

## ANGELS

*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 560, 430, 444*

THE BIBLE

(Ps. 8:1–9:0 )

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

(Ps. 68:1–35)

Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was white as snow in Salmon. The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that

is our God is the God of salvation; and unto God the Lord belong the issues from death. Blessed be God.

(Ps. 91:11)

For he shall give his angels charge over thee, to keep thee in all thy ways.

(Matt. 4:1–11)

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

(Matt. 13:49)

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

(Matt. 16:27, 28)

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

(Mark 8:38)

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

(Mark 13:27–37)

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth

forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

(Rom. 8:38, 39)

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## **SCIENCE AND HEALTH**

(SH 581:4)

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.

(SH 173:26–21)

Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon matter to remove the error which the human mind alone has created.

The idols of civilization are far more fatal to health and longevity than are the idols of barbarism. The idols of civilization call into action less faith than Buddhism in a supreme governing intelligence. The Esquimaux restore health by incantations as consciously as do civilized practitioners by their more studied methods.

Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? Nothing save divine power is capable of doing so much for man as he can do for himself.

The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence — the spiritual intuitions that tell us when “the night is far spent, the day is at hand” —

are our guardians in the gloom. Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn.

The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practised.

(SH 298:8–30 (np))

What is termed material sense can report only a mortal temporary sense of things, whereas spiritual sense can bear witness only to Truth. To material sense, the unreal is the real until this sense is corrected by Christian Science.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense expresses the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, hope and fear, life and death, never reaches beyond the boundary of the mortal or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being.

Angels are not ~~e·the·re·al·ized~~ human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon angels its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive feathers; but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his "Statue of Liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality save in the artist's own observation and "chambers of imagery."

My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys. Angels are God's representatives. These upward-soaring beings never lead towards self, sin, or materiality, but guide to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers. By giving earnest heed to these spiritual guides they tarry with us, and we entertain "angels unawares."

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge the knowledge thus obtained to be untrue and dangerous, since "the tree is known by his fruit"?



Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

(SH 360:22–20)

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D.: — Shall mortal man be more just than God? Shall man be more pure than his Maker? Behold, He putteth no trust in His ministering spirits, And His angels He chargeth with frailty.

Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while to-day, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God.

Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: "I and my Father are one," — that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 372:1–18)

Remember, brain is not mind. Matter cannot be sick, and Mind is immortal. The mortal body is only an erroneous mortal belief of mind in matter. What you call matter was originally error in solution, elementary mortal mind, — likened by Milton to "chaos and old night." One theory about this mortal mind is, that its sensations can reproduce man, can form blood, flesh, and bones. The Science of being, in which all is divine Mind, or God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought, bind himself with his own beliefs, and then call his bonds material and name them divine law.

When man demonstrates Christian Science absolutely, he will be perfect.

He can neither sin, suffer, be subject to matter, nor disobey the law of God. Therefore he will be as the angels in heaven. Christian Science and Christianity are one.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 558:1–31 (np))

St. John writes, in the tenth chapter of his book of Revelation: —

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means, and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

This angel had in his hand "a little book," open for all to read and understand. Did this same book contain the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, — upon

elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The “still, small voice” of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, “as when a lion roareth.” It is heard in the desert and in dark places of fear. It arouses the “seven thunders” of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, — made manifest in the destruction of error. Then will a voice from harmony cry: “Go and take the little book. . . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, — thus partaking of the nature, or primal elements, of Truth and Love, — do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope.

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:

**[CHRISTIANSCE4NEWORLEANS.COM](http://CHRISTIANSCE4NEWORLEANS.COM)**