

## INFLUENCE

*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 97, 214, 312*

## THE BIBLE

(Genesis 3:1–5)

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Ruth 1:8–22)

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands? Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to-night, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is

gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if aught* but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her. ¶ So they two went until they came to Beth–lehem. And it came to pass, when they were come to Beth–lehem, that all the city was moved about them, and they said, *Is this Naomi?* And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth–lehem in the beginning of barley harvest.

(II Samuel 12:1–13)

And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of

Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

(Psalms 8:1–9)

O Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. O LORD our Lord, how excellent *is* thy name in all the earth!

## **SCIENCE AND HEALTH**

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 43:3–4 (np))

The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, — that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history.

Jesus' last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love to the glorification of the man and of the true idea of God, which Jesus' persecutors had mocked and tried to slay. The final demonstration of the truth which Jesus taught, and for which he was crucified, opened a new era for the world. Those who slew him to stay his influence perpetuated and extended it.

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs.

Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, the benediction follow, "Well done, good and faithful servant," and the supremacy of Spirit be demonstrated.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 67:25–15)

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.

Systems of religion and medicine treat of physical pains and pleasures, but Jesus rebuked the suffering from any such cause or effect. The epoch approaches when the understanding of the truth of being will be the basis of true religion. At present mortals progress slowly for fear of being thought ridiculous. They are slaves to fashion, pride, and sense. Sometime we shall learn how Spirit, the great architect, has created men and women in Science. We ought to weary of the fleeting and false and to cherish nothing which hinders our highest selfhood.

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, withers the flowers of Eden and scatters love's petals to decay. Be not in haste to take the vow "until death do us part." Consider its obligations, its responsibilities, its relations to your growth and to your influence on other lives.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 167:32–23)

Substituting good words for a good life, fair seeming for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them.

If the scales are evenly adjusted, the removal of a single weight from either scale gives preponderance to the opposite. Whatever influence you cast on the side of matter, you take away from Mind, which would otherwise outweigh all else. Your belief militates against your health, when it ought to be enlisted on the side of health. When sick (according to belief) you rush after drugs, search out the material so-called laws of health, and depend upon them to heal you, though you have already brought yourself into the slough of disease through just this false belief.

Because man-made systems insist that man becomes sick and useless, suffers and dies, all in consonance with the laws of God, are we to believe it? Are we to believe an authority which denies God's spiritual command relating to perfection, — an authority which Jesus proved to be false? He did the will of the Father. He healed sickness in defiance of what is called material law, but in

accordance with God's law, the law of Mind.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 192:4–31)

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal. Spirit is not separate from God. Spirit *is* God.

Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds the “wind in His fists;” and this teaching accords with Science and harmony. In Science, you can have no power opposed to God, and the physical senses must give up their false testimony. Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise.

We walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Christianity is the basis of true healing. Whatever holds human thought in line with unselfed love, receives directly the divine power.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 199:15)

Mortals develop their own bodies or make them sick, according as they influence them through mortal mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are subdued by him. The devotion of thought to an honest achievement makes the achievement possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble faith.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 399:29)

Our Master asked: “How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?” In other words: How can I heal the body, without beginning with so-called mortal mind, which directly controls the body? When disease is once destroyed in this so-called mind, the fear of disease is gone, and therefore the disease is thoroughly cured. Mortal mind is “the strong man,” which must be held in subjection before its influence upon health and morals can be removed. This error conquered, we can despoil “the strong man” of his goods, — namely, of sin and disease.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 402:8–32)

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal. Sometime it will be learned that mortal mind constructs the mortal body with this mind's own mortal materials. In Science, no breakage nor dislocation can really occur. You say that accidents, injuries, and disease kill man, but this is not true. The life of man is Mind. The material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin.

We say that one human mind can influence another and in this way affect the body, but we rarely remember that we govern our own bodies. The error, mesmerism — or hypnotism, to use the recent term — illustrates the fact just stated. The operator would make his subjects believe that they cannot act voluntarily and handle themselves as they should do. If they yield to this influence, it is because their belief is not better instructed by spiritual understanding. Hence the proof that hypnotism is not scientific; Science cannot produce both disorder and order. The involuntary pleasure or pain of the person under hypnotic control is proved to be a belief without a real cause.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 424:5–27)

Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony.

Under divine Providence there can be no accidents, since there is no room for imperfection in perfection.

In medical practice objections would be raised if one doctor should administer a drug to counteract the working of a remedy prescribed by another doctor. It is equally important in metaphysical practice that the *minds* which surround your patient should not act against your influence by continually expressing such opinions as may alarm or discourage, — either by giving antagonistic advice or through unspoken thoughts resting on your patient. While it is certain that the divine Mind can remove any obstacle, still you need the ear of your auditor. It is not more difficult to make yourself heard mentally while others are thinking about your patients or conversing with them, if you understand Christian Science — the oneness and the allness of divine Love; but it is well to be alone with God and the sick when treating disease.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 455:20–2)

God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if he is taught of God to discern it.

This strong point in Christian Science is not to be overlooked, — that the same fountain cannot send forth both sweet waters and bitter. The higher your attainment in the Science of mental healing and

teaching, the more impossible it will become for you intentionally to influence mankind adverse to its highest hope and achievement.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 387:27)

The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering.

**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, we have Sunday Service right here on Zoom at 10:30 am

and we also have on Zoom our Sunday School for young people up to the age of 20.

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

**CHRISTIANSOURCE4NEWORLEANS.COM**