

MARY BAKER EDDY



SCIENCE
AND HEALTH

THE NEW THOUGHT ARCHIVES

Science And Health

Mary Baker Eddy

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Science And Health

Preface

vi:1 To those leaning on the sustaining infinite, to-day is
big with blessings. The wakeful shepherd beholds
vi:3 the first faint morning beams, ere cometh the full
radiance
of a risen day. So shone the pale star to the prophet-
shepherds; yet it traversed the night, and came where,
in
vi:6 cradled obscurity, lay the Bethlehem babe, the human
herald of Christ, Truth, who would make plain to be-
nighted understanding the way of salvation through
Christ
vi:9 Jesus, till across a night of error should dawn the
morn-
ing beams and shine the guiding star of being. The

Wise-

men were led to behold and to follow this daystar of
vi:12 divine Science, lighting the way to eternal harmony.

The time for thinkers has come. Truth, independent
of doctrines and time-honored systems, knocks at the
vi:15 portal of humanity. Contentment with the past and
the cold conventionality of materialism are crumbling
away. Ignorance of God is no longer the stepping-
vi:18 stone to faith. The only guarantee of obedience is a
right apprehension of Him whom to know aright is
Life eternal. Though empires fall, "the Lord shall
vi:21 reign forever."

A book introduces new thoughts, but it cannot make
them speedily understood. It is the task of the sturdy
vi:24 pioneer to hew the tall oak and to cut the rough
granite. Future ages must declare what the pioneer
has accomplished.

vi:27 Since the author's discovery of the might of Truth in
vii:1 the treatment of disease as well as of sin, her system
has

been fully tested and has not been found wanting; but
vii:3 to reach the heights of Christian Science, man must
live

in obedience to its divine Principle. To develop the full
might of this Science, the discords of corporeal sense
vii:6 must yield to the harmony of spiritual sense, even as
the

science of music corrects false tones and gives sweet
con-
cord to sound.

vii:9 Theology and physics teach that both Spirit and
matter are real and good, whereas the fact is that

Spirit is good and real, and matter is Spirit's oppo-
vii:12 site. The question, What is Truth, is answered by
demonstration, by healing both disease and sin; and
this demonstration shows that Christian healing con-
vii:15 fers the most health and makes the best men. On this
basis Christian Science will have a fair fight. Sickness
has been combated for centuries by doctors using ma-
vii:18 terial remedies; but the question arises, Is there less
sickness because of these practitioners? A vigorous
"No" is the response deducible from two connate
vii:21 facts, - the reputed longevity of the Antediluvians,
and the rapid multiplication and increased violence of
diseases since the flood.

vii:24 In the author's work, RETROSPECTION AND
INTROSPEC-

TION, may be found a biographical sketch, narrating
experiences which led her, in the year 1866, to the dis-
vii:27 covery of the system that she denominated Christian
Science. As early as 1862 she began to write down
and

give to friends the results of her Scriptural study, for
vii:30 the Bible was her sole teacher; but these
compositions

were crude, the first steps of a child in the newly dis-
covered world of Spirit.

ix:1 She also began to jot down her thoughts on the
main subject, but these jottings were only infantile
ix:3 lisplings of Truth. A child drinks in the outward world
through the eyes and rejoices in the draught. He is
as sure of the world's existence as he is of his own; yet
ix:6 he cannot describe the world. He finds a few words,
and with these he stammeringly attempts to convey
his

feeling. Later, the tongue voices the more definite
ix:9 thought, though still imperfectly.

So was it with the author. As a certain poet says of
himself, she "lisped in numbers, for the numbers
ix:12 came." Certain essays written at that early date are
still in circulation among her first pupils; but they are
feeble attempts to state the Principle and practice of
ix:15 Christian healing, and are not complete nor satisfac-
tory expositions of Truth. To-day, though rejoicing
in some progress, she still finds herself a willing dis-
ix:18 ciple at the heavenly gate, waiting for the Mind of
Christ.

