

Chapter 1
Prayer

Pages 0-66

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.

NOTE

This version of the introductory quotation to the chapter on Prayer first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter I, page 1, lines unnumbered in text and all appear before line 1; entire passage in italics except for CHRIST JESUS.

CHAPTER X.

PRAYER.

AND when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. - JESUS.

YOUR Father knoweth what things ye have need of, before ye ask Him. - JESUS.

NOTE

This version first appeared in the 50th edition in the introductory to the chapter on Prayer in the year 1891, and it remained unchanged until the 226th edition in 1902.

Chapter X, page 307, lines unnumbered and placed above line 1 of the text of paragraph 1; entire passage in italics except for JESUS.

CHAPTER XIII.

PRAYER AND ATONEMENT.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make -
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong, -
That we are ever overborne with care, -
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!
R.C. TRENCH.

DOWNWARD to earth he came, and, transfigured, thence reascended;
Not from the heart in like wise, for there he still lives in the Spirit, -
Loves and atones evermore. So long as time is, is atonement.

* * * * *

Neither in bread nor in wine, but in the heart that is hallowed
Lieth forgiveness enshrined. The intention alone of amendment,
Fruits of the earth ennoble to heavenly things, and removes all
Sin, and the guerdon of sin. Only Love, with his arms wide extended
Penitence weeping and praying; the will that is tried, and whose
gold flows
Purified forth from the flames; in a word, mankind by atonement
Breaketh atonement's bread, and drinketh atonement's wine cup.
LONGFELLOW, from the Swedish of Tegnér.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIII, page 480, lines unnumbered before
first paragraph.

21st ed., chapter XIV, same page and unnumbered lines.

The entire body of these quotations was set in a smaller
type than the main text, but it was not in italics (except
for the words - "from the Swedish of Tegnér."

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 1, lines 1-9.

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

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter I, page 1, lines 1-9.

THE prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God, - a spiritual understanding of Him, - an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. This prayer, combined with self-sacrifice and toil, is the means whereby God has enabled me to do what I have done for the religion and health of mankind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 1, lines 1-8.

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 moulded and exalted before they take form in words and in deeds.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 1, 2nd paragraph, lines 10-14.

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 moulded and exalted before they take form in audible word, and in deeds.

NOTE

This version first appeared in the 226th edition of 1902 and remained unchanged until the 1907 edition.

Page 1, 2nd paragraph, lines 9-13.

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 moulded and exalted before they take form in word and deed.

Definition.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 307, lines 1-5 (unnumbered).

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 moulded and exalted before they transpire in word or deed.

NOTE

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891.

In this edition the chapter title was PRAYER AND ATONEMENT and it was found in the Key to the Scriptures, between the chapters GENESIS and THE APOCALYPSE.

Page 480, 1st paragraph, lines unnumbered but comprise lines 1-3 on page 480 and lines 1-2 on top of page 481.

THOUGHTS unuttered are not unknown to the infinite Intelligence comprehending them, to whom a desire is prayer, and no loss can occur from trusting God with our desires, to mould and make higher before they are evolved in action.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged through the 3rd and 6th revisions until the 16th edition of 1886.

In these early editions the chapter was titled PRAYER AND ATONEMENT, but in the 1st edition this was chapter V, while in the 3rd and 6th editions it was chapters X and IX respectively.

Page 283, 1st paragraph, lines 1-5 (unnumbered) in 1st edition;
page 164, 1st paragraph, lines 1-5 (unnumbered) in 3rd edition;
page 118, 1st paragraph, lines 1-5 (unnumbered) in 6th edition.

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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Page 2, 1st paragraph, lines 1-7.

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

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.

Chapter I, page 2, lines 1-7.

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

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the next year, about the
time of the 265th edition in 1903.

Page 2, 1st paragraph, lines 1-7.

What are the motives of prayer? Do we pray to make ourselves better, or to benefit those who hear us, - to enlighten the ignorance of the Infinite, or to be heard of men? Are we benefited by praying? The desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void.

Motives.

NOTE

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page 307, chapter X, 2nd paragraph, lines 6-12 (unnumbered), first appearance of marginal topic heading in this edition.

What are the motives of prayer? Do we pray to make ourselves better, or to benefit those who hear us, - to enlighten the ignorance of the Infinite, or to be heard of men? Are we benefited by praying? The desire that goes forth, hungering after righteousness, is blessed of our Father, and does not return unto us void.

NOTE

This version first appeared in the 16th edition and it remained unchanged until the 50th edition in 1891.

Chapter XIII, page 481, 1st paragraph, lines unnumbered but comprise 3-8. (became chapter XIV by 21st edition)

But prayer has its motives, and what are they? To make us better who pray, or to benefit our hearers, to inform the Infinite of what he is ignorant, or to be heard of men? Are we benefited by praying?

Seeking the Science of Life, and not content with a material sense of things, gives hungerings and thirstings after righteousness, because it reveals the perfect Principle on which Life and immortality are won.

NOTE

This version first appeared in the 8th edition in 1884 and remained unchanged until the 16th edition in 1886. Page 118, chapter IX, 1st paragraph, lines 5-8 (unnumbered), and page 125, last paragraph, lines 25-28 (unnumbered).

But prayer has its motives, and what are they? To make us better who pray, or to benefit our hearers, to inform the Infinite of what he is ignorant, or to be heard of men? First, are we benefited by praying?

Seeking the Science of Life, and not content with a material sense of things, gives hungerings and thirstings after righteousness, because it reveals the perfect Principle on which Life and immortality are won.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 8th edition in 1884.

Chapter IX, page 118, 1st paragraph, lines 5-8 (unnumbered), in 6th and 7th editions and Chapter X, page 164, lines 5-8 in 3rd ed.

Chapter IX, page 125, last paragraph, lines 25-28 (unnumbered), in 6th and 7th editions, and Chapter X, page 171, lines 25-28, in 3rd ed.

