

# SCIENCE AND HEALTH

## 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.

**T**HE prayer that reforms the sinner and heals the 1  
sick is an absolute faith that all things are 2  
possible to God, — a spiritual understanding of Him, 3  
an unselfed love. Regardless of what another may say 4  
or think on this subject, I speak from experience. 5  
Prayer, watching, and working, combined with self-im- 6  
molation, are God's gracious means for accomplishing 7  
whatever has been successfully done for the Christian- 8  
ization and health of mankind. 9

Thoughts unspoken are not unknown to the divine 10  
Mind. Desire is prayer ; and no loss can occur from 11  
trusting God with our desires, that they may be 12  
moulded and exalted before they take form in words  
and in deeds.

1 What are the motives for prayer? Do we pray to  
 make ourselves better or to benefit those who hear us,  
 3 **Right** to enlighten the infinite or to be heard of  
**motives** men? Are we benefited by praying? Yes,  
 the desire which goes forth hungering after righteous-  
 6 ness is blessed of our Father, and it does not return  
 unto us void.

God is not moved by the breath of praise to do more  
 9 than He has already done, nor can the infinite do less  
**Deity un-** than bestow all good, since He is unchang-  
**changeable** ing wisdom and Love. We can do more for  
 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.

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  
 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  
 21 humanly circumscribed, — an error which impedes spiri-  
 tual growth.

God is Love. Can we ask Him to be more? God is  
 24 intelligence. Can we inform the infinite Mind of any-  
 thing He does not already comprehend?  
**God's** Do we expect to change perfection? Shall  
**standard**  
 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  
 30 blessedness.

Asking God to *be* God is a vain repetition. God is  
 "the same yesterday, and to-day, and forever;" and

He who is immutably right will do right without being 1  
reminded of His province. The wisdom of man is not  
sufficient to warrant him in advising God. 3

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

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

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

If we are ungrateful for Life, Truth, and Love, and 27  
yet return thanks to God for all blessings, we are in-  
sincere and incur the sharp censure our Master pro-  
nounces on hypocrites. In such a case, the only 30  
acceptable prayer is to put the finger on the lips and  
remember our blessings. While the heart is far from

1 divine Truth and Love, we cannot conceal the ingrati-  
tude of barren lives.

3 What we most need is the prayer of fervent desire  
for growth in grace, expressed in patience, meekness,

6 <sup>Efficacious</sup> love, and good deeds. To keep the com-  
<sup>petitions</sup> mandments 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  
9 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."

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

Simply asking that we may love God will never  
18 make us love Him; but the longing to be better  
<sup>Watchfulness</sup> and holier, expressed in daily watchful-  
<sup>requisite</sup> ness and in striving to assimilate more of  
21 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  
24 divine nature; but in this wicked world goodness  
will "be evil spoken of," and patience must bring  
experience.

27 Audible prayer can never do the works of spiritual  
understanding, which regenerates; but silent prayer,  
<sup>Veritable</sup> watchfulness, and devout obedience enable  
<sup>devotion</sup> 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-

rializes worship hinders man's spiritual growth and keeps 1  
him from demonstrating his power over error.

Sorrow for wrong-doing is but one step towards reform 3  
and the very easiest step. The next and great step re-  
quired by wisdom is the test of our sincerity, Sorrow and  
— namely, reformation To this end we are reformation 6  
placed under the stress of circumstances. Temptation  
bids us repeat the offence, and woe comes in return for  
what is done. So it will ever be, till we learn that there 9  
is no discount in the law of justice and that we must pay  
“the uttermost farthing.” The measure ye mete “shall  
be measured to you again,” and it will be full “and run- 12  
ning over.”

Saints and sinners get their full award, but not always  
in this world. The followers of Christ drank his cup. 15  
Ingratitude and persecution filled it to the brim; but God  
pours the riches of His love into the understanding and  
affections, giving us strength according to our day. Sin- 18  
ners flourish “like a green bay tree;” but, looking farther,  
the Psalmist could see their end, — the destruction of sin  
through suffering. 21

Prayer is not to be used as a confessional to cancel sin.  
Such an error would impede true religion. Sin is forgiven  
only as it is destroyed by Christ, — Truth and Cancellation 24  
Life. If prayer nourishes the belief that sin is of human sin  
cancelled, and that man is made better merely by praying,  
prayer is an evil. He grows worse who continues in sin 27  
because he fancies himself forgiven.