Her first pamphlet on Christian Science was copy-
ix:21 righted in 1870; but it did not appear in print until
1876, as she had learned that this Science must be
demonstrated by healing, before a work on the subject
ix:24 could be profitably studied. From 1867 until 1875,
copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she
ix:27 made copious notes of Scriptural exposition, which
have never been published. This was during the years
1867 and 1868. These efforts show her comparative
ix:30 ignorance of the stupendous Life-problem up to that
time, and the degrees by which she came at length
to its solution; but she values them as a parent
x:1 may treasure the memorials of a child's growth, and
she would not have them changed.

x:3 The first edition of SCIENCE AND HEALTH was pub-
lished in 1875. Various books on mental healing have
since been issued, most of them incorrect in theory
x:6 and filled with plagiarisms from SCIENCE AND
HEALTH.

They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of
x:9 Christian Science. A few books, however, which are based on this book, are useful.

The author has not compromised conscience to suit
x:12 the general drift of thought, but has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so in-
x:15 finite a theme. By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings. These cases for the most part
x:18 have been abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little
x:21 faith in His disposition and power to heal disease.

The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its
x:24 purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth,
x:27 and convinced of it. Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their
x:30 works be reprovved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

xi:1 Many imagine that the phenomena of physical healing in Christian Science present only a phase of the
xi:3 action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science rationally explains that all
xi:6 other pathological methods are the fruits of human

faith in matter, faith in the workings, not of Spirit,
but of the fleshly mind which must yield to Science.

xi:9 The physical healing of Christian Science results
now, as in Jesus' time, from the operation of divine
Principle, before which sin and disease lose their real-
xi:12 ity in human consciousness and disappear as
naturally

and as necessarily as darkness gives place to light and
sin to reformation. Now, as then, these mighty works
xi:15 are not supernatural, but supremely natural. They are
the sign of Immanuel, or "God with us," a divine
influence ever present in human consciousness and re-
xi:18 peating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],
And recovering of sight to the blind,
xi:21 To set at liberty them that are bruised.

When God called the author to proclaim His Gospel
to this age, there came also the charge to plant and
xi:24 water His vineyard.

The first school of Christian Science Mind-healing
was started by the author with only one student in
xi:27 Lynn, Massachusetts, about the year 1867. In 1881,
she opened the Massachusetts Metaphysical College
in

Boston, under the seal of the Commonwealth, a law
xi:30 relative to colleges having been passed, which
enabled

her to get this institution chartered for medical pur-
xii:1 poses. No charters were granted to Christian Scien-
tists for such institutions after 1883, and up to that
xii:3 date, hers was the only College of this character which

had been established in the United States, where Christian Science was first introduced.

xii:6 During seven years over four thousand students were taught by the author in this College. Meanwhile she was pastor of the first established Church of
xii:9 Christ, Scientist; President of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole
xii:12 editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her College, October 29, 1889, in the height of
xii:15 its prosperity with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision of SCIENCE AND HEALTH, which
xii:18 was published in 1891. She retained her charter, and as its President, reopened the College in 1899 as
auxil-
iary to her church. Until June 10, 1907, she had never
xii:21 read this book throughout consecutively in order to
elu-
cidate her idealism.

In the spirit of Christ's charity, as one who "hopeth
xii:24 all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, she commits these pages to honest seekers for Truth.

MARY BAKER EDDY

NOTE. - The author takes no patients, and declines medical consultation.

Chapter I - Prayer

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Your Father knoweth what things ye have need of, before ye ask Him. - CHRIST JESUS.

- 1:1 THE prayer that reforms the sinner and heals the sick is an absolute faith that all things are
1:3 possible to God,- a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience.
1:6 Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christian-
1:9 ization and health of mankind.

Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from
1:12 trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

Right motives

- 2:1 What are the motives for prayer? Do we pray to make ourselves better or to benefit those who hear us,
2:3 to enlighten the infinite or to be heard of

men? Are we benefited by praying? Yes,
the desire which goes forth hungering after righteous-
2:6 ness is blessed of our Father, and it does not return
unto us void.

Deity unchangeable

God is not moved by the breath of praise to do more
2:9 than He has already done, nor can the infinite do less
than bestow all good, since He is unchang-
ing wisdom and Love. We can do more for
2:12 ourselves by humble fervent petitions, but the All-lov-
ing does not grant them simply on the ground of lip-
service, for He already knows all.

2:15 Prayer cannot change the Science of being, but it
tends to bring us into harmony with it. Goodness at-
tains the demonstration of Truth. A request that
2:18 God will save us is not all that is required. The mere
habit of pleading with the divine Mind, as one pleads
with a human being, perpetuates the belief in God as
2:21 humanly circumscribed,- an error which impedes
spirit-
ual growth.