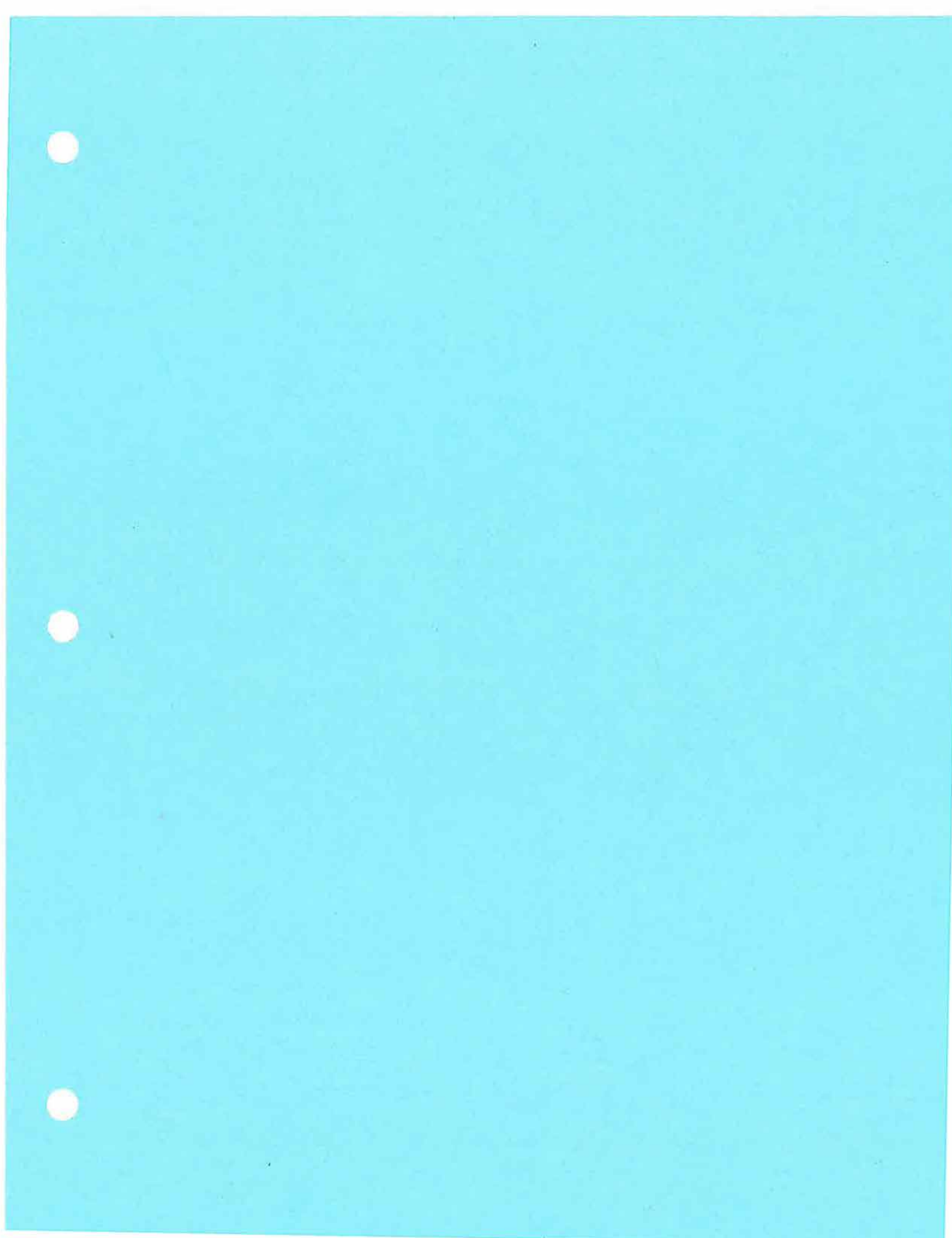
But prayer has its motives, and what are they? To make him better that praye, or to benefit his hearers, to inform the Infinite of what he is ignorant, or to be heard of men? First, are we benefited by praying?

Seeking the Science of Life, and not content with a material sense of things, gives hungerings and thirstings after righteousness, because it reveals the perfect Principle on which Life and immortality are won.

NOTE

This version appeared in the 1st edition in 1875 and did not appear again in this exact form.

Chapter V, page 283, 1st paragraph, lines 5-9 (unnumbered), and page 290, last paragraph, line 32, and page 291, 1st three lines.



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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 2, 2nd paragraph, lines 8-14.

God is not moved by the breath of praise to do more
than He has already done; nor can the infinite do less
than bestow all good, since He is unchanging
Deity un-
changeable. wisdom and Love. We can do more for our-
selves by humble fervent petitions; but the All-loving
does not grant them simply on the ground of lip-service,
for He already knows all.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.

Chapter I, page 2, lines 8-14.

God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Deity unchangeable. wisdom and Love. We can do more for ourselves by humble fervent petitions; but the All-loving does not grant them simply on the ground of lip-service, for He already knows all.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter I, page 2, lines 8-14.

God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Deity unchangeable. Wisdom and Love. We can do more for ourselves by humble fervent petitions; but the All-loving does not grant them simply on the ground of lip-service, for He already knows all.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 2, lines 8-14.

God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Wisdom and Love. We can perhaps do more Deity unchangeable. for ourselves by petitions; but the All-perfect does not grant them simply on the ground of lip-service, for He already knows all.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.

Chapter X, page 307, 3rd paragraph, lines 13-19 (unnumbered).

God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Wisdom and Love. How can the All-perfect do more for us because of our petitions, or grant them simply on the ground of lip-service, when He already knows all?

NOTE

This version first appears in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. In the 16th edition through the 19th edition, both of 1886, this was chapter XIII, PRAYER AND ATONEMENT; but by the 21st edition of 1886 it had become chapter XIV. 16th ed., chapter 13, page 481, 2nd complete paragraph, lines 9-14 (unnumbered in text). 21st ed., chapter 14, page 481, 2nd complete paragraph, lines 9-14.

Were God a person to be moved
by the breath of praise, or less than Infinite in understanding, or changing in Love and Wisdom, He might do more good because of our petitions, and grant them on the ground of the petitioner, in which case lip-service were an advantage not to be overlooked.

NOTE

This version first appeared in the 1st edition in 1875, was not in the 2nd edition since no chapter on Prayer was included in that edition, and then reappeared in the 3rd edition and remained unchanged until the 16th edition in 1886.

1st ed., chapter V, page 283, 1st paragraph, lines 9-14 (unnumbered in text).

3rd ed., chapter X and 6th through 15th eds., chapter IX, page 164 in 3rd ed. and page 118 in others, 1st paragraph, lines 9-14 all editions.

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that 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 humanly circumscribed, - an error which impedes spiritual growth.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 2, 3rd paragraph, lines 15-22.

Prayer cannot change the Science of being, but it does bring us into harmony with it. Goodness reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, - an error which impedes spiritual growth.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.

Chapter I, page 2, lines 15-22.

Prayer cannot change the Science of Being, but it does bring us into harmony with it. Goodness reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, - an error which impedes spiritual growth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until around the time of the 261st edition in early 1903.

Page 2, paragraph, 3, lines 15-22.

Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, - an error which impedes spiritual growth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 308, chapter X, 1st paragraph, lines 1-7 (unnumbered).

Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the Divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, - an error which impedes spiritual growth.

NOTE

This version first appeared in the 16th edition in 1886 and in continued unchanged until the 50th edition in 1891. Page 483, chapter XIII (16th ed) & chapter XIV (21st through 48th editions), 2nd paragraph, lines 9-15.

Prayer cannot change the science of being, for goodness alone reaches the demonstration of Truth. A petition for another to work for us never does the work required of us. To address Deity as a person perpetuates the belief of God in man, which impedes spiritual progress and hides Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and continued until the 16th edition in 1886.

3rd ed., chapter X, page 166, 1st complete paragraph, lines 8-13.

6th ed., chapter IX, page 120, 1st complete paragraph, lines 8-13 (plus 7th through 15th editions).

Prayer cannot change the science of being, for goodness alone reaches the demonstration of Truth. A petition for another to work for us, never does the work required of us. To address Deity as a person, perpetuates the belief of God in man, which impedes spiritual progress and hides Truth.

NOTE

This version first appeared in the 1st edition in 1875 and did not appear in this exact form again.

Page 285, 1st complete paragraph, chapter V, lines 8-13 (unnumbered).

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? God's standard Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does bring us nearer the source of all existence and blessedness.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 2, 4th paragraph, lines 23-30.

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind, or tell Him anything He does not already comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which always pours forth more than we receive? The unspoken desire does bring us nearer the source of all existence and blessedness.

NOTE

This version first appeared in the period after the 254th edition in late 1902 and definitely by the 261st edition in early 1903. It remained unchanged thereafter until the 1907 edition.

Page 2, 4th paragraph, lines 23-30.

God is Love. Can we ask Him to be more? God is
Intelligence. Can we inform the infinite Mind, or tell
Him anything He does not already compre-
God's
standard. hend? Do we hope to change perfection?
Shall we plead for more at the open fount, which
always pours forth more than we receive? The un-
spoken prayer does bring us nearer the Source of all
existence and blessedness.

NOTE

This version first appeared in the 226th edition in 1902
and remained unchanged until early 1903 about the time of
the 261st edition.

Page 2, 4th chapter, lines 23-30.

God is Love. Can we ask Him to be more? God is
Intelligence. Can we inform the infinite Mind, or tell Him
anything He does not already comprehend?
Perfection. Do we hope to change perfection? Shall we
plead for more at the open fount, which always pours
forth more than we receive? Does spoken prayer bring
us nearer the Source of all existence and blessedness?

NOTE

This version first appeared in the 50th edition in 1891
and remained unchanged until the 226th edition in 1902.
Page 308, chapter X, 2nd paragraph, lines 8-14 (unnum-
bered in text).

God is Love; can we ask Him to be more? God is Intelligence; can we inform the Infinite Mind, or tell Him anything He does not already comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which always pours forth more than we can receive? Does spoken prayer bring us nearer the Source of all being and blessedness?

NOTE

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. Page 481, Chapter XIII PRAYER AND ATONEMENT, 3rd complete paragraph, lines 15-21 (unnumbered).

But God is Love, and do we ask Him to be more than this to man? God is Intelligence, and can we inform the infinite Wisdom, or tell of our needs, the infinitesimal part already comprehended? Do we hope to change perfection in one of its arrangements, or shall we plead for more at the open fount, pouring in all we will receive, and more cannot be given? Does audible prayer bring us nearer the Source of all being and blessedness? Then it is the prayer of works and not words.

NOTE

This version first appeared in the 8th edition in 1884 and it remained unchanged until the 16th edition in 1886. Page 118, chapter IX, 1st paragraph, lines 14-23.

But God is Love, and do we ask
Him to be more than this to man? God is Intelligence,
and can we inform the infinite Wisdom, or tell of our
needs, the infinitesimal part already comprehended?
Do we hope to change perfection in one of its arrange-
ments, or shall we plead for more at the open fount,
pouring in all we will receive, and more cannot be given?
Does prayer bring us nearer the divine source of all being
and blessedness? Then it is the prayer of works and not
words.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 8th edition in 1884.

Page 164, chapter X, 1st paragraph, lines 14-23.

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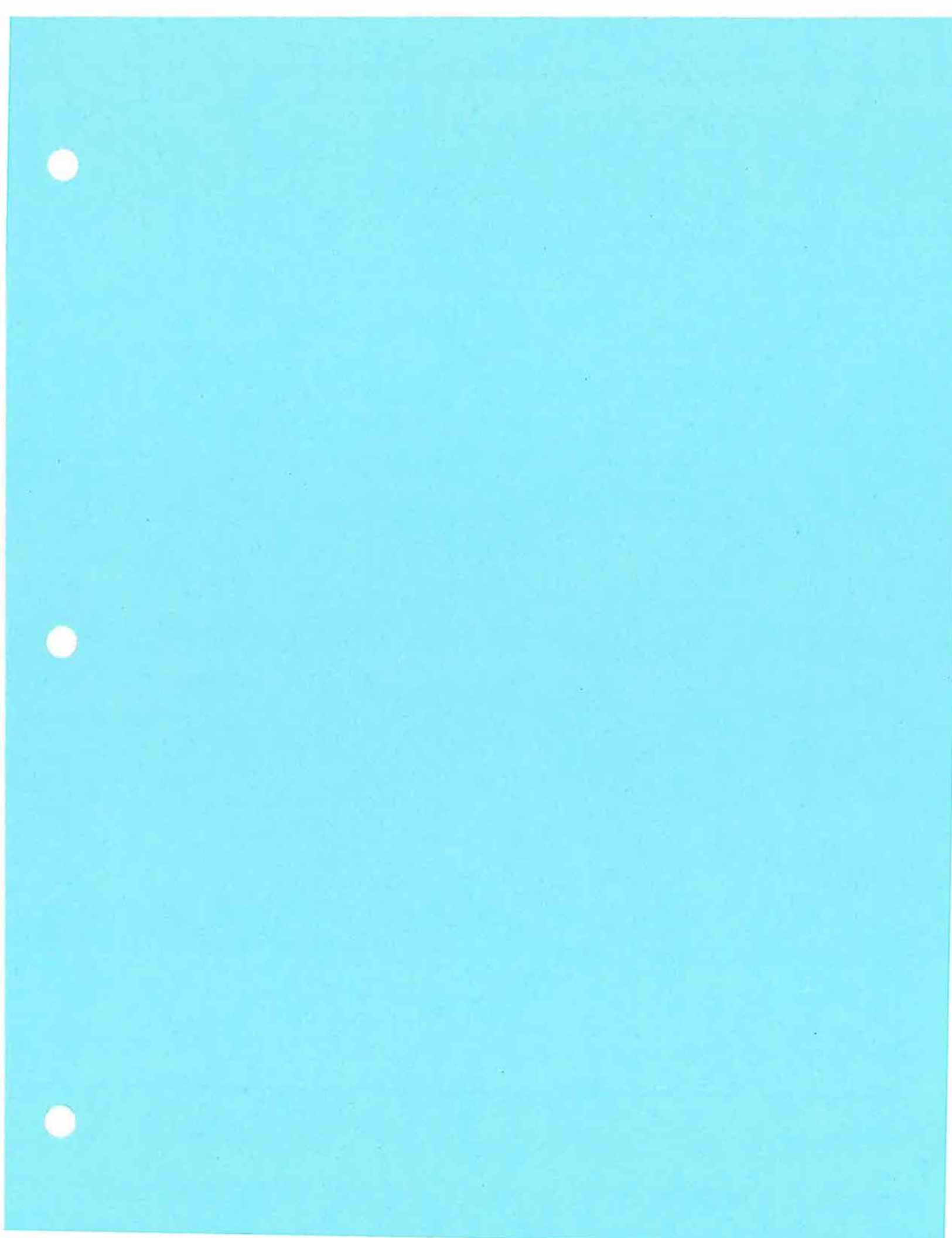
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But

