

# 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.

Introduction { THE 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  
or think on this subject, I speak from experience.  
Prayer, watching, and working, combined with self-im- 6  
molation, are God's gracious means for accomplishing  
whatever has been successfully done for the Christian-  
ization and health of mankind. 9

MIND  
Mind

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

WORD  
Word

## CHAPTER I

## PRAYER

PRAYER opens with the imperishable words of the Master, Christ Jesus, which set the standard for all time for the prayer that culminates in demonstration, and which the text of the chapter expands and interprets for all to understand and demonstrate.

Prayer is presented from two standpoints: firstly, as understood by man in his approach to God to remove the mountain, which is the obstacle (or error) to be overcome. This is a prayer of supplication. Secondly, the divine standpoint with its foreknowledge, indicating the spontaneity with which the human need will be met. When the two become one in co-incidence there is instant demonstration.

The design of Chapter I reveals seven orderly ascending concepts of prayer which may be epitomized as follows: —

1. The prayer of desire.
2. The prayer of gratitude that becomes reflection.
3. The prayer of repentance and reformation.
4. The prayer that overcomes hypocrisy.
5. The prayer of aspiration and self-immolation.
6. The prayer that gains the sanctuary.
7. The prayer of loftiest adoration.

These seven concepts of prayer are distinct, yet flow as one continuous text; and each one is likewise sevenfold within itself.

This could not be so, but for the spiritual idea, ever active in its omnipresence as the generating and regenerating power and grace. Each one of these unfolding concepts of prayer is in itself characterized by the unfolding Genesis order of the synonymous terms, to provide a complete approach in itself. This is neither complex nor difficult and soon becomes clear to spiritual sense.

This first paragraph is introductory, and epitomizes the whole chapter. Observe these two distinct concepts of prayer. The first, full of hope and assurance to the sick and sinner alike, is the prayer of *approach* to God and to the task in hand — to destroy the sin that constitutes the sinner, and to dissolve the fear and false belief constituting the sick. An “absolute faith” is pure and unmixed, positive and authoritative in its admission that all things are possible; “spiritual understanding” supersedes belief and leads into the development of prayer as the means of approach; and an “unselfed love” is the quality that yields the mortal sense in order that demonstration may be the outcome of divine law.

Foreseeing the stir that these concepts of prayer would occasion the author takes her stand — “I speak from experience” — as she had already demonstrated her position beyond cavil or dispute.

The second concept is subjective to the student’s thought, and operational from the standpoint of Principle, as it is concerned with the divine plan and its fulfilment in terms of a lifework. Prayer is the Word-concept of approach; watching is the Christ-concept that unmasks error; working is the Christianity-concept rising to demonstration; self-immolation is the Science-concept that gladly abandons the mortal sense for the reality of being.

#### THE PRAYER OF DESIRE.

**MIND** All action and desire start from thought whether uttered or unexpressed. The Word or Logos is the generating and regenerating power of Mind that kindles the desire in the human heart to know God. Were it otherwise man would have no conscious being, and prayer as desire would not arise. The action of Mind as the Word is to mould and exalt thought preparatory to identification in word and deed.

**WORD**  
Word

Spirit 1 What are the motives for prayer? Do we pray to  
 make ourselves better or to benefit those who hear us,  
 3 <sup>Right</sup> to enlighten the infinite or to be heard of  
<sup>motives</sup> 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.

Soul God is not moved by the breath of praise to do more  
 9 than He has already done, nor can the infinite do less  
<sup>Deity</sup> than bestow all good, since He is unchang-  
<sup>unchangeable</sup> 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.

Principle 15 Prayer cannot change the Science of being, but it Christ  
 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 spirit-  
 ual growth.

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

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

Spirit

Motive is inseparable from desire. It is essential therefore that our motives are right, good and pure to quicken the desire "which goes forth hungering after righteousness" in contrast with the self-centering vanity of personal sense which re-acts and returns empty and void.

Observe the firmament sense of separation — a quality of Spirit — in the contrast between the true approach which "is blessed of our Father" and the false wherein is neither fruitage nor blessing.

