

RELIGION

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 37, 261, 176

THE BIBLE

(Deuteronomy 7:6–11)

For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

(Deuteronomy 30:11–20)

¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. ¶ See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest

love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

(Micah 4:1–8)

But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

(Exodus 20:1–19)

And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's. ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us,

lest we die.

(Matthew 6:5–15)

¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(Acts 2:14, 21–28, 47)

¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: ...

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
...

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 26:28)

Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and

worship, but Christian Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 36:19–15)

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as well as of mercy. It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which destroys the belief called sin? Does not Science show that sin brings suffering as much to-day as yesterday? They who sin must suffer. "With what measure ye mete, it shall be measured to you again."

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense and to permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 27:17–8)

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism, — that

God, or Life, is in or of matter.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction.

Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus' persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws.

The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 28:9–31)

While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton and a friend of the impure, and Beelzebub is his patron.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet! To suppose that persecution for righteousness' sake belongs to the past, and that Christianity to-day is at peace with the world because it is honored by sects and societies, is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, "of whom the world was not worthy," await, in some form, every pioneer of truth.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 67:30)

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, p. 145:31)

The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students was healing, and he proved his faith by his works. The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, by which material sense is made the servant of Science and religion becomes Christlike.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 342:21–344:10)

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, "By their fruits ye shall know them"?

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent

the facts, although, without this cross-bearing, one might not be able to say with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody from the quickened sense of the people.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

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?

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