God is Love, and do we ask Him to be more than this to man? God is Intelligence, and can we inform the infinite Wisdom, or tell of our needs, the infinitesimal part already comprehended? Do we hope to change perfection in one of its arrangements, or shall we plead for more of the open fount, pouring in all we will receive, and more cannot be given? Does prayer bring us nearer the divine source of all being and blessedness? then it is the prayer of works and not words;

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear in this exact form again.
Page 283, chapter V, 1st paragraph, lines 14-23.



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 reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

NOTE

This version first appears in the 1907 edition and it remained unchanged thereafter

Page 2, last paragraph, lines 31-32 and page 3, lines 1-3.

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 reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

NOTE

This version first appeared in the year 1903 about the time of the 265th edition and it remained unchanged until the 1907 edition.

Page 2, last paragraph, lines 31-32 and page 3, lines 1-3.

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 reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

NOTE

This version appeared briefly in the 261st edition in 1903 and was revised later the same year by the 265th edition.

Page 2, last paragraph, lines 31-32, and page 3, lines 1-3.

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 reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the next year, about the time of the 261st edition.

Page 2, last paragraph, lines 31-32, and page 3, lines 1-3.

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 reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 308, 3rd paragraph, chapter X, lines 15-19 (unnumbered).

Asking God to be God is a "vain repetition." Habitual goodness is unceasing prayer. Its motives are made manifest in the blessings they bring. Whether these are acknowledged or not, they attest our worthiness to be made partakers of Love. God is "the same yesterday, to-day, and forever;" and He who is immutably right will do right, without being reminded of His duty. The wisdom of man is insufficient to advise God.

Wesley knew the nature and effect of real prayer, as his hymns abundantly prove: -

My prayer hath power with God; the grace
Unspeakable I now receive.
Through faith I see Thee face to face;
I see Thee face to face, and live!
In vain I have not wept and strove;
Thy nature and Thy name is Love.

NOTE

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891.

Page 490, chapter XIII (16th ed, & chapter XIV by 21st ed.), last paragraph, lines 31-2, and page 491, lines 1-14.

The paragraph beginning with "Wesley" and including the poem does not actually correspond to any citation in the 1910 edition, but it falls in this place so it is included.

Asking God to pardon sin is a "vain repetition such as heathen use." Habitual goodness is praying without ceasing, in which motives are made manifest by the blessings we bestow, whether these are or are not acknowledged, and attest our worthiness to be made partakers of Love. We cannot pray aright and believe that God, who is the same yesterday and forever, is changeable, or influenced in the least by a mortal sense of what man needs. He who is immutably right will do right without being reminded of it; and the wisdom of man is insufficient to select from God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 173, 1st complete paragraph, lines 14-24
6th ed. thru 15th ed., chapter IX, page 125, 1st complete paragraph, lines 14-24.

Asking God to pardon sin, is a "vain repetition such as heathen use." Habitual goodness, is praying without ceasing, in which motives are made manifest by the blessings we bestow, whether these are, or are not acknowledged, and attest our worthiness to be made partakers of Love. We cannot pray aright, and believe that God, who is the same yesterday and forever, is changeable or influenced in the least by a mortal sense of what man needs. He who is immutably right, will do right, without being reminded of it; and the wisdom of man is insufficient to select from God.

NOTE

This version appeared in the 1st edition in 1875 and it did not appear again in this exact form.

Page 292, chapter V, 1st complete paragraph, lines 21-31 (unnumbered).

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 task to work out the ^{solution}~~problem~~. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation. The spiritual mathematics

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 3, 1st complete paragraph, lines 4-11.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Page 3, 1st whole paragraph, lines 4-11.

Who would stand before a blackboard, and pray the principle of mathematics to work out the problem?

The spiritual mathematics. The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? That work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 308, chapter X, 4th paragraph, lines 20-27 (unnumbered).

Who would stand before a blackboard, and pray the Principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the Divine Principle of all good to do His work? That work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed. (chapter XIII) & 21st - 48th ed. (chapter XIV), page 491, 2nd complete paragraph, lines 15-21.

We would not stand before a black-board and pray the Principle of mathematics to work out a problem for man; nor should we ask the Principle of all good to do a work already done, and which we have only to avail ourselves of, that is, to understand, in order to receive its blessings.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 173, 1st complete paragraph, lines 23-28.

6th ed. thru 15th ed., chapter IX, page 127, 1st complete paragraph, lines 23-28.

We would
not stand before a blackboard, and pray the Principle
of mathematics to work out a problem for man; nor
should we ask the Principle of all good to do a work
already done, and which we have only to avail ourselves
of, that is, to understand, in order to receive its blessings.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again in this exact form.
Page 292, chapter V, last paragraph, lines 31-2, and page
293, lines 1-5.

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 3, 2nd complete paragraph, lines 12-16.

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

NOTE

This version first appeared in the 265th edition in 1903 and it did not change until the 1907 edition.

Page 3, 2nd complete paragraph, lines 12-16.

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

NOTE

This version first appeared in the 226th edition in 1902 and remained unchanged until 1903, around the time of the 265th edition.

Page 3, 2nd complete paragraph, lines 12-16.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 308, chapter X, last paragraph, lines 28-32 (unnumbered).

