

KNOWLEDGE

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 363, 7, 201

THE BIBLE

(Nehemiah 8:1–3, 5, 6, 8)

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were *attentive* unto the book of the law. ...

And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground. ...

So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

(Ecclesiastes 3:1–22)

To every *thing there is* a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, *it is* the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past. ¶ And moreover I saw under the sun the place of judgment, *that wickedness was* there; and the place of righteousness, *that iniquity was* there. I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

(Matthew 13:10–17)

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore

speaking I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear and have not heard *them*.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 48:25)

Pale in the presence of his own momentous question, "What is Truth," Pilate was drawn into acquiescence with the demands of Jesus' enemies. Pilate was ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what life is and of what the true knowledge of God can do for man.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 46:13–29)

The Master said plainly that physique was not Spirit, and after his resurrection he proved to the physical senses that his body was not changed until he himself ascended, — or, in other words, rose even higher in the understanding of Spirit, God. To convince Thomas of this, Jesus caused him to examine the nailprints and the spear-wound.

Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was "the way;" that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 91:5–20 (np))

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

It is difficult for the sinner to accept divine Science, because Science exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

Certain erroneous postulates should be here considered in order that the spiritual facts may be better apprehended.

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself.

The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that matter is not only capable of experiencing pleasure and pain, but also capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

Mind is not an entity within the cranium with the power of sinning now and forever.

In old Scriptural pictures we see a serpent coiled around the tree of knowledge and speaking to Adam and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of mortal man — a burlesque of God's man — is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 102:30–104:7)

Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community. The Apostle Paul refers to the personification of evil as “the god of this world,” and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

The destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man.

When Christian Science and animal magnetism are both comprehended, as they will be at no distant date, it will be seen why the author of this book has been so unjustly persecuted and belied by wolves in sheep's clothing.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 196:1–19)

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has “sought out many inventions,” but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream. Sin alone brings death, for sin is the only element of destruction.

“Fear him which is able to destroy both soul and body in hell,” said Jesus. A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 279:11–29)

Ideas are tangible and real to immortal consciousness, and they have the advantage of being eternal. Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or *vice versa*.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love.

Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone, — Mind.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 393:25–395:5)

When Jesus declares that “the light of the body is the eye,” he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause. It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is not real and that Truth can destroy its seeming reality, is best of all, for this understanding is the universal and perfect remedy.

By conceding power to discord, a large majority of doctors depress mental energy, which is the only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error. To those struggling with sickness, such admissions are discouraging, — as much so as would be the advice to a man who is down in the world, that he should not try to rise above his difficulties.

Experience has proved to the author the fallacy of material systems in general, — that their theories are sometimes pernicious, and that their denials are better than their affirmations. Will you bid a man let evils overcome him, assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug or climate? Are material means the only refuge from fatal chances? Is there no divine permission to conquer discord of every kind with harmony, with Truth and Love?

We should remember that Life is God, and that God is omnipotent. Not understanding Christian Science, the sick usually have little faith in it till they feel its beneficent influence. This shows that faith is not the healer in such cases. The sick unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal likeness to God.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 519:9 the)

... the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp

God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 409:16–21 (np))

The so-called conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger never yields to the weaker, except through fear or choice. The animate should be governed by God alone. The real man is spiritual and immortal, but the mortal and imperfect so-called "children of men" are counterfeits from the beginning, to be laid aside for the pure reality. This mortal is put off, and the new man or real man is put on, in proportion as mortals realize the Science of man and seek the true model.

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance. Death will not make us harmonious and immortal as a recompense for ignorance. If here we give no heed to Christian Science, which is spiritual and eternal, we shall not be ready for spiritual Life hereafter.

"This is life eternal," says Jesus, — *is*, not *shall be*; and then he defines everlasting life as a present knowledge of his Father and of himself, — the knowledge of Love, Truth, and Life. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The Scriptures say, "Man shall not live by bread *alone*, but by every word that proceedeth out of the mouth of God," showing that Truth is the actual life of man; but mankind objects to making this teaching practical.

Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: "There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love." Here is a definite and inspired proclamation of Christian Science.

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