

REDEMPTION

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 90, 388, 527

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.

(Isaiah 51:1–12)

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. ¶ Hearken unto me, ye that know righteousness, the

people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made as grass;

(Luke 24:1–12)

Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

(Luke 15:8–24)

¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. ¶ And he said, A certain man had two sons: And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I

have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

(James 2:14–26)

What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

SCIENCE AND HEALTH

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility. Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself. The fountain can rise no higher than its source. Christ, Truth, could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are

irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

The Master forbore not to speak the whole truth, declaring precisely what would destroy sickness, sin, and death, although his teaching set households at variance, and brought to material beliefs not peace, but a sword.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good.

Jesus urged the commandment, “Thou shalt have no other gods before me,” which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, — even God, good.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 18:1–20:1)

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, “If ye love me, keep my commandments.”

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of

Jesus.

While we adore Jesus, and the heart overflows with gratitude for what he did for mortals, — treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us, — yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love.

The Christ was the Spirit which Jesus implied in his own statements: “I am the way, the truth, and the life;” “I and my Father are one.” This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 25:13–18 (np))

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of “on earth peace, good-will toward men.” This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, — to attest the reality of the higher mission of the Christ-power to take away the sins of the world.

The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind. This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, — even the doctrine of the superiority of matter over Mind, — is fading out.

The hosts of Æsculapius are flooding the world with diseases, because they are ignorant that the

human mind and body are myths. To be sure, they sometimes treat the sick as if there was but one factor in the case; but this one factor they represent to be body, not mind. Infinite Mind could not possibly create a remedy outside of itself, but erring, finite, human mind has an absolute need of something beyond itself for its redemption and healing.

Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us. Even this one reform in medicine would ultimately deliver mankind from the awful and oppressive bondage now enforced by false theories, from which multitudes would gladly escape.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 150:4–16 (np))

The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.

Grafting holiness upon unholiness, supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 201:17–23 (np))

To decide quickly as to the proper treatment of error — whether error is manifested in forms of sickness, sin, or death — is the first step towards destroying error. Our Master treated error through Mind. He never enjoined obedience to the laws of nature, if by these are meant laws of matter, nor did he use drugs. There is a law of God applicable to healing, and it is a spiritual law instead of material. The sick are not healed by inanimate matter or drugs, as they believe that they are. Such seeming medical effect or action is that of so-called mortal mind.

It has been said to the author, “The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?” Could her friends know how little time the author has had, in which to make herself outwardly known except through her laborious publications, — and how much time and toil are still required to establish the stately operations of Christian Science, — they would understand why she is so secluded. Others could not take her place, even if willing so to do. She therefore remains unseen at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind.
(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 463:21–12)

From a material source flows no remedy for sorrow, sin, and death, for the redeeming power, from the ills they occasion, is not in egg nor in dust. The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal mind, and that matter always surrenders its claims when the perfect and eternal Mind is understood.
(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 552:22)

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