An apostle says that the Son of God [Christ] came to  
“destroy the *works* of the devil.” We should Diabolism 30  
follow our divine Exemplar, and seek the de- destroyed  
struction of all evil works, error and disease included.

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

3 Divine Love corrects and governs man. Men may  
pardon, but this divine Principle alone reforms the

6 Pardon and  
amendment sinner. God is not separate from the wis-  
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

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  
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  
15 heaven, the harmony of being, we must understand  
the divine Principle of being.

"God is Love." More than this we cannot ask,  
18 higher we cannot look, farther we cannot go. To

21 Mercy with-  
out partiality suppose that God forgives or punishes sin  
according as His mercy is sought or un-

sought, is to misunderstand Love and to make prayer  
the safety-valve for wrong-doing.

Jesus uncovered and rebuked sin before he cast it  
24 out. Of a sick woman he said that Satan had bound

27 Divine  
severity her, and to Peter he said, "Thou art an of-  
fence unto me." He came teaching and

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,  
30 who lived in the time of Jesus, left this record: "His  
rebuke is fearful." The strong language of our Mas-  
ter confirms this description.

The only civil sentence which he had for error was, 1  
 "Get thee behind me, Satan." Still stronger evidence 2  
 that Jesus' reproof was pointed and pungent is found 3  
 in his own words,—showing the necessity for such 4  
 forcible utterance, when he cast out devils and healed 5  
 the sick and sinning. The relinquishment of error de- 6  
 prives material sense of its false claims.

Audible prayer is impressive; it gives momentary 7  
 solemnity and elevation to thought. But does it pro- 8  
 duce any lasting benefit? Looking deeply Audible 9  
 into these things, we find that "a zeal . . . praying  
 not according to knowledge" gives occasion for reac- 10  
 tion unfavorable to spiritual growth, sober resolve, and 11  
 wholesome perception of God's requirements. The mo- 12  
 tives for verbal prayer may embrace too much love of 13  
 applause to induce or encourage Christian sentiment. 14  
 15

Physical sensation, not Soul, produces material ec- 16  
 stasy and emotion. If spiritual sense always guided 17  
 men, there would grow out of ecstatic mo- Emotional 18  
 ments a higher experience and a better life utterances  
 with more devout self-abnegation and purity. A self- 19  
 satisfied ventilation of fervent sentiments never makes 20  
 a Christian. God is not influenced by man. The "di- 21  
 vine ear" is not an auditory nerve. It is the all-hearing 22  
 and all-knowing Mind, to whom each need of man is 23  
 always known and by whom it will be supplied. 24

The danger from prayer is that it may lead us into temp- 25  
 tation. By it we may become involuntary hypocrites, ut- 26  
 tering desires which are not real and consoling 27  
 ourselves in the midst of sin with the recollection Danger 28  
 that we have prayed over it or mean to ask for- from audible 29  
 givenness at some later day. Hypocrisy is fatal to religion. prayer 30

1 A wordy prayer may afford a quiet sense of self-  
 justification, though it makes the sinner a hypocrite.  
 3 We never need to despair of an honest heart; but  
 there is little hope for those who come only spasmodi-  
 cally face to face with their wickedness and then seek to  
 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  
 9 unto whited sepulchres . . . full . . . of all uncleanness."

If a man, though apparently fervent and prayerful,  
 is impure and therefore insincere, what must be the  
 12 Aspiration  
and love comment upon him? If he reached the  
 loftiness of his prayer, there would be no  
 occasion for comment. If we feel the aspiration, hu-  
 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  
 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-  
 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  
 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  
 27 willing to have our neighbor see?

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



rather give thanks that we are "not as other men"? 1  
 During many years the author has been most grateful  
 for merited rebuke. The wrong lies in unmerited cen- 3  
 sure, — in the falsehood which does no one any good.

The test of all prayer lies in the answer to these  
 questions: Do we love our neighbor better because of 6  
 this asking? Do we pursue the old selfish- Summit of  
 ness, satisfied with having prayed for some- aspiration  
 thing better, though we give no evidence of the sin- 9  
 cerity of our requests by living consistently with our  
 prayer? If selfishness has given place to kindness,  
 we shall regard our neighbor unselfishly, and bless 12  
 them that curse us; but we shall never meet this great  
 duty simply by asking that it may be done. There is  
 a cross to be taken up before we can enjoy the fruition 15  
 of our hope and faith.

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

Are you willing to leave all for Christ, for Truth, and  
 so be counted among sinners? No! Do you really desire  
 to attain this point? No! Then why make long The chalice 27  
 prayers about it and ask to be Christians, sacrificial  
 since you do not care to tread in the footsteps of our  
 dear Master? If unwilling to follow his example, why 30  
 pray with the lips that you may be partakers of his  
 nature? Consistent prayer is the desire to do right.

1 Prayer means that we desire to walk and will walk in  
 the light so far as we receive it, even though with bleed-  
 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  
 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  
 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."  
 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  
 15 us to enter. Spiritual attainments open the door to a  
 higher understanding of the divine Life.

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

Experience teaches us that we do not always receive  
 the blessings we ask for in prayer. There is some mis-  
 24 Asking amiss apprehension of the source and means of  
 all goodness and blessedness, or we should  
 certainly receive that for which we ask. The Scrip-  
 27 tures 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  
 30 best for us to receive. In this case infinite Love will  
 not grant the request. Do you ask wisdom to be mer-  
 ciful and not to punish sin? Then "ye ask amiss."

Without punishment, sin would multiply. Jesus' prayer, 1  
 "Forgive us our debts," specified also the terms of  
 forgiveness. When forgiving the adulterous woman he 3  
 said, "Go, and sin no more."

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

Mere legal pardon (and there is no other, for divine 12  
 Principle never pardons our sins or mistakes till they  
 are corrected) leaves the offender free to re- <sup>Truth anni-</sup>  
 peat the offence, if indeed, he has not already <sup>hilates error</sup> 15  
 suffered sufficiently from vice to make him turn from it  
 with loathing. Truth bestows no pardon upon error, but  
 wipes it out in the most effectual manner. Jesus suffered 18  
 for our sins, not to annul the divine sentence for an in-  
 dividual's sin, but because sin brings inevitable suffering.

Petitions bring to mortals only the results of mor- 21  
 tals' own faith. We know that a desire for holiness is  
 requisite in order to gain holiness; but if we <sup>Desire for</sup>  
 desire holiness above all else, we shall sac- <sup>holiness</sup> 24  
 rifice everything for it. We must be willing to do this,  
 that we may walk securely in the only practical road  
 to holiness. Prayer cannot change the unalterable 27  
 Truth, nor can prayer alone give us an understanding  
 of Truth; but prayer, coupled with a fervent habitual  
 desire to know and do the will of God, will bring us 30  
 into all Truth. Such a desire has little need of audible  
 expression. It is best expressed in thought and in life.

1 "The prayer of faith shall save the sick," says the  
 Scripture. What is this healing prayer? A mere re-  
 3 Prayer for quest that God will heal the sick has no  
the sick power to gain more of the divine presence  
 than is always at hand. The beneficial effect of  
 6 such prayer for the sick is on the human mind, mak-  
 ing it act more powerfully on the body through a blind  
 faith in God. This, however, is one belief casting out  
 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 standing of the divine healing Principle as manifested  
 in Jesus, whose humble prayers were deep and con-  
 scientious protests of Truth, — of man's likeness to  
 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  
 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  
 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  
 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.

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  
 30 Love impartial pray or are prayed for audibly, only peti-  
and universal tioners (*per se* or by proxy) should get well. In divine  
 Science, where prayers are mental, *all* may avail them-

selves of God as "a very present help in trouble." 1  
 Love is impartial and universal in its adaptation and  
 bestowals. It is the open fount which cries, "Ho, 3  
 every one that thirsteth, come ye to the waters."

In public prayer we often go beyond our convictions,  
 beyond the honest standpoint of fervent desire. If we 6  
 are not secretly yearning and openly striv- <sup>Public ex-</sup>  
 ing for the accomplishment of all we ask, <sup>aggerations</sup>  
 our prayers are "vain repetitions," such as the heathen 9  
 use. If our petitions are sincere, we labor for what we  
 ask; and our Father, who seeth in secret, will reward  
 us openly. Can the mere public expression of our de- 12  
 sires increase them? Do we gain the omnipotent ear  
 sooner by words than by thoughts? Even if prayer is  
 sincere, God knows our need before we tell Him or our 15  
 fellow-beings about it. If we cherish the desire hon-  
 estly and silently and humbly, God will bless it, and  
 we shall incur less risk of overwhelming our real 18  
 wishes with a torrent of words.

