

## Treatment

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 12, 109, 342

### THE BIBLE

(Psalms 103:1–22)

Bless the LORD, O my soul: and all that is within me, *bless* his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good *things*; so *that* thy youth is renewed like the eagle's. The LORD executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep *his anger* for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth *his* children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust. *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 know it no more. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

(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 shouldst 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.

(Mark 9:14–29)

¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

(Luke 5:17–26)

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them. ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own

house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

(Acts 3:12–26)

¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

## **SCIENCE AND HEALTH**

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 411:13–9)

It is recorded that once Jesus asked the name of a disease, — a disease which moderns would call *dementia*. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed.

The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

Always begin your treatment by allaying the fear of patients. Silently reassure them as to their

exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 421:11–10)

If a crisis occurs in your treatment, you must treat the patient less for the disease and more for the mental disturbance or fermentation, and subdue the symptoms by removing the belief that this chemicalization produces pain or disease. Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*. When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the excitement sometimes induced by chemicalization, which is the alterative effect produced by Truth upon error, and sometimes explain the symptoms and their cause to the patient.

It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes or by employing a single material application for its relief. The perversion of Mind-science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematics. Wiser than his persecutors, Jesus said: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

If the reader of this book observes a great stir throughout his whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor which Truth often brings to error when destroying it.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 126:8–31)

All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound.

The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own,

except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in “the straight and narrow way” of Truth.

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

Since the author's discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle. To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense, even as the science of music corrects false tones and gives sweet concord to sound.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 156:28–32 (np))

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. Homœopathy mentalizes a drug with such repetition of thought-attenuations, that the drug becomes more like the human mind than the substratum of this so-called mind, which we call matter; and the drug's power of action is proportionately increased.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all and designs them for medical use, why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Erring mortal mind confers the power which the drug seems to possess.

Narcotics quiet mortal mind, and so relieve the body; but they leave both mind and body worse for this submission. Christian Science impresses the entire corporeality, — namely, mind and body, — and brings out the proof that Life is continuous and harmonious. Science both neutralizes error and destroys it. Mankind is the better for this spiritual and profound pathology.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 139:28–12)

Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man demands the remedy of Truth more than it is

needed in most cases; and Science is more than usually effectual in the treatment of moral ailments.

That God is a corporeal being, nobody can truly affirm. The Bible represents Him as saying: "Thou canst not see My face; for there shall no man see Me, and live." Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 178:32–11)

Whoever reaches the understanding of Christian Science in its proper signification will perform the sudden cures of which it is capable; but this can be done only by taking up the cross and following Christ in the daily life.

Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 343:21–24 (np))

It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently those apostles who were Jesus' students, as well as Paul who was not one of his students, healed the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic.

It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea, — that is, His image. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in divine Science, and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it sacrilegious to assume that God's likeness is not found in matter, sin, sickness, and death?

Were it more fully understood that Truth heals and that error causes disease, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations, which harm the sick; and until the enemies of Christian Science test its efficacy according to the rules which disclose its merits or demerits, it would be just to observe the Scriptural precept, "Judge not."

There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised and left to us as his rich legacy.

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**