

ENCHANTMENT

“Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, ‘What hath God wrought!’”

Did you ever see a bird enchanted or hypnotized by a serpent? At least you have read of it. The snake poises itself, slowly advancing on the bird in its peculiar sinuous way, always watching the bird. The bird likewise watches the snake, its eyes riveted on it. So long as the bird watches the serpent, the bird is enchanted or mesmerized — by itself, not by the snake, for the serpent has no power whatsoever over the bird. All the while the serpent is bearing down upon the bird which is held fast by its own fears, hypnosis, or enchantment, and if the bird does not turn from watching the snake, the bird is doomed. The serpent has no power over the bird at all. The bird is getting itself into trouble by watching the snake. The serpent could watch the bird for hours on end without harm to the bird if the bird were asleep, or otherwise unconscious of the presence of the snake; but the instant the bird sees the snake and watches it, gazes upon it, the bird becomes self-hypnotized or enchanted, and unless it looks away, it is doomed to destruction.

The bird can, however, free itself at any moment, if it will turn from the serpent and look elsewhere. The moment it takes its eyes off the serpent, at that instant it is free to spread its wings and mount into safety — as, in fact, it was free even when it was held in bondage by its self-hypnosis.

It is the same with us. We become mesmerized or enchanted when we watch the serpent of evil, no matter what may be the nature of it — whether it be sin, disease, death, or other troubles. If we fail to turn away from evil, we are liable to suffer; but if we resolutely turn to God, perceiving “What hath God wrought,” thus turning away from the serpent of evil, we will be set free instantly from whatever sort of evil it may be. The moment we do this, we can take the evil or the serpent by the tail, and when we take hold of the serpent by the tail, that is the end of it. Unless we do this, the end of error is not yet. The serpent can do nothing of itself. We bring troubles on ourselves by watching the evils, and we can rid ourselves of them by the very simple method of turning to God, thus perceiving “What hath God wrought,” and so not believing “what hath evil wrought.” Said Jesus: “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurteth you.”

Again we have the Word of God uttered by Jesus, who says, “What I say unto you, I say unto all, WATCH.” And then he proceeds to tell us just what not to watch and just what to watch. He warns us against the serpent of error, saying, “Take no thought for your life, what ye shall eat or what ye shall drink,” and “take no thought for your body” what ye shall put on the body,” and to “take no thought for the morrow,” for to so watch those things is to become self-enchanted with the serpent of evil, and consequently doomed.

Then he tells us to behold “What hath God wrought,” and we are pointed the way to the good road as follows: “This is life eternal, that they might know thee, the only true

God, and Jesus Christ whom thou hast sent,” meaning, of course, that we should watch or behold God, or good, and Christ the real and true man, the only begotten Son of God. Mrs. Eddy, likewise relaying the Word of God, says in *Science and Health*: “The Christian Scientist takes the best care of his body when he leaves it most out of his thought, and . . . is ‘willing rather to be absent from the body, and to be present with the Lord’”; and again, “In the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, — the less pain and sorrow are his,” and “Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thought.”

Similarly in Isaiah we find, “For My thoughts are not *your* thoughts, neither are your ways My ways, saith the Lord [God is speaking, not Isaiah, recollect; for if it were Isaiah himself, the very Word of God would be vitiated]. For as the heavens are higher than the earth, so are My ways higher than *your* ways, and My thoughts than *your* thoughts;” and in Jeremiah, “For I [God] know the thoughts that I think toward you, thoughts of peace, and not evil, to give you an expected end.”

Turn then from the error, whatever it may seem to be, by looking into the Kingdom of God, which is right at hand.

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