ANIMAL MAGNETISM -- "The Enemy of Good" [3/20/13, DKeeler]
Wed Svc [Hymns 208, 67, 396]
Wednesday, March 20, 2013

INTRODUCTION...FROM THE WRITINGS OF MARY BAKER EDDY

1 | My. 358:5-9
   The Scriptures say, "Watch and pray, that ye enter
   not into temptation." You are aware that animal mag-
enetism is the opposite of divine Science, and that this
opponent is the means whereby the conflict against
Truth is engendered and developed.

2 | My. 213:19-22
   Be ever on guard against this enemy.
   Watch your thoughts, and see whether they lead you
to God and into harmony with His true followers.
   Guard and strengthen your own citadel more strongly.

BIBLE

1 | Gen. 3:1-5
   Now the serpent was more subtil than any beast of the field which the Lord God had made. And
   he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
   And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
   But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it,
   neither shall ye touch it, lest ye die.
   And the serpent said unto the woman, Ye shall not surely die:
   For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be
   as gods, knowing good and evil.

2 | Matt. 15:19-20 out (to :)
   out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness,
   blasphemies:
   These are the things which defile a man:

3 | Ps. 41:2,4(to 2nd,),5-12
   The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou
   wilt not deliver him unto the will of his enemies.
   I said, Lord,
   Mine enemies speak evil of me, When shall he die, and his name perish?
   And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth
abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

4 Neh. 1:1 (to Nehemiah); 2:11 I (to 1st,), 17 (to 5th, ), 18 And they, 19 (to ?)

1 The words of Nehemiah

11 I came to Jerusalem,

17 ¶Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem,

18 And they said, Let us rise up and build. So they strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do?

5 Neh. 4:2 What do (to 2nd ?), 6 (to ;), 6 for the, 7-9, 14 (to 6th, ), 15-16 (to 5th, )

2 What do these feeble Jews? will they fortify themselves?

6 So built we the wall;

6 for the people had a mind to work.

7 ¶But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord,

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows,

6 Neh. 6:1 (to 1st, ), 2-5, 6 (to 5th, ), 8-9, 15, 16

1 Now it came to pass,

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his
hand;

6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews
think to rebel: for which cause thou buildest the wall, that thou mayest be their king,

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them
out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not
done. Now therefore, O God, strengthen my hands.

15 ¶So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about
us saw these things, they were much cast down in their own eyes: for they perceived that this work
was wrought of our God.

7 | Matt. 4:1-11

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones
be made bread.

4 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.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 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.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 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;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 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.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

8 | Matt. 26:36-41(to 1st.)

36 ¶When cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye
here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very
heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and
watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible,
let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye
not watch with me one hour?

41 Watch and pray,
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.

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.

Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named evil, which was as real and eternal as God, good.

Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form.

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, — all evil, — are typified by a serpent, or animal subtlety. Jesus said, quoting a line from the Psalms, "They hated me without a cause." The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any beast of the field."

Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode.
of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

5 | SH 102:1,16-23

Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires.

6 | SH 104:13

Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, — evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism.

7 | SH 584:17

DEVIL. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind, — a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image."

8 | SH 128:27-129:10

Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation. The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor propositions of a syllogism are correct, the conclusion, if properly drawn, cannot be false. So in Christian Science there are no discords nor contradictions, because its logic is as
harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable pro or con, — be it in accord with your preconceptions or utterly contrary to them.

SH 144:8-13,23-29
The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth. The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul. Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it. Ignorance, pride, or prejudice closes the door to whatever is not stereotyped.

When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

SH 178:18-27
Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind, from which comes all evil, contradicts itself, and must finally yield to the eternal Truth, or the divine Mind, expressed in Science. In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being.

SH 442:30,16-22
Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.

Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true. An improved belief cannot retrograde. When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear.

SH 450:27-451:4
Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there
is no error of belief? Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate.

SH 497:24-25 And (to ;)
And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus;

SH 254:12
Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much.

HYMNS

Hymn 208:0-5
Hymn 208
Play other arrangement: 207, 209, 210, 211, 212

Mother's Evening Prayer
Mary Baker Eddy

BENEDICTION (ELLERS)
Edward J. Hopkins

O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing tonight.

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

O make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill, — since God is good, and loss is gain.

Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
"Lo, I am with you alway," — watch and pray.

No snare, no fowler, pestilence or pain;
No night drops down upon the troubled breast,
When heaven's aftersmile earth's tear-drops gain,
And mother finds her home and heav'ly rest.

Hymn 67:0-3

Hymn 67

Play other arrangement: 68

Charlotte Elliott

Adapted

CAPETOWN

Friedrich Filitz

Gird thy heavenly armor on,
Wear it ever night and day;
Ambushed lies the evil one:
Watch and pray.

Hear the victors who o'ercame;
Still they mark each warrior's way;
All with warning voice exclaim,
Watch and pray.

Hear, above all, hear thy Lord;
Him thou loveth to obey;
Hide within thy heart His word,
Watch and pray.

Hymn 396:0-3

Hymn 396

Play other arrangement: 397

Mrs. Vokes

Adapted

CARLISLE

Charles Lockhart

Ye messengers of Christ,
His sovereign voice obey;
Arise, and follow where he leads,
And peace attend your way.

The Master whom ye serve
Will needful strength bestow;
Depending on his promised aid,
With sacred courage go.

In vain shall evil strive,
And hell in vain oppose;
The cause is God's and will prevail,
In spite of all His foes.