God's standard

God is Love. Can we ask Him to be more? God is
2:24 intelligence. Can we inform the infinite Mind of any-
thing He does not already comprehend?
Do we expect to change perfection? Shall
2:27 we plead for more at the open fount, which is pour-
ing forth more than we accept? The unspoken desire
does bring us nearer the source of all existence and
2:30 blessedness.

Asking God to *be* God is a vain repetition. God is "the same yesterday, and to-day, and forever;" and
3:1 He who is immutably right will do right without being reminded of His province. The wisdom of man is not
3:3 sufficient to warrant him in advising God.

The spiritual mathematics

Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The
3:6 rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own
3:9 work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation.

3:12 The Divine Being must be reflected by man, - else man is not the image and likeness of the patient, tender, and true, the One "altogether lovely;" but to
3:15 understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire.

Prayerful ingratitude

How empty are our conceptions of Deity! We admit
3:18 theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give information to this infinite Mind. We plead
3:21 for unmerited pardon and for a liberal outpouring of benefactions. Are we really grateful for the good already received? Then we shall avail ourselves of the
3:24 blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

3:27 If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives.

Efficacious petitions

4:3 What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: "If ye love me, keep my commandments."

4:12 The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring,- blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.

Watchfulness requisite

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the

4:24 divine nature; but in this wicked world goodness will "be evil spoken of," and patience must bring experience.

Veritable devotion

4:27 Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable

4:30 us to follow Jesus' example. Long prayers, superstition, and creeds clip the strong pinions of love,

and clothe religion in human forms. Whatever mate-

5:1 rializes worship hinders man's spiritual growth and keeps

him from demonstrating his power over error.

Sorrow and reformation

5:3 Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,

5:6 - namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return

for

5:9 what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must

pay

"the uttermost farthing." The measure ye mete "shall

5:12 be measured to you again," and it will be full "and running over."

Saints and sinners get their full award, but not always

5:15 in this world. The followers of Christ drank his cup.

Ingratitude and persecution filled it to the brim; but

God

pours the riches of His love into the understanding
and

5:18 affections, giving us strength according to our day.

Sin-

ners flourish "like a green bay tree;" but, looking
farther,

the Psalmist could see their end, - the destruction of
sin

5:21 through suffering.

Cancellation of human sin

Prayer is not to be used as a confessional to cancel
sin.

Such an error would impede true religion. Sin is
forgiven

5:24 only as it is destroyed by Christ, - Truth and

Life. If prayer nourishes the belief that sin is
cancelled, and that man is made better merely by
praying,

5:27 prayer is an evil. He grows worse who continues in sin
because he fancies himself forgiven.

Diabolism destroyed

An apostle says that the Son of God [Christ] came to

5:30 "destroy the *works* of the devil." We should
follow our divine Exemplar, and seek the de-
struction of all evil works, error and disease included.

6:1 We cannot escape the penalty due for sin. The Scrip-
tures say, that if we deny Christ, "he also will deny us."

Pardon and amendment

6:3 Divine Love corrects and governs man. Men may
pardon, but this divine Principle alone reforms the
sinner. God is not separate from the wis-
6:6 dom He bestows. The talents He gives we
must improve. Calling on Him to forgive our work
badly done or left undone, implies the vain supposition
6:9 that we have nothing to do but to ask pardon, and
that afterwards we shall be free to repeat the offence.

To cause suffering as the result of sin, is the means
6:12 of destroying sin. Every supposed pleasure in sin
will furnish more than its equivalent of pain, until be-
lief in material life and sin is destroyed. To reach
6:15 heaven, the harmony of being, we must understand
the divine Principle of being.

Mercy without partiality

"God is Love." More than this we cannot ask,
6:18 higher we cannot look, farther we cannot go. To
suppose that God forgives or punishes sin
according as His mercy is sought or un-
6:21 sought, is to misunderstand Love and to make prayer
the safety-valve for wrong-doing.

Divine severity

Jesus uncovered and rebuked sin before he cast it
6:24 out. Of a sick woman he said that Satan had bound
her, and to Peter he said, "Thou art an of-
fence unto me." He came teaching and
6:27 showing men how to destroy sin, sickness, and death.
He said of the fruitless tree, "[It] is hewn down."