Soul

We learn that the Mind who "already knows all" is also the Soul of all being, unchanging and unchangeable throughout the whole range of His own infinite being from wisdom to Love; also that because His work is done, as in the seventh day, He can do naught but bestow all good. Therefore in this approach we identify ourselves by proving our sincerity as desire rises to the praise that partakes of "the music of Soul".<sup>1</sup>

Principle

Likewise the Science of being is unchangeable as it obtains in Principle; but prayer as it rises through Soul-sense changes human thought and brings one into harmony with it, that goodness is thereby demonstrated. Request or petition is not enough; and if personal pleading becomes a habit it "perpetuates the belief in God as humanly circumscribed" — the opposite of Principle — and becomes a pitfall, "an error which impedes spiritual growth." "Impede" is from the Latin: impedire — to shackle the feet.

Christ

Observe the Word beginning to reflect the Christ as thought comes into harmony with the Science of being and attains the demonstration of Truth.

Life

Here, Life is presented through the affluence of being. As thought rises through prayer to apprehend the nature of divine abundance, so does it qualify one to enter upon Life as promised by Christ Jesus: "I am come that they might have life, and that they might have it more abundantly." (John 10:10). But this divine affluence is outside all matter and materialism. Observe the synonymous use of Love and Mind and their respective qualities with which to present Life and our approach through "unspoken desire" to "the source of all existence and blessedness."

<sup>1</sup> Mis. 106: 28-30

'00. 11: 5-20

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

Love 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.

SPIRIT The Divine Being must be reflected by man, — else 12 Christianity  
Mind 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.

Spirit 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.

Soul 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

Truth Prayer in the form of "asking God to *be* God" is a vain repetition. God *is*. Having seen the deceptive and misleading nature of personal pleading and petitioning in prayer, we discover that the problem of being and salvation is to be worked out from the basis of divine Principle, Love and brought through to fulfilment accordingly. Hence the tone of the seventh day, "His work is done . . ." Our task is to avail ourselves of the established rule in order to receive His blessing which meets the human need. This frees one to work out the solution of being, of sin and salvation, scientifically in accord with Science and system. Hence the profound significance of the symbolic marginal heading: "The spiritual mathematics." This completes the concept of prayer based on desire and deriving from Mind, and prepares for the regenerating power of the Word reflecting Christianity.

THE PRAYER OF GRATITUDE THAT BECOMES REFLECTION.

Christianity  
 SPIRIT Prayer now partakes of the nature and regenerating power of Spirit through the Word reflecting Christianity; and diverse forms of relationship as vital factors in Christianity appear through reflection, gratitude, watchfulness, obedience, devotion — all necessary in preparing the way for demonstration. The Divine Being (in this capitalized form) appears only once in the text of PRAYER, and is designed to lift thought beyond language to the realm of the real, where man is the pure reflection of the One "altogether lovely". Observe the demand for "absolute consecration of thought, energy and desire", qualities of Mind and Spirit: our first hint of the forthcoming calculus.

Mind

Spirit We come now to the problem of opposites. Earlier we saw that the right motive and desire was "blessed of our Father"; the text clearly implying that the wrong motive was unblessed and so void of blessing. A similar parallel obtains between gratitude and ingratitude; between the empty and theoretical conception, pleading for unmerited pardon, and being really grateful and availing "ourselves of the blessings we have"; action in contrast with speech or the mere verbal expression of thanks. Observe the firmament quality of Spirit at work.

Soul Having seen how prayer through the firmament office of Spirit separates these opposites, we come now to the Soul-sense with which our Master pronounces "sharp censure" on ingratitude, insincerity and hypocrisy. Such a state of thought cannot conceal "the ingratitude of barren lives". Observe no fruitage, for there is little or no reflection, which alone bears fruit.

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

Principle

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

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

Life

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.

Truth

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

Science

Love

27 Audible prayer can never do the works of spiritual  
understanding, which regenerates; but silent prayer,  
watchfulness, and devout obedience enable  
30 <sup>Veritable</sup>  
<sup>devotion</sup> us to follow Jesus' example. Long prayers,  
superstition, and creeds clip the strong pinions of love,  
and clothe religion in human forms. Whatever mate-

*re form*



Principle The prayer of fervent desire becomes the efficacious petition only as expressed in life and its finer qualities — in grace, patience, meekness, love and good deeds — and is in obedience to our Master's commandments.

Outward worship alone degenerates into an example of personal sense — the opposite of Principle.

Life This is the unceasing prayer of self-immolation — the habitual struggle for goodness. Whereas the prayer of fervent desire is expressed in life and its finer qualities, self-immolation wins the blessing of "worthiness to be partakers of Love."

