

## CONFIDENCE

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 412, 146, 150

## THE BIBLE

(I Samuel 17:38–52)

¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild

beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

(Psalms 36:1–12)

The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil. Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast. How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen: they

are cast down, and shall not be able to rise.

(Matthew 8:5–13)

¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

(John 10:1–18)

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again,

Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(Acts 20:7–12)

And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

## SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 23:21)

In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 58:12)

There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy, which would confine a wife or a husband forever within four walls, will not promote the sweet interchange of confidence and love; but on the other hand, a wandering desire for incessant amusement outside the home circle is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 367:17–32 (np))

A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: "Ye are the salt of the earth." "Ye are the light of the world. A city that is set on an hill cannot be hid." Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory.

The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity. I long to see the consummation of my hope, namely, the student's higher attainments in this line of light.

Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might. Evil is but the counterpoise of nothingness. The greatest wrong is but a supposititious opposite of the highest right. The confidence inspired by Science lies in the fact that Truth is real and error is unreal. Error is a coward before Truth. Divine Science insists that time will prove all this. Both truth and error have come nearer than ever before to the apprehension of mortals, and truth will become still clearer as error is self-destroyed.

Against the fatal beliefs that error is as real as Truth, that evil is equal in power to good if not superior, and that discord is as normal as harmony, even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error.

That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body. Neither evil, disease, nor death can be spiritual, and the material belief in them disappears in the ratio of one's spiritual growth. Because matter has no consciousness or Ego, it cannot act; its conditions are illusions, and these false conditions are the source of all seeming sickness. Admit the existence of matter, and you admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and you can destroy the belief in material conditions. When fear disappears, the foundation of disease is gone.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 397:8–15 (np))

Suffering is no less a mental condition than is enjoyment. You cause bodily sufferings and increase them by admitting their reality and continuance, as directly as you enhance your joys by believing them to be real and continuous. When an accident happens, you think or exclaim, "I am hurt!" Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real.

Now reverse the process. Declare that you are not hurt and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to divine metaphysics, confidence in God as All, which the Scriptures declare Him to be.

To heal the sick, one must be familiar with the great verities of being. Mortals are no more material in their waking hours than when they act, walk, see, hear, enjoy, or suffer in dreams. We can never treat mortal mind and matter separately, because they combine as one. Give up the belief that mind is, even temporarily, compressed within the skull, and you will quickly become more manly or womanly. You will understand yourself and your Maker better than before.

Sometimes Jesus called a disease by name, as when he said to the epileptic boy, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." It is added that "the spirit [error] cried, and rent him sore and came out of him, and he was as one dead," — clear evidence that the malady was not material. These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual Life-laws. Often he gave no name to the distemper he cured. To the synagogue ruler's daughter, whom they called dead but of whom he said, "she is not dead, but sleepeth," he simply said, "Damsel, I say unto thee, arise!" To the sufferer with the withered hand he said, "Stretch forth thine hand," and it "was restored whole, like as the other."

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 443:1–6 (np))

When the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all longsuffering and doctrine." If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 131:26)

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, demonstrations which were not understood. Jesus' works established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come," Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer the question. Hence his reply: "Go and show

John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.” In other words, he gave his benediction to any one who should not deny that such effects, coming from divine Mind, prove the unity of God, — the divine Principle which brings out all harmony.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 358:19–2)

Why are the words of Jesus more frequently cited for our instruction than are his remarkable works? Is it not because there are few who have gained a true knowledge of the great import to Christianity of those works?

Sometimes it is said: “Rest assured that whatever effect Christian Scientists may have on the sick, comes through rousing within the sick a belief that in the removal of disease these healers have wonderful power, derived from the Holy Ghost.” Is it likely that church-members have more faith in some Christian Scientist, whom they have perhaps never seen and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen and have been taught to love and to trust?

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 487:25–13)

The Apostle James said, “Show me thy faith without thy works, and I will show thee my faith by my works.” The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand this teaching, and therefore you receive the blessing of Truth.

The Hebrew and Greek words often translated *belief* differ somewhat in meaning from that conveyed by the English verb *believe*; they have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear in our common version to approve and endorse belief, when they mean to enforce the necessity of understanding.

**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, the First 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**