The Divine Being must be reflected by man; else man is not the image and likeness of the Patient, Tender, and True, "the one altogether lovely." To understand God is the work of eternity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Page 491, chapter XIII, 16th edition, 3rd complete paragraph, lines 22-25. (chapter XIV from 21st edition until the 50th).

The Principle of man must be reflected by man, else he is not the image and likeness of the patient, tender, and true; yea, the one altogether lovely; and to go higher than this, and understand the Love that is God, is the work of eternity.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 173, last paragraph, lines 28-32.

6th thru 15th ed., chapter IX, page 127, last paragraph, lines 28-32.

The Principle of man must be reflected by man,
else he is not the image and likeness of the patient,
tender, and true, yea, the one altogether lovely; and to
go higher than this, and understand "God is Love," is
the work of eternity.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again in this exact form.

Page 293, chapter V, 1st paragraph, lines 5-9.

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 3, 3rd complete paragraph, lines 17-26.

How empty are our conceptions of Deity! We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give information to this infinite Mind; and plead for unmerited ^{Prayerful} ingratitude. pardon, and a liberal outpouring of 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. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Page 3, 3rd complete paragraph, lines 17-26.

How empty are our conceptions of Deity! We admit theoretically that God is good, omnipotent, and omnipresent; and then we try to give information to this infinite Mind, and we plead for unmerited pardon, and a liberal outpouring of 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. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech. Prayerful ingratitude.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 309, chapter X, 1st paragraph, lines 1-10 (unnumbered).

How empty are our conceptions of Deity, We admit theoretically that God is good, omnipotent, and omnipresent; and then we try to give information to this Infinite Mind, and we plead for unmerited pardon, and a liberal outpouring of 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.

Gratitude is more than a verbal expression of thanks.

This expresses more

gratitude than speech.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIII and 21st thru 48th ed., chapter XIV
Page 485, lines 5-9
Page 484, lines 26-28
Page 485, line 1
Page 484, lines 28-29

How empty are the conceptions of Deity that admit theoretically the omnipotence and omnipresence of God, and then would inform the supreme Mind, or plead for pardon that is unmerited, or for blessings poured out liberally!

Are we really grateful for the good we receive? Then we shall have more, and never until then, and avail ourselves of the blessings we have; When we vainly imagine gratitude is a mere expression of thanks,

and this will thank God

more than speech.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 167, lines 4-8, 25-27, 31-32, 27-28. 6th-15th ed., chapter IX, pages 121 and 122.

How empty are the conceptions of Deity that admit theoretically, the omnipotence and omnipresence of God, and then would inform the supreme mind, or plead for pardon that is unmerited, or for blessings poured out liberally.

Are we really grateful for the good we receive? then we shall have more, and never until then, and avail ourselves of the blessings we have,
When we vainly imagine gratitude is a mere expression of thanks,

and this will thank

God more than speech.

NOTE

This version first appeared in the 1st edition in 1875 and did not appear again in this exact form.

Chapter V, page 287, lines 4-8

page 286, lines 25-27

page 286, line 32 and page 287, line 1

page 286, lines 27-28.

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 3, last paragraph, lines 27-32, and page 3, lines 1-2.

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

NOTE

This version first appeared in the 226th edition in 1902 and remained unchanged until the 1907 edition.

Page 3, last paragraph, lines 27-32, and page 4, lines 1-2.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 309, chapter X, 2nd paragraph, lines 11-18 (unnumbered).

If we are ungrateful for Life, Truth, and Love, and yet return wordy thanks to God for them, we are insincere, and incur the sharp censure that our Master pronounces on hypocrites. In such a case the only acceptable prayer is to put our finger on the lips and remember our blessings.

By thanking God with the lips, "While the heart is far from Him" who is Divine Truth, and Love, we cannot conceal the ingratitude of barren lives; for God knoweth all things.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, and 21st-48th ed., chapter XIV. Page 485, lines 9-14 (unnumbered) Page 484, lines 29-32 (unnumbered).

If we are not grateful for Life, Truth, and Love, but return thanks to them, we are insincere, and incur the sharp censure bestowed upon the hypocrite. The only acceptable prayer in this case is to put our finger to our lips and remember our blessings.

From the Intelligence that numbers the very hairs of our heads, we cannot conceal the ingratitude of barren lives by thanking omnipotence with our lips, while the heart is far from Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 168, lines 8-12 (unnumbered)

page 167, lines 28-31 (unnumbered)

6-15th ed., chapter IX, pages 122 and 121, same lines.

If we are not grateful for Life, Truth, and Love, but return thanks to them, we are insincere, and incur the sharp censure bestowed upon the hypocrite. The only acceptable prayer in this case is to put our finger to our lips and remember our blessings.

From the Intelligence that numbers the very hairs of our heads, we cannot conceal the ingratitude of barren lives by thanking Omnipotence with our lips, while the heart is far from Truth.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear in this same form again.

1st ed., chapter V, page 287, lines 8-13 (unnumbered)

page 286, lines 28-31 (unnumbered).

What we most need is the prayer of fervent desire
for growth in grace, expressed in patience, meekness,
love, and good deeds. To keep the com-
Efficacious petitions 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
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."

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Page 4, 1st complete paragraph, lines 3-11.

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

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Page 4, 1st complete paragraph, lines 3-11.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 309, chapter X, 3rd paragraph, lines 19-27 (unnumbered).

To keep the commandments of our Master, and follow his example, is our proper return to him, and the only worthy evidence of our gratitude for all that he has done. Personal worship is insufficient to express gratitude, since he has said, "If ye love me, keep my commandments."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, and 21st ed., chapter XIV, page 497, lines 28-32 (unnumbered).