Truth We now come to the tone of Spirit reflecting Truth, and of the Word reflecting Science: the former requires the watchfulness that alone can discern and handle the animosity of evil and wickedness, the latter combines and interprets the qualities of the divine likeness, that we may demonstrate the nature of divinity; for so we reach the Science of Christianity.

Love It is thus we come through to fulfilment in "Veritable devotion", with the regenerating spiritual understanding and injunction to follow Jesus' example. But all the way, Spirit functions as the firmament to separate the positive from the negative, for example: —  
 silent prayer from long prayers and audible petitions;  
 watchfulness from superstition;  
 devout obedience from creeds that materialize worship and obscure demonstration.

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

SOUL

Mind

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.”

CHRIST

Word

Spirit

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

Soul

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.

Christ

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.

## THE PRAYER OF REPENTANCE AND REFORMATION THAT CANCELS SIN.

**SOUL** There is now a change of subject: the problem of sin. The text **CHRIST**  
**Mind** shows clearly how this is handled by Soul and the Christ in order to **Word**  
 provide "the way" for the sinner.

Soul is sinless, impeccable in nature; and reflecting Mind provides the wisdom to take the necessary footsteps to resist temptation, forestall the penalty under the law and win the victory. Such is the nature of Christ reflecting the Word.

**Spirit** Observe the contrasts brought to light by Soul reflecting Spirit: - saint and sinner; the cup of Christ which was bitter, in contrast with God pouring "the riches of His love into the understanding and affections"; "strength according to our day" in contrast with the "green bay tree" and the destruction of sin through suffering. The saint goes on from strength to strength; sin is its own destruction.

("Bay-tree" — a type of laurel which, when never transplanted, feeds on its own soil to the point of exhaustion; a type and symbol of self-consuming physical sense.)

**Soul** Soul is sinless: therefore in its identification through reflection, **Christ** being is sinless and man unfallen. Soul destroys sin, as sunlight banishes darkness: this is the true cancellation. Christ is the power that restores and redeems the human concept on this basis. A personal confessional could lead to self-deception, and ultimately to degeneration.

It is the joint office of Soul and Christ to "destroy the works of the devil". Diabolism, oppositely, would claim to "possess", would manipulate and destroy its victim but in its false claim to be both cause and effect, it is by its very negation, ultimately self-destroying.

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

Principle

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.

Life

"God is Love." More than this we cannot ask,  
18 higher we cannot look, farther we cannot go. To  
suppose that God forgives or punishes sin  
21 Mercy without partiality according as His mercy is sought or un-  
sought, is to misunderstand Love and to make prayer  
the safety-valve for wrong-doing.

Christianity

Truth

Jesus uncovered and rebuked sin before he cast it  
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  
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,  
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.

Principle

Divine Love is Principle and corrects and governs from this basis. Pardon is bestowed of men, but Principle reforms the sinner. The gifts of divine bestowal must be merited. Pardon is coupled with amendment which implies the forsaking of vices hitherto indulged.

The Christ through grace and understanding enables one to reach the harmony of being in and of divine Principle. All the way the text is lifting thought to apprehend the divine Principle as Love.

Life

We come now to the fifth tone of Soul with its soaring aspirations — “More . . . higher . . . farther . . .” for the divine mercy is without stint or limit, but impartial and impersonal, for it is rooted in Soul; and Love is the only Life or Being. (See S. & H. 509: 1-8; 513: 4-13). A personal view that would make prayer a safety-valve is an error that plunges into deeper darkness, instead of rising to the light.

Christianity

Truth

The text introduces Jesus' method: “Jesus **uncovered** and **rebuked** sin before he **cast it out**.” “He came teaching and **showing men how** to destroy sin, sickness, and death.” “Jesus' **reproof** was **pointed** and **pungent . . .**”

It is prayer of this nature that causes error to relinquish its false claims — which heals, restores and regenerates, demonstrating the Christ reflecting Christianity. Observe the Marginal Heading in conjunction with the text: “Divine severity”.

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.