It is believed by many that a certain magistrate,
6:30 who lived in the time of Jesus, left this record: "His

rebuke is fearful." The strong language of our Master confirms this description.

7:1 The only civil sentence which he had for error was,
"Get thee behind me, Satan." Still stronger evidence
7:3 that Jesus' reproof was pointed and pungent is found
in his own words,- showing the necessity for such
forcible utterance, when he cast out devils and healed
7:6 the sick and sinning. The relinquishment of error de-
prives material sense of its false claims.

Audible praying

Audible prayer is impressive; it gives momentary
7:9 solemnity and elevation to thought. But does it pro-
duce any lasting benefit? Looking deeply
into these things, we find that "a zeal . . .
7:12 not according to knowledge" gives occasion for reac-
tion unfavorable to spiritual growth, sober resolve,
and
wholesome perception of God's requirements. The mo-
7:15 tives for verbal prayer may embrace too much love of
applause to induce or encourage Christian sentiment.

Emotional utterances

Physical sensation, not Soul, produces material ec-
7:18 stasy and emotion. If spiritual sense always guided
men, there would grow out of ecstatic mo-
ments a higher experience and a better life
7:21 with more devout self-abnegation and purity. A self-
satisfied ventilation of fervent sentiments never makes
a Christian. God is not influenced by man. The "di-
7:24 vine ear" is not an auditory nerve. It is the all-hearing
and all-knowing Mind, to whom each need of man is
always known and by whom it will be supplied.

Danger from audible prayer

7:27 The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real and consoling ourselves in the midst of sin with the recollection that we have prayed over it or mean to ask forgiveness at some later day. Hypocrisy is fatal to religion.

8:1 A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite.

8:3 We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to

8:6 hide it. Their prayers are indexes which do not correspond

with their character. They hold secret fellowship with sin, and such externals are spoken of by Jesus as "like

8:9 unto whited sepulchres . . . full . . . of all uncleanness."

Aspiration and love

If a man, though apparently fervent and prayerful, is impure and therefore insincere, what must be the

8:12 comment upon him? If he reached the loftiness of his prayer, there would be no

occasion for comment. If we feel the aspiration, hu-

8:15 mility, gratitude, and love which our words express, this God accepts; and it is wise not to try to deceive

ourselves or others, for "there is nothing covered that

8:18 shall not be revealed." Professions and audible pray-

ers are like charity in one respect,- they "cover the multitude of sins." Praying for humility with what-
8:21 ever fervency of expression does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses
8:24 the poor. We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are
8:27 willing to have our neighbor see?

Searching the heart

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way
8:30 only can we learn what we honestly are. If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we
not

9:1 rather give thanks that we are "not as other men"?

During many years the author has been most grateful
9:3 for merited rebuke. The wrong lies in unmerited censure,- in the falsehood which does no one any good.

Summit of aspiration

The test of all prayer lies in the answer to these
9:6 questions: Do we love our neighbor better because of this asking? Do we pursue the old selfishness, satisfied with having prayed for some-
9:9 thing better, though we give no evidence of the sincerity of our requests by living consistently with our prayer? If selfishness has given place to kindness,
9:12 we shall regard our neighbor unselfishly, and bless them that curse us; but we shall never meet this great duty simply by asking that it may be done. There is

9:15 a cross to be taken up before we can enjoy the fruition of our hope and faith.

Practical religion

Dost thou "love the Lord thy God with all thy
9:18 heart, and with all thy soul, and with all thy mind"?
This command includes much, even the sur-
9:21 render of all merely material sensation, affec-
tion, and worship. This is the El Dorado of Christianity.
It involves the Science of Life, and recognizes only the
9:24 divine control of Spirit, in which Soul is our master,
and material sense and human will have no place.

The chalice sacrificial

Are you willing to leave all for Christ, for Truth, and
so be counted among sinners? No! Do you really
desire
9:27 to attain this point? No! Then why make long
prayers about it and ask to be Christians,
since you do not care to tread in the footsteps of our
9:30 dear Master? If unwilling to follow his example, why
pray with the lips that you may be partakers of his
nature? Consistent prayer is the desire to do right.
10:1 Prayer means that we desire to walk and will walk in
the light so far as we receive it, even though with
bleed-
10:3 ing footsteps, and that waiting patiently on the Lord,
we will leave our real desires to be rewarded by Him.