To keep the commandments of our Master, and follow his example, is our proper return, and only evidence of gratitude for all that he has done for us; but this is not a personal worship, or reward to a person; it is the understanding of the Principle that Jesus taught and proved; and following, as much as in us lies, his example

NOTE

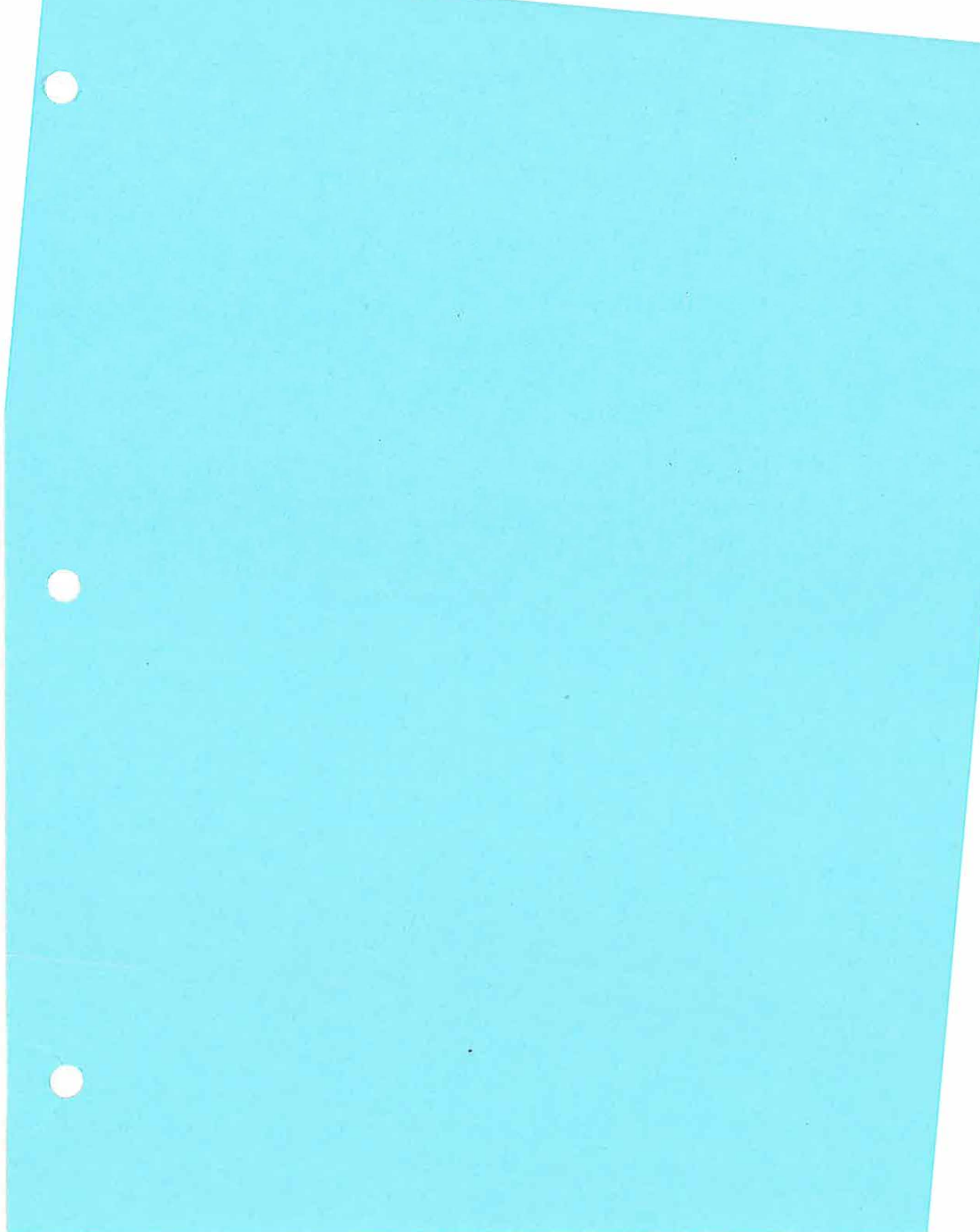
This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 179, lines 7-13 (unnumbered).
6th ed., chapter IX, page 133, lines 7-13 (unnumbered).

To keep the commandments of our Master
and follow his example, is our proper return, and only
evidence of gratitude for all he has done for us; but
this is not a personal worship, nor reward to a person;
it is to understand the Principle Jesus taught and
proved, and follow, as much as in us lies, his example;

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter V, page 299, lines 25-30 (unnumbered).



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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 4, 2nd complete paragraph, lines 12-16.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Page 4, 2nd complete paragraph, lines 12-15.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 309, chapter X, last paragraph, lines 28-32 (unnumbered).

Gratitude is more than a verbal expression of thanks.
We ought to examine ourselves, and learn what is the
affection and purpose of the heart; for this alone can
show us what we honestly are.

NOTE

This version first appeared in the 16th edition of 1886
and it remained unchanged until the 50th edition in 1891.
Page 485, chapter XIII in 16th ed. and chapter XIV in the
21st-48th ed., 1st paragraph, lines 1-4.

When we vainly imagine gratitude is a mere expression of thanks, we had better examine our hearts and learn what is there, and this will show us what we are, and is the only honest expression of ourselves.

NOTE

This version first appeared in the 1st edition in 1875 and it continued unchanged until the 16th edition in 1886. 1st ed., chapter V, page 286, line 32, thru page 287, lines 1-3.

3rd ed., chapter X, page 167, lines 31-32, and page 168, lines 1-3.

6th-15th ed., chapter IX, page 121, lines 31-2, and page 122, lines 1-3.

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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Page 4, 3rd complete paragraph, lines 17-26.

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, - expressed in daily watchfulness, and in striving Watchfulness requisite. to assimilate more of the divine character, - this will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the divine nature; but in this wicked world goodness will "be evil spoken of," and patience must work experience.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Page 4, 3rd complete paragraph, lines 16-24.

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, - expressed in daily watchfulness, and in striving Patience. to assimilate more of the divine character, - this will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the divine nature; but in this world goodness will "be evil spoken of," and patience must work experience.

NOTE

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page 310, chapter X, 1st paragraph, lines 1-9 (unnumbered).

What we most need is the prayer of daily desire, - of deeds, not words. Asking that we may love God will never make us love Him; but the longing to be better, higher, and purer, - expressed in daily watchfulness, and in striving to assimilate more of the divine character, - this will mould and fashion us anew, until we awake in His likeness.

We reach the Science of Christianity through demonstration; but in this world one's good will "be evil spoken of," and error will war against Truth.

NOTE

This version first appeared in the 16th edition and it remained unchanged until the 50th edition in 1891.

Page 481, chapter XIII, 16th edition, 4th complete paragraph, lines 22-28.

Page 481, chapter XIV, 21st edition thru 48th edition, 4th complete paragraph, lines 22-28.

Page 483, 3rd paragraph, lines 16-18, chapter XIII (16th ed.) and chapter XIV (21st thru 48th editions).

Asking to love God never made us love him, but this desire, expressed in daily watchfulness and assimilation to the divine character, moulds and fashions us to His image.

We reach the science of Christianity only through demonstration, but here our good will be evil spoken of, and falsehood will war against advancing Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and remained unchanged until the 16th edition in 1886.