Love 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-  
 vine ear" is not an auditory nerve. It is the all-hearing 21  
 and all-knowing Mind, to whom each need of man is  
 always known and by whom it will be supplied. 22

PRINCIPLE The danger from prayer is that it may lead us into temp- 23 Science  
 tation. By it we may become involuntary hypocrites, ut-  
 tering desires which are not real and consoling  
 ourselves in the midst of sin with the recollection Danger 24  
 that we have prayed over it or mean to ask for- from audible 30  
 givenness at some later day. Hypocrisy is fatal to religion. prayer

Love The seventh tone of Soul is indicated largely through the uncovering of the opposite based on physical sense: "a zeal . . . not according to knowledge", love of applause, physical sensation, material ecstasy and emotion, emotional utterances, "self-satisfied ventilation of fervent sentiments".

Positively, we have spiritual growth, sober resolve, wholesome perception of God's requirements, spiritual sense, a higher experience, more devout self-abnegation; the "divine ear" as the all-hearing and all-knowing Mind supplying every need of man, in line with S. & H. 494: 11.

#### Footnote

Having expressed The Prayer of Desire, the Prayer of Gratitude and The Prayer of Repentance, characterized respectively by Mind, Spirit and Soul, observe also as we proceed how the remaining concepts of prayer rise in altitude and exaltation and become increasingly subjective to reach "Loftiest adoration". (M.H. p. 16).

#### THE PRAYER THAT OVERCOMES HYPOCRISY.

PRINCIPLE True prayer becomes impersonal as we advance. Science

Mind Here is the fourth concept of prayer, the prayer that overcomes hypocrisy — a type of personal sense — which is an inversion of Principle, and of Christ reflecting Science. The first tone opens with a warning: "Danger from audible prayer" (M.H.). Uttering desires not real is a state of self-deception and fatal to demonstration. The Christ reflecting Science alone is adequate to uncover the subtleties of this type of error and provide the true self-knowledge that enables honesty of purpose to become the governing motive.

Spirit 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."

Soul 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



Spirit      “A quiet sense of self-justification” is a type of personal sense and hypocrisy. Coming only spasmodically face to face with wickedness and seeking to hide it or condone it would be perversion becoming the inversion of the purity of Spirit — no reflection. Christ reflecting Science alone can uncover and cleanse this condition. Science (contd.)

Soul      Impurity and insincerity must be condemned. When thought returns to God through aspiration and love, this is our protection from self-deception and deceiving others. Professions and confessions lead nowhere; rather do they “cover the multitude of sins”.

A true self-knowledge searching the heart alone can teach us what we honestly are in the scale of divine Principle, and save us from hypocrisy and insincerity.

It is thus that Principle reflecting Soul, and operational as Christ reflecting Science, fulfils its office and prepares the way for a higher concept of Christianity.

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.

Principle

The test of all prayer lies in the answer to these 6  
 questions: Do we love our neighbor better because of  
 this asking? Do we pursue the old selfish-  
 ness, satisfied with having prayed for some-  
 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.

CHRIST-  
IANITY

Word

Summit of  
aspiration

Life

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-  
 render of all merely material sensation, affec-  
 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

Practical  
religion

Truth

Are you willing to leave all for Christ, for Truth, and 27  
 to be counted among sinners? No! Do you really desire  
 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  
 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.

The chalice  
sacrificial

Christ

The text of the chapter now puts before us very pertinent questions which lie at the heart of divine Principle and which are the summit of all aspiration, constituting the "El Dorado of Christianity" when brought out in life and its demonstration.

CHRIST-  
IANITY  
Word

Principle Our Christianity is now being put to the test: are we prepared for the way of life that is the embodiment of Life arising out of divine Principle, redeeming the mortal by steadfast and consistent adherence to Principle, forsaking past false beliefs of self and establishing the man of Principle? Such is the "Summit of aspiration". (M.H.).

Life The command to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" involves the Science of Life — Life's supremacy over all material sense and human will. This is Christianity reflecting the Word: the El Dorado. Observe the associated offices of Spirit and Soul.

Truth The willingness to follow Truth, no matter what the cost, demands steadfastly and patiently following the Master's example. This is the Christ-demand in Christianity, "The chalice sacrificial" (M.H.) and is a further uncovering of insincerity and hypocrisy through the four questions in the text answered in the negative.

Christ

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.

Christ  
(contd.)

Love           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.

LIFE           Seeking is not sufficient. It is striving that enables  
Mind       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  
Perfunctory doors to earn a penny by grinding out a  
prayers       prayer. But the advance guard of progress has  
21 paid for the privilege of prayer the price of persecution.

Spirit       Experience teaches us that we do not always receive  
the blessings we ask for in prayer. There is some mis-  
24       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."