The world must grow to the spiritual understanding
10:6 of prayer. If good enough to profit by Jesus' cup of
earthly sorrows, God will sustain us under these sor-
rows. Until we are thus divinely qualified and are
10:9 willing to drink his cup, millions of vain repetitions

will never pour into prayer the unction of Spirit in demonstration of power and "with signs following."
10:12 Christian Science reveals a necessity for overcoming the world, the flesh, and evil, and thus destroying all error.

Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.

Perfunctory prayers

One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the doors to earn a penny by grinding out a prayer. But the advance guard of progress has paid for the privilege of prayer the price of persecution.

Asking amiss

Experience teaches us that we do not always receive the blessings we ask for in prayer. There is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive that for which we ask. The Scriptures say: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That which we desire and for which we ask, it is not always best for us to receive. In this case infinite Love will not grant the request. Do you ask wisdom to be merciful and not to punish sin? Then "ye ask amiss."
11:1 Without punishment, sin would multiply. Jesus' prayer, "Forgive us our debts," specified also the terms of forgiveness. When forgiving the adulterous woman he said, "Go, and sin no more."

Remission of penalty

A magistrate sometimes remits the penalty, but this
11:6 may be no moral benefit to the criminal, and at best, it
only saves the criminal from one form of
punishment. The moral law, which has the
11:9 right to acquit or condemn, always demands restitu-
tion before mortals can "go up higher." Broken law
brings penalty in order to compel this progress.

Truth annihilates error

11:12 Mere legal pardon (and there is no other, for divine
Principle never pardons our sins or mistakes till they
are corrected) leaves the offender free to re-

11:15 peat the offence, if indeed, he has not already
suffered sufficiently from vice to make him turn from
it

with loathing. Truth bestows no pardon upon error,
but

11:18 wipes it out in the most effectual manner. Jesus
suffered

for our sins, not to annul the divine sentence for an in-
dividual's sin, but because sin brings inevitable
suffering.

Desire for holiness

11:21 Petitions bring to mortals only the results of mor-
tals' own faith. We know that a desire for holiness is
requisite in order to gain holiness; but if we

11:24 desire holiness above all else, we shall sac-
rifice everything for it. We must be willing to do this,
that we may walk securely in the only practical road

11:27 to holiness. Prayer cannot change the unalterable

Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual
11:30 desire to know and do the will of God, will bring us into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and in life.

Prayer for the sick

12:1 "The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere re-
12:3 quest that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of
12:6 such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out
12:9 another, - a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth which acts through blind belief, nor is it the human under-
12:12 standing of the divine healing Principle as manifested
in Jesus, whose humble prayers were deep and conscientious protests of Truth, - of man's likeness to
12:15 God and of man's unity with Truth and Love.

Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its
12:18 power from human faith and belief. The drug does nothing, because it has no intelligence. It is a mortal belief, not divine Principle or Love, which causes a
12:21 drug to be apparently either poisonous or sanative.

The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should
come
12:24 from the enlightened understanding. Changes in

belief

may go on indefinitely, but they are the merchandise of human thought and not the outgrowth of divine Science.

Love impartial and universal

12:27 Does Deity interpose in behalf of one worshipper, and not help another who offers the same measure of prayer? If the sick recover because they

12:30 pray or are prayed for audibly, only petitioners (*per se* or by proxy) should get well. In divine Science, where prayers are mental, *all* may avail them-

13:1 selves of God as "a very present help in trouble."

Love is impartial and universal in its adaptation and 13:3 bestowals. It is the open fount which cries, "Ho, every one that thirsteth, come ye to the waters."

Public exaggerations

In public prayer we often go beyond our convictions, 13:6 beyond the honest standpoint of fervent desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask,

13:9 our prayers are "vain repetitions," such as the heathen use. If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward

13:12 us openly. Can the mere public expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? Even if prayer is

13:15 sincere, God knows our need before we tell Him or our

fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and

13:18 we shall incur less risk of overwhelming our real wishes with a torrent of words.

Corporeal ignorance

If we pray to God as a corporeal person, this will
13:21 prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infi-
13:24 nite, incorporeal Love, to whom all things are possible.

Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal
13:27 creator; hence men recognize themselves as merely physical, and are ignorant of man as God's image or re-
flection and of man's eternal incorporeal existence.

The

13:30 world of error is ignorant of the world of Truth, - blind

to the reality of man's existence, - for the world of sensation is not cognizant of life in Soul, not in body.