If we pray to God as a corporeal person, this will  
 prevent us from relinquishing the human doubts and 21  
 fears which attend such a belief, and so we <sup>Corporeal</sup>  
 cannot grasp the wonders wrought by infi- <sup>ignorance</sup>  
 nite, incorporeal Love, to whom all things are possible. 24  
 Because of human ignorance of the divine Principle,  
 Love, the Father of all is represented as a corporeal  
 creator; hence men recognize themselves as merely 27  
 physical, and are ignorant of man as God's image or re-  
 flection and of man's eternal incorporeal existence. The  
 world of error is ignorant of the world of Truth, — blind 30  
 to the reality of man's existence, — for the world of sen-  
 sation is not cognizant of life in Soul, not in body.

1 If we are sensibly with the body and regard omnipo-  
 2 tence as a corporeal, material person, whose ear we  
 3 <sup>Bodily</sup> would gain, we are not "absent from the  
 4 <sup>presence</sup> body" and "present with the Lord" in the  
 5 demonstration of Spirit. We cannot "serve two mas-  
 6 ters." To be "present with the Lord" is to have, not  
 7 mere emotional ecstasy or faith, but the actual demon-  
 8 stration and understanding of Life as revealed in  
 9 Christian Science. To be "with the Lord" is to be in  
 10 obedience to the law of God, to be absolutely governed  
 11 by divine Love,— by Spirit, not by matter.

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

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

"When thou prayest, enter into thy closet, and,  
 when thou hast shut thy door, pray to thy Father

which is in secret; and thy Father, which seeth in 1  
secret, shall reward thee openly."

So spake Jesus. The closet typifies the sanctuary of 3  
Spirit, the door of which shuts out sinful sense but  
lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. Spiritual  
sanctuary 6  
The Father in secret is unseen to the physical senses,  
but He knows all things and rewards according to  
motives, not according to speech. To enter into the 9  
heart of prayer, the door of the erring senses must be  
closed. Lips must be mute and materialism silent,  
that man may have audience with Spirit, the divine 12  
Principle, Love, which destroys all error.

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

Christians rejoice in secret beauty and bounty, hidden  
from the world, but known to God. Self-forgetfulness,  
purity, and affection are constant prayers. Trustworthy  
beneficence 27  
Practice not profession, understanding not  
belief, gain the ear and right hand of omnipotence and  
they assuredly call down infinite blessings. Trustworthi- 30  
ness is the foundation of enlightened faith. Without a  
fitness for holiness, we cannot receive holiness.

1 A great sacrifice of material things must precede this  
 advanced spiritual understanding. The highest prayer  
 3 <sup>Loftiest</sup> is not one of faith merely; it is demonstra-  
 adoration tion. Such prayer heals sickness, and must  
 destroy sin and death. It distinguishes between Truth  
 6 that is sinless and the falsity of sinful sense.

Our Master taught his disciples one brief prayer,  
 which we name after him the Lord's Prayer. Our Mas-  
 9 <sup>The prayer of</sup> ter said, "After this manner therefore pray  
 Jesus Christ ye," and then he gave that prayer which  
 covers all human needs. There is indeed some doubt  
 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.

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-  
 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  
 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.

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,  
 27 *Our Father-Mother God, all-harmonious,*  
 Hallowed be Thy name.  
*Adorable One.*

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



- Thy will be done in earth, as it is in heaven. 1  
*Enable us to know, — as in heaven, so on earth, — God is*  
*omnipotent, supreme.* 3
- Give us this day our daily bread ;  
*Give us grace for to-day ; feed the famished affections ;*
- And forgive us our debts, as we forgive our debtors. 6  
*And Love is reflected in love ;*
- And lead us not into temptation, but deliver us from  
evil ; 9  
*And God leadeth us not into temptation, but delivereth*  
*us from sin, disease, and death.*
- For Thine is the kingdom, and the power, and the 12  
glory, forever.  
*For God is infinite, all-power, all Life, Truth, Love, over*  
*all, and All.*