The text then states the truth positively, "that we desire to walk and will walk in the light . . . even though with bleeding footsteps . . ." It is thus we attain to truth in the individual consciousness that is the fulfilment of Truth itself rooted in Principle.

Love Finally, it becomes imperative that we profit by Jesus' example, that we partake of it and so merit the demonstration of power "with signs following" which overcomes "the world, the flesh, and evil, . . . thus destroying all error".

Observe the warning: "Until we are thus divinely qualified . . ." To be divinely qualified demands a willingness to "drink his cup" and so be sustained by Love to overcome "the world, the flesh, and evil".

Thus we see how Principle in its seven-fold nature handles hypocrisy, and how the divine operation through Christ in Christianity annuls it.

#### THE PRAYER OF ASPIRATION AND SELF-IMMOLATION.

LIFE Progress begins with seeking. Seeking and finding through striving, Mind and the willingness to lay down the mortal concept, alone prepares the way and opens "the door to a higher understanding of the divine Life".

Perfunctory prayer is futile. Such pioneers as Christ Jesus, Paul and Mary Baker Eddy, knew the price to be paid for the privileges of prayer; privileges which are now bestowed on the seeker of today in such abundance. That price is summed up in self-immolation.

Spirit "Asking amiss" fails to hit the mark and foregoes the prize. Spirit alone is the source and substance of all goodness and blessedness. When the motive is impure, we do not receive a blessing. This is "missing the mark", deviating from the divine order; and sin is its own punishment.

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."

Soul A magistrate sometimes remits the penalty, but this Christianity  
 may be no moral benefit to the criminal, and at best, it 6  
 only saves the criminal from one form of Remission  
of penalty  
 punishment. The moral law, which has the  
 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.

Principle 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- Truth anni-  
hilates error 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  
 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.

Life 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 Desire for  
holiness 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  
 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.

Jesus knew this and required the sinner first to qualify by forsaking his sin. Then he could say to the adulterous woman, "Go and sin no more" .

Soul      Observe the distinction between magisterial remission of penalty and legal pardon. The former may be personal and does not solve the problem of sin: the latter (legal pardon) may be pre-determined according to law and its order of administration. The purpose of the moral law is to enable mortals to "go up higher". Broken law sooner or later brings its own penalty. The sinlessness of Soul underlies the true remission of penalty and brings to light the true identity of original manhood. Christianity

Principle      Legal authority (the judge) may absolve technically, but Principle never pardons except on the basis of Truth annihilating error, wiping it out "in the most effectual manner". Jesus suffered voluntarily in order to illustrate this great fact by demonstration. Likewise, Life to *be* Life, requires the properties of Principle in order to remain eternal and immune from sin, and to provide a demonstrable Christianity.

Life      The over-riding characteristic of the fifth tone is self-immolation, the willingness to lay down the mortal concept, so that desiring holiness above all else we shall sacrifice everything for it. This is its own protection.

Such desire is best expressed "in thought and in life" — in deeds rather than words.

The paragraph is also a searching comment on Jesus' words: "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it". (Matt. 16: 24-25).

Truth 1 "The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere re- Science  
 3 quest that God will heal the sick has no  
 Prayer for power to gain more of the divine presence  
 the sick 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.

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



Truth      The text now considers prayer in both its true and its mistaken or ignorant use in healing the sick. "A mere request . . ." implies a personal sense and a personal God who may or may not act on one's behalf; whereas God is the divine Principle to be understood and demonstrated. Any beneficial effect that comes through a blind faith is "a belief in the unknown casting out a belief in sickness". But this is neither Science nor Truth. Science

The rightful use of prayer was best seen in the works of Christ Jesus, "whose humble prayers were deep and conscientious protests of Truth, — of man's likeness to God and of man's unity with Truth and Love".

"Prayer to a corporeal God" is a form of idolatry, operating according to the nature of belief entertained.

True help comes from the enlightened understanding having the power of law and the authority to establish it. Such is the nature of Science; whereas "changes in belief . . . are the merchandise of human thought . . ."

Love      This seventh tone, self-evident in the text, brings one to the advance beyond personal prayer (*per se* or by proxy) and to the acceptance of Love as impartial and universal in its adaptation and bestowals"; and to partake from the open fount "of the water of life freely".

"Fed by thy love divine we live,  
For Love alone is Life."

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."