Chapter X, 3rd ed. (chapter IX 6th-15th ed), page 164, last line, through 165, 1st three lines (page 118 and 119 in the 6th edition on).

also, page 166, 1st complete paragraph, lines 13-16 (or page 120 in 6th edition thru 15th)

asking to love God never made us love him, but this desire, expressed in daily watchfulness and assimilation to the divine character, moulds and fashions us to His image.

We reach the science of Christianity only through demonstration, but here, our good will be evil spoken of, and falsehood will war against advancing Truth.

NOTE

Chapter V, page 283, last 2 lines, and page 284, first 2 lines.

Chapter V, page 285, 1st complete paragraph, lines 13-16 (all lines unnumbered).

This version first appeared in the 1st edition in 1875 and did not appear again in this exact form.

Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable Veritable devotion us to follow Jesus' example. Long prayers, superstition, and creeds clip the strong pinions of love, and clothe religion in human forms. Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 4, last paragraph, lines 27-32 and page 5, lines 1-2.

Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience, enable Veritable devotion. us to follow Jesus' example. Long prayers, supersition, and creeds, may clip the strong pinions of love, and clothe religion in human robes. They materialize worship, hinder the Spirit, and keep man from demonstrating his power over error.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.

Page 4, last paragraph, lines 25-32.

Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience, enable us Veritable devotion. to follow Jesus' example. Long prayers, ecclesiasticism, and creeds, have clipped the divine pinions of Love, and clad religion in human robes. They materialize worship, hinder the Spirit, and keep man from demonstrating his power over error.

NOTE

This version first appears in the 226th edition in 1902 and it remained unchanged until the early part of 1903, around the time of the 261st edition.

Page 4, last paragraph, lines 25-32.

Audible prayer can never do the works of divine understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us Veritable devotion. to follow Jesus' example. Long prayers, ecclesiasticism, and creeds have clipped the divine pinions of Love, and clad religion in human robes. They materialize worship, hinder the Spirit, and keep man from demonstrating his power over error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Page 310, chapter X, 2nd paragraph, lines 10-17 (unnumbered).

Verbal prayer embraces too much
error to greatly forward this work.

Belief can never do the works of understanding, never
follow Jesus in his demonstration. Ritualism and dogma
tend to clip the pinions of Love. They materialize wor-
ship, hinder the Spirit, and keep man from demonstrating
his power over error.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIII, and 21st ed., chapter XIV, page
484, lines 9-10, and page 506, line 32 thru page 507, lines
1-4 (unnumbered).

verbal prayer embraces
too much error to forward this great purpose.

A belief can never show forth the works of understanding, and has never yet followed Jesus in his demonstration; to do this we must consecrate our lives to the Principle for which he was crucified, and be willing to drink of the cup it brings. "But for this cause many are weak and sickly among you, and many sleep."

Rites fetter the pinions of faith, they materialize, and prevent the Spirit, holding us to the body.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 167, lines 5-7, and page 187, lines 20-27 (unnumbered). 6th ed., chapter IX, page 121, lines 5-7, and page 141, lines 20-27 (unnumbered).

verbal prayer embraces
too much error to forward this great purpose.

A belief can never show forth the works of understanding, and has never yet followed Jesus in his demonstration; to do this we must consecrate our lives to the Principle for which he was crucified, and be willing to drink of the cup it brings. "But for this cause many are weak and sickly among you, and many sleep."

Rites fetter the pinions of Soul, they materialize, and prevent the Spirit, by holding us to the body; for matter separates from Spirit.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 286, lines 6-7 (unnumbered), and page 309, lines 14-23 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 5, 1st complete paragraph, lines 3-13.

Sorrow for wrong-doing is but one step towards re-
form, and the very easiest step. The next and great
step required by wisdom is the test of our
sincerity, - namely, reformation. To this ^{Sorrow and} reformation.
end we are 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 is no discount in the law of justice, and
that we must pay "the uttermost farthing." The meas-
ure ye mete "shall be measured to you again," and it
will be full "and running over."

NOTE

This version first appeared in the year 1903 about the
time of the 261st edition, and it remained unchanged until
the 1907 edition.

Page 5, 1st paragraph, lines 1-11.

Sorrow for wrong-doing is but one step towards re-
form, and the very easiest step. The next and great
step required by Wisdom is the test of our
Sorrow and reformation. sincerity, - namely, reformation. To this
end we are placed under the stress of circumstances.
Temptation bids us repeat the offence, and woe comes
in return for what is done. So it will ever be, till we
learn that there is no discount in the law of justice, and
that we must pay "the uttermost farthing." The meas-
ure ye mete "shall be measured to you again," and
it will be full "and running over."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 310, 3rd paragraph, lines 18-28 (unnumbered).

Sorrow for wrong-dong is but one step towards reform, and the very easiest step. The next and great step required by Wisdom is the test of our sincerity, - reformation. To this end we are placed under the stress of circumstances. The temptation bids us repeat the offence, and the woe comes for what has been done; and so it will ever be, till we learn that there is no discount in the law of justice, that we must pay the uttermost farthing. The measure we mete will be measured to us again, and it will be "full and running over."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) and chapter XIV (21st edition thru 48th ed), page 482, last paragraph, lines 23-32 in all editions.

Being sorry for its committal is but one step towards reform, and the very smallest one; the next step that Wisdom requires is, the test of our sincerity, namely, a reformation. To this end we are placed under stress of circumstances where the temptation comes to repeat the offence, and the woe comes for what has been done until we learn there is no discount in the law of retribution, and we must pay the uttermost farthing. The measure we have meted will be measured to us again, full and running over; (.)

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 16th edition in 1886 (with the exception that the lines end with a ";" in the 1st edition and they end with a "." in the 3rd thru 15th. 1st ed., chapter V, page 284, 2nd complete paragraph, lines 24-32, and page 285, line 1. 3rd ed., chapter X, page 165, last paragraph, lines 24-32, and page 166, line 1. 6th thru 15th eds., chapter IX, page 119, last paragraph, lines 24-32, and page 120, line 1.

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page 5, 2nd complete paragraph, lines 14-21.

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

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Page 5, 2nd paragraph, lines 12-19.

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

NOTE

This version first appeared in the year 1900 sometime after the 181st edition and definitely by the 188th edition of that year. It remained unchanged until the 265th edition in 1903.

188th ed., page 310, chapter X, last paragraph, lines 29-32 and page 311, lines 1-4.

226th ed., page 5, chapter I, 2nd paragraph, lines 12-19 (and all later editions up to the 265th in 1903).

Saints and sinners get their full award, but not always in this world. The followers of Christ must drink his cup. Ingratitude and persecution will fill it to the brim; but God pours the riches of His love into the understanding and affections, giving us strength according to our day. Sinners flourish "like a green bay-tree;" but, looking farther, the Psalmist could see their end, - namely, destruction.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the year 1900, somewhere after the 181st edition and definitely by the 188th edition of that year.

