

LABOR

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 41, 149, 364

THE BIBLE

(Matthew 7:24–27)

¶ 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: 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. 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: 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.

(Matthew 20:1–16)

For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last

shall be first, and the first last: for many be called, but few chosen.

(Luke 10:1–16)

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

(Luke 14:25–33)

¶ And there went great multitudes with him: and he turned, and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

(Acts 9:36–43)

¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent

unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

(James 1:1–27)

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 13:5–32)

In public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are “vain repetitions,” such as the heathen use. If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward us openly. Can the mere public expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? Even if prayer is sincere, God knows our need before we tell Him or our fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and we shall incur less risk of overwhelming our real wishes with a torrent of words.

If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible. Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man as God's image or reflection and of man's eternal incorporeal existence. The world of error is ignorant of the world of Truth, — blind to the reality of man's existence, — for the world of sensation is not cognizant of life in Soul, not in body.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 21:1–14)

If Truth is overcoming error in your daily walk and conversation, you can finally say, “I have fought a good fight . . . I have kept the faith,” because you are a better man. This is having our part in the at-one-ment with Truth and Love. Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 29:7–19)

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.

There is a tradition that Publius Lentulus wrote to the authorities at Rome: “The disciples of Jesus believe him the Son of God.” Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus — that is, Joshua, or Saviour.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 67:25–8)

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.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 98:31–22)

The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands. “Work out your own salvation with fear and trembling,” says the apostle, and he straightway adds: “for it is God which worketh in you both to will and to do of His good pleasure” (Philippians ii. 12, 13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door. The ordinary teachings are material and not spiritual.

Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine; the human sense of things errs because it is human.

Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system. I love mankind, and shall continue to labor and to endure.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 235:28)

Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts. Love of Christianity, rather than love of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 242:9–29)

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.

The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: "They parted my raiment among them, and for my vesture they did cast lots." The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 384:3)

We should relieve our minds from the depressing thought that we have transgressed a material law and must of necessity pay the penalty. Let us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his protest against this belief in order to annul it. Through this action of thought and its results upon the body, the student will prove to himself, by small beginnings, the grand verities of Christian Science.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 387:3–6 (np))

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality.

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and authors have the shortest span of earthly existence, it is not because they occupy the most important posts and perform the most vital functions in society. That man does not pay the severest penalty who does the most good. By adhering to the realities of eternal existence, — instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant.

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.

The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain. Stolidity, which is a resisting state of mortal mind, suffers less, only because it

knows less of material law.

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