TRUTH

Mind

In public prayer we often go beyond our convictions, 6  
 beyond the honest standpoint of fervent desire. If we  
 are not secretly yearning and openly striv-  
 ing for the accomplishment of all we ask, Public  
exaggerations 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  
 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.

SCIENCE

Word

Spirit

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  
 cannot grasp the wonders wrought by infi- Corporeal  
ignorance  
 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.

## THE PRAYER THAT GAINS THE SANCTUARY.

TRUTH      The approach in prayer that gains the sanctuary demands absolute      SCIENCE  
 Mind      honesty of standpoint in our desire, secret yearning and open striving.      Word  
 The sincerity and depth of our prayers gain the corresponding blessing, for God is the all-knowing Mind and knows all our needs before we ask Him.

Spirit      The human doubts and fears which cling to a false concept of God as corporeal would prevent one from acknowledging man as God's image or reflection — God to whom all things are possible. Such an approach is both blind and dual: blind to the wonders of real being in and of divine Love; dual, in ignorantly precluding recognition of man's eternal, incorporeal existence in Spirit, not flesh — in Soul, not in body. "The world of error is ignorant of the world of Truth . . ."

The closing phrase of this paragraph prepares thought for the third tone of Truth — the tone of Soul.

Spirit eliminates dualism and Soul gives the true concept of body.

Soul 1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we  
 3 <sup>Bodily presence</sup> would gain, we are not "absent from the body" and "present with the Lord" in the demonstration of Spirit. We cannot "serve two masters." 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  
 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.

Principle 12 Become conscious for a single moment that Life and intelligence are purely spiritual, — neither in nor of Christ  
 15 <sup>Spiritualized consciousness</sup> matter, — and the body will then utter no 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 spiritual 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  
 18 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  
 24 sense.

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

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

Soul The text now shows how a dual or false sense would lead into a corporeal sense of God and man, and isolate man from His Maker; how the dual sense of trying to "serve two masters" would substitute "emotional ecstasy or faith" (the false sense of Soul), and man forego his natural intuitive obedience to the divine law whereby he is absolutely governed by the divine Principle, Love — by Spirit (as in the First Commandment), not by matter.

Principle The spiritualizing of consciousness is the greatest need. Then Christ healing becomes instantaneous; sorrow is turned into joy; and man demonstrates oneness with his divine Principle, Life, Truth and Love as the fact of his being. "In this scientific reflection the Ego and the Father are inseparable." (S. & H. 70: 8-9).

Life Thus as man attains the Life divine, spiritual understanding and the consciousness of dominion over the whole earth he can speak from experience "as one having authority". This in turn enables him to enter the "closet" or spiritual sanctuary.

Truth The closet or spiritual sanctuary implies the divine omnipresence, Christianity and the consciousness of the protection of Truth which abandons finally erring sense-testimony and immunizes one from any fear of, or belief in, any possible inversion of Truth.

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

Love 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.

LOVE In order to pray aright, we must enter into the  
Mind 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

Spirit 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.

Love This spiritual consciousness prepares thought for the ultimate reality of being implied in the understanding and demonstration of the Lord's Prayer that follows: the reality that is in our midst as omnipresence, omnipotence, omniscience yet utterly beyond the cognisance of the physical senses.

Christianity  
(contd.)

#### THE PRAYER OF LOFTIEST ADORATION.

LOVE The text now arrives at the ultimate concept of prayer. Observe the imperative "must" as it repeats itself throughout the paragraph, with solemn urgency. In order to pray aright we must enter into the closet and shut the door on the material senses and plead God's allness. But in Christianity there still remains something to be done. "We must take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must 'pray without ceasing' . . . and let our lives attest our sincerity."

Mind

Spirit At this point the inner and the outer, the subjective and the objective, are brought together at one focal point in co-incidence as consciousness attains and retains the sanctuary.

"Trustworthy beneficence" (M.H.) is not static: it is active goodness expressed in self-forgetfulness, purity and affection — all qualities of Spirit. "Trustworthiness is the foundation of enlightened faith" and must prepare us for holiness, the ultimate reality that has to be merited.