Page 310, chapter X, last paragraph, lines 29-32, and page 311, lines 1-4 (unnumbered).

Christians and sinners get their full award, but not always in this world. The followers of Christ must drink his cup for centuries to come. Ingratitude and persecution will fill it to the brim; but God pours the riches of joy into the understanding, and gives us strength according to our day. Sinners flourish as the green bay-tree; but, looking farther, the Psalmist could see their end, - namely, destruction.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Page 483, chapter XIII (16th ed) & chapter XIV (21st ed through 48th editions), 1st paragraph, lines 1-8 (unnumbered).

Christians and sinners get their full measurement, but not here; a follower of Christ, for centuries to come, must drink his cup; ingratitude and persecution will fill it to the brim, but God pours the riches of joy into the understanding, and gives us strength as our day. Sinners flourish as the green bay tree, but looking farther, David saw their end.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged through the 15th edition in 1885, (with the exception that the chapter on PRAYER did not appear in the 2nd edition in 1878). The next change in this paragraph was in the 16th edition in 1886.

1st ed., chapter V, page 285, 1st paragraph, lines 1-7.

3rd ed., chapter X, page 166, 1st paragraph, lines 1-7.

6th thru 15th eds., chapter IX, page 120, 1st paragraph, lines 1-7.

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
Life. If prayer nourishes the belief that sin is ^{Cancellation} of human sin
cancelled, and that man is made better merely by praying,
prayer is an evil. He grows worse who continues in sin
because he fancies himself forgiven.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Page 5, 3rd complete paragraph, lines 22-28.

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

NOTE

This version first appeared in the year 1903 at about the time of the 261st edition, and it remained unchanged until the 1907 edition.

Page 5, 3rd paragraph, lines 20-26.

Prayer is sometimes used, as a confessional, to cancel sin. This error impedes true religion. Sin is forgiven, only as it is destroyed by Christ, - Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better by merely praying, it is an evil. He grows worse who continues in sin because he thinks himself forgiven.

Cancellation
of human sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Page 5, 3rd paragraph, lines 20-26.

Prayer is sometimes used, like the Roman Catholic
confessional, to cancel sin. This error impedes true re-
ligion. Sin is forgiven, only as it is destroyed
by Christ, - Truth and Love. If prayer nour- Cancellation
ishes the belief that sin is cancelled, and that man is of human sin.
made better by merely praying, it is an evil. He grows
worse, who continues in sin because he thinks himself
forgiven.

NOTE

This version first appears in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Page 311, chapter X, 1st complete paragraph, lines 5-12
(unnumbered),

Prayer is sometimes used, like the Roman Catholic confessional, to cancel sin. This error impedes religion. Sin is forgiven only as it is destroyed by Christ.

If prayer nourishes the belief that sin is cancelled, and that man is made better because he prays, it is an evil. He is made worse who continues in sin because he thinks himself forgiven.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) and 21st ed-48th ed (chapter XIV), page 482, 2nd complete paragraph, lines 16-18. page 483, last paragraph, lines 26-29.

Prayer is sometimes employed, like a catholic confession, to cancel sin, and this impedes Christianity.

If prayer cherishes the belief that sin is forgiven, and man better because he prays, it is asking amiss; for he is worse if the punishment that sin incurs is kept back, or he thinks himself forgiven when he is not.

NOTE

This version first appeared in the 3rd edition in 1881 and remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 165, last paragraph, lines 21-22, and page 166, 1st complete paragraph, lines 22-26.

6th ed., chapter IX, pages 119 and 120, lines identical.

Prayer is sometimes employed, like a catholic confession, to cancel sin, and this impedes Christianity.

If

prayer cherishes the belief sin is forgiven, and man better because he prays, it is asking amiss; for he is worse if the punishment sin incurs is kept back, or he thinks himself forgiven when he is not.

NOTE

This version first appeared in the 1st edition in 1875 and it did not occur again in this exact form.

Chapter V, page 285, 1st complete paragraph, lines 22-26 (unnumbered).

An apostle says that the Son of God [(Christ)] came to
"destroy the works of the devil." We should
follow our divine Exemplar, and seek the de- Diabolism destroyed
struction of all evil works, error and disease included.
We cannot escape the penalty due for sin. The Scrip-
tures say, that if we deny Christ, "he also will deny us."

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 5, last paragraph, lines 29-32, and
page 6, lines 1-2.

An apostle says that the Son of God [(Christ)] came to
"destroy the works of the devil." We should follow
our divine Exemplar, and seek the destruction
of all evil works, error and disease included. Diabolism destroyed.
We cannot escape the penalty due for sin. The Scrip-
tures say, that if we deny Christ, "he also will deny us."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter I, page 5, 4th paragraph, lines 27-32.

An apostle says that the Son of God [(Christ)] came to "destroy the works of the Devil." We should follow our divine exemplar, and seek the destruction of all evil works, error and disease included. We cannot escape the penalty due for sin. The Scripture says, that if we deny Christ, "he will also deny us."

NOTE

This version first appeared about the time of the 83rd edition in early 1894 or possibly late 1893, sometime after the 80th edition of that year. It remained unchanged until the 226th edition in 1902.

Chapter X, page 311, 2nd complete paragraph, lines 13-18 (unnumbered).

An apostle says that Jesus came to "destroy the works of the Devil." We should follow our divine exemplar, and seek the destruction of all evil works, error and disease included. We cannot escape the penalty due for sin. The Scripture says, that if we deny Jesus, "he will also deny us."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until about the time of the 83rd edition in early 1894. It had not changed by the 80th edition in late 1893.

Chapter X, page 311, 2nd complete paragraph, lines 13-18 (unnumbered).

An

apostle says that Jesus came "to destroy the works of the Devil." We cannot escape the penalty due for sin. The Scripture says that, if we deny Jesus, "he will also deny us."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Page 482, chapter XIII, 1st complete paragraph, lines 18-22 (unnumbered). Chapter XIV by the 21st edition.

Sin is not forgiven; we cannot escape its penalty.

NOTE

This version first appeared in the 1st edition in 1875

and it remained unchanged until the 16th edition in 1886.

1st ed., chapter V, page 284, 2nd complete paragraph, line
21 only.

3rd ed., chapter X, page 165, 2nd complete paragraph, line
23 only.

6th - 15th ed., chapter IX, page 119, 2nd complete paragraph,
line 23 only.

Divine Love corrects and governs man. