mortals forsake the material for the spiritual basis of action, drugs lose their healing force, for they have no innate power.

Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 196:1–19)

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has “sought out many inventions,” but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream. Sin alone brings death, for sin is the only element of destruction.

“Fear him which is able to destroy both soul and body in hell,” said Jesus. A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 265:23–19)

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual.

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, “rejoicing the heart.” Such is the sword of Science, with which Truth decapitates error, materiality giving place to man's higher individuality and destiny.

Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When

this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for “man's extremity is God's opportunity.” The author has experienced the foregoing prophecy and its blessings. Thus He teaches mortals to lay down their fleshliness and gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 317:1–15)

Jesus uttered things which had been “secret from the foundation of the world,” — since material knowledge usurped the throne of the creative divine Principle, insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till “wisdom is justified of her children.” These blessed benedictions rest upon Jesus' followers: “If the world hate you, ye know that it hated me before it hated you;” “Lo, I am with you always,” — that is, not only in all time, but in *all ways* and conditions.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 156:28–10)

Metaphysics, as taught in Christian Science, is the next stately step beyond homœopathy. In metaphysics, matter disappears from the remedy entirely, and Mind takes its rightful and supreme place. Homœopathy takes mental symptoms largely into consideration in its diagnosis of disease. Christian Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homœopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares its rights with inanimate matter.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power.

We will now have a moment of silent prayer to be followed by the audible repetition of the Lord's Prayer.

Fourth Church of New Orleans is a branch of The Mother Church of Christ, Scientist, in Boston, MA. This church is committed to understanding and practicing the works of Christ Jesus and his disciples. Our church is a healing church and all mankind is included in the blessing this service imparts.

In addition to this Wednesday Service on Zoom, we have Sunday in person Service and also right here on Zoom at 10:30 am and our Sunday School for young people up to the age of 20 is back in church.

Information for all these Church Services can be found on the Church website:

CHRISTIANSOURCE4NEWORLEANS.COM