Bodily presence

14:1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we

14:3 would gain, we are not "absent from the body" and "present with the Lord" in the

demonstration of Spirit. We cannot "serve two mas-

14:6 ters." To be "present with the Lord" is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in

14:9 Christian Science. To be "with the Lord" is to be in obedience to the law of God, to be absolutely governed by divine Love,- by Spirit, not by matter.

Spiritualized consciousness

14:12 Become conscious for a single moment that Life and intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no
14:15 complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spir-
14:18 itual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "He that believeth on me, the works that I do shall he do also; . . . because I
14:21 go unto my Father," - [because the Ego is absent from the body, and present with Truth and Love.] The Lord's Prayer is the prayer of Soul, not of material
14:24 sense.

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual under-
14:27 standing and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak
14:30 "as one having authority."

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father
15:1 which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

Spiritual sanctuary

15:3 So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to
15:6 error, it is open to Truth, and *vice versa*.
The Father in secret is unseen to the physical senses,

but He knows all things and rewards according to
15:9 motives, not according to speech. To enter into the
heart of prayer, the door of the erring senses must be
closed. Lips must be mute and materialism silent,
15:12 that man may have audience with Spirit, the divine
Principle, Love, which destroys all error.

Effectual invocation

In order to pray aright, we must enter into the
15:15 closet and shut the door. We must close the lips and
silence the material senses. In the quiet
sanctuary of earnest longings, we must
15:18 deny sin and plead God's allness. We must resolve to
take up the cross, and go forth with honest hearts to
work and watch for wisdom, Truth, and Love. We
15:21 must "pray without ceasing." Such prayer is an-
swered, in so far as we put our desires into practice.
The Master's injunction is, that we pray in secret and
15:24 let our lives attest our sincerity.

Trustworthy beneficence

Christians rejoice in secret beauty and bounty, hidden
from the world, but known to God. Self-forgetfulness,
15:27 purity, and affection are constant prayers.
Practice not profession, understanding not
belief, gain the ear and right hand of omnipotence and
15:30 they assuredly call down infinite blessings.

Trustworthi-

ness is the foundation of enlightened faith. Without a
fitness for holiness, we cannot receive holiness.

Loftiest adoration

16:1 A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer
16:3 is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth
16:6 that is sinless and the falsity of sinful sense.

The prayer of Jesus Christ

Our Master taught his disciples one brief prayer, which we name after him the Lord's Prayer. Our Mas-
16:9 ter said, "After this manner therefore pray ye," and then he gave that prayer which covers all human needs. There is indeed some doubt
16:12 among Bible scholars, whether the last line is not an addition to the prayer by a later copyist; but this does not affect the meaning of the prayer itself.

16:15 In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the evil one." This reading strengthens our scientific apprehension of the
peti-
16:18 tion, for Christian Science teaches us that "the evil one," or
one evil, is but another name for the first lie and all liars.

Only as we rise above all material sensuousness and
16:21 sin, can we reach the heaven-born aspiration and spir-
itual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.
16:24 Here let me give what I understand to be the spir-
itual sense of the Lord's Prayer:

Our Father which art in heaven,
16:27 *Our Father-Mother God, all-harmonious,*

Hallowed be Thy name.
Adorable One.

16:30 Thy kingdom come.
Thy kingdom is come; Thou art ever-present.

17:1 Thy will be done in earth, as it is in heaven. *Enable us to know,- as in heaven, so on earth,- God is 17:3 omnipotent, supreme.*

Give us this day our daily bread;
Give us grace for to-day; feed the famished affections;

17:6 And forgive us our debts, as we forgive our debtors.
And Love is reflected in love;

And lead us not into temptation, but deliver us from
17:9 evil;
And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

17:12 For Thine is the kingdom, and the power, and the glory, forever.
For God is infinite, all-power, all Life, Truth, Love, over all, and All.

Chapter II - Atonement And Eucharist

And they that are Christ's have crucified the flesh with the affections and lusts. - PAUL.

For Christ sent me not to baptize, but to preach the gospel.
- PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. - JESUS.

Divine oneness

18:1 ATONEMENT is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, 18:3 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 18:9 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 18:12 refuted all opponents with his healing power.

Human reconciliation

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, 18:15 and how can God propitiate Himself? Christ