- Soul 1 A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer
- 3 <sup>Loftiest adoration</sup> is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth
- 6 that is sinless and the falsity of sinful sense.
- Principle Our Master taught his disciples one brief prayer, Science which we name after him the Lord's Prayer. Our Mas-
- 9 <sup>The prayer of Jesus Christ</sup> ter said, "After this manner therefore pray 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.
- Life 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.
- Truth Only as we rise above all material sensuousness and
- 21 sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.
- Love 24 Here let me give what I understand to be the spiritual 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.*
- } Word

} Christ



Soul The climax of prayer is attained in "Loftiest adoration" (M.H.) — the prayer of Soul. It is this advanced and advancing spiritual understanding which culminates in the demonstration that destroys sin and death.

Principle It is this sublime prayer of such altitude that covers all human needs. It has been given to mankind for all time in the words of Christ Jesus, and interpreted scientifically in this age by *SCIENCE AND HEALTH*.

Life A scientific apprehension of what is implied by "the evil one" equips us to lay the axe at the root of animal magnetism — "the first lie and all liars". This will be seen more fully in Chapter V as we advance.

Truth "The heaven-born aspiration and spiritual consciousness" become one in co-incidence, and this concept of prayer heals the sick instantaneously.

Love Here is prayer at the highest conceivable altitude:

} Characterized by the WORD which kindles the initial desire into active approach.

} Characterized by the CHRIST which bestows the realization of oneness that leads to demonstration.

Thy will be done in earth, as it is in heaven.

*Enable us to know, — as in heaven, so on earth, — God is  
omnipotent, supreme.*

1

Christ  
(contd.)

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.

*And Love is reflected in love;*

6

Christianity

And lead us not into temptation, but deliver us from  
evil;

*And God leadeth us not into temptation, but delivereth  
us from sin, disease, and death.*

9

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.*

15

Science

} CHRIST (contd.) in order to meet the demand for scientific translation.

} Characterized by CHRISTIANITY which is the perfection of all relationship demonstrated in grace and reflection.

} Characterized by SCIENCE which interprets and solves the problem of being, by disproving evil (temptation) and proving God, the Divine Being as the One, All and Only.

In the broader context of the whole textbook the first chapter PRAYER corresponds to the WORD as the WORD, that is, the WORD intrinsically, as it is concerned primarily with providing the 'approach' for the human consciousness to the supreme question of all: What is GOD?

This question and its answer are found epitomized on p. 465 of Science and Health.

Here we have the answer in the form of seven synonymous terms in their Genesis order qualified by four adjectives which are indicative of the nature of the Word, Christ, Christianity, Science, namely: incorporeal, divine, supreme, infinite.

It is recommended that the reader should study the text of this first chapter twice: first with reference to the synonymous terms in the left hand margin, when he will discern how the nature and quality of each term is reflected in the text; secondly with reference to the operational terms in the right hand margin, when he will discern how these terms interpret the divine action or operation as represented by the text.

Combining the two readings as one he will quickly discern how the interweaving of these two groups with their respective qualities interprets a multiformity of office. This can only dimly convey what is forever taking place in the Divine Being as the infinite progression of Life, Truth and Love and is operational in human experience as an orderly, ascending *approach*.

Genesis concept of the text (i.e. the approach to God)

<i>Introduction:</i>	1: 1-9		
	1: 1-3	Individual prayer	
	4-5	Experience: the fulcrum or pivot which balances the individual with the collective.	
	6-9	Prayer as a lifework.	
<i>Prayer of desire and right motive</i>	1: 10-3: 11	Mind as	
	1: 10-14	Mind	Desire, thoughts
	2: 1- 7	Spirit	Right motives, desire
	2: 8-14	Soul	Deity unchangeable (obj. & subj.)
	2: 15-22	Principle	Science of being, harmony
	2: 23-30	Life	Open fount, pouring forth
	2: 31- 3	Truth	God is the same . . . forever
	3: 4-11	Love	Rule established, His work done
<i>Prayer of consecration and gratitude that becomes reflection</i>	3: 12-5: 2	Spirit as	
	3: 12-16	Mind	Consecration of thought and desire
	3: 17-26	Spirit	Ingratitude, gratitude
	3: 27- 2	Soul	Insincere, sharp censure
	4: 3-11	Principle	Keep the Commandments
	4: 12-16	Life	Habitual struggle, unceasing
	4: 17-26	Truth	Watchfulness, demonstration
	4: 27- 2	Love	Devotion
<i>Prayer of reformation and repentance that cancels sin</i>	5: 3-7: 26	Soul as	
	5: 3-13	Mind	Sorrow, wisdom, reformation
	5: 14-21	Spirit	Saints and sinners . . full aware
	5: 22- 2	Soul	Danger of confessional, penalty
	6: 3-16	Principle	Principle alone reforms
	6: 17-22	Life	Mercy without partiality
	6: 23- 7	Truth	Divine severity, showing men how
	7: 8-26	Love	Devout self-abnegation, divine ear
<i>Prayer of honesty that overcomes hypocrisy</i>	7: 27-10: 13	Principle as	
	7: 27-32	Mind	Involuntary hypocrites
	8: 1- 9	Spirit	Honest heart, uncleanness
	8: 10- 4	Soul	Insincere, fervency of expression
	9: 5-16	Principle	Summit of aspiration, consistency
	9: 17-24	Life	Practical religion, El Dorado
	9: 25- 4	Truth	Christ, Truth, chalice, footsteps
	10: 5-13	Love	Seeking, striving enables to enter

