

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.

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

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.

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 spirit-
 ual growth.

God is Love. Can we ask Him to be more? God is
 24 intelligence. Can we inform the infinite Mind of any-
^{God's} thing He does not already comprehend?
^{standard} 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.

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

KEY TO THE SCRIPTURES

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth ; and shutteth, and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man can shut it. — REVELATION.

CHAPTER XV

GENESIS

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

SCIENTIFIC interpretation of the Scriptures prop- 1
erly starts with the beginning of the Old Testa-
ment, chiefly because the spiritual import of 3
the Word, in its earliest articulations, often Spiritual in-
terpretation
seems so smothered by the immediate context as to
require explication; whereas the New Testament narra- 6
tives are clearer and come nearer the heart. Jesus il-
lumines them, showing the poverty of mortal existence,
but richly recompensing human want and woe with 9
spiritual gain. The incarnation of Truth, that amplifi-
cation of wonder and glory which angels could only
whisper and which God illustrated by light and har- 12
mony, is consonant with ever-present Love. So-called
mystery and miracle, which subserve the end of natural
good, are explained by that Love for whose rest the 15
weary ones sigh when needing something more native
to their immortal cravings than the history of perpetual
evil. 18