“Prayer”

17d

<i>Prayer of aspiration and self- immolation</i>	10: 4-13: 4	Life as	
	10: 14-21	Mind	Perfunctory prayers
	10: 22- 4	Spirit	Consume it upon your lusts
	11: 5-11	Soul	Remission of penalty
	11: 12-20	Principle	Legal pardon
	11: 21-32	Life	Desire for holiness, sacrifice
	12: 1-26	Truth	Prayer for the sick
	12: 27- 4	Love	Love impartial and universal
<i>Prayer that gains the sanctuary</i>	13: 5-15: 13	Truth as	
	13: 5-19	Mind	Public exaggeration
	13: 20-32	Spirit	Man as God's reflection
	14: 1-11	Soul	Bodily presence, absent from body
	14: 12-24	Principle	Spiritualised consciousness
	14: 25-30	Life	Life divine, consciousness
	14: 31- 2	Truth	N.T. concept of sanctuary
	15: 3-13	Love	Spiritual sanctuary
<i>Prayer of loftiest adoration and fulfilment</i>	15: 14-17: 15	Love as	
	15: 14-24	Mind	Sanctuary of earnest longings
	15: 25-32	Spirit	Beauty and bounty, purity
	16: 1- 6	Soul	Loftiest adoration
	16: 7-14	Principle	Our Master taught, covers needs
	16: 15-19	Life	“Deliver us from the evil one.”
	16: 20-23	Truth	Spiritual consciousness
	16: 24-15	Love	The Lord's Prayer

## The fourfold, operational concept of the text

	Word	
1: 10- 2: 14	Word	Approach to God from right motive and desire.
2: 15- 3: 11	Christ	Desire quickened by praise and humble, fervent petition. God's standard: manifestation of bounty and blessedness.
3: 12- 4: 16	Christianity	Working out solution and salvation. Availing ourselves of rule and blessing.
4: 17- 5: 2	Science	Watchfulness and assimilating divine character. Awakening in His likeness.
<hr/>		
	Christ	
5: 3- 5: 21	Word	Sorrow and reformation. No discount in the law of justice.
5: 22- 6: 16	Christ	Cancellation of sin. Diabolism destroyed.
6: 17- 7: 26	Christianity	Mercy without partiality. Uncovering, rebuke and reproof. Love of applause; self-satisfied ventilation...
7: 27- 9: 4	Science	Scientific uncovering and explanation of hypocrisy.
<hr/>		
	Christianity	
9: 5- 9: 24	Word	Questions based on New Testament commandments.
9: 25-11: 4	Christ	Question: leave all for Christ, Truth? Walking in light even with bleeding footsteps. Qualified to drink his cup... unction of Spirit.
11: 5-11: 32	Christianity	Truth <i>annihilates</i> error. Holiness... we shall sacrifice everything for it.
12: 1-13: 4	Science	Scientific explanation of Jesus' humble prayers, also of faith-healing. "Ho, every one that thirsteth,..."
<hr/>		
	Science	
13: 5-14: 11	Word	Scientific explanation and analysis of public prayer and exaggeration, also corporeal concept of body.
14: 12-14: 30	Christ	How to be "absent from the body" and "present with the Lord" in order to gain true demonstration.
14: 31-16: 6	Christianity	Spiritual sanctuary: communion and audience with Spirit... which destroys all error. Trustworthiness and fitness for holiness.
16: 7-17: 15	Science	Scientific nature of prayer and scientific interpretation of the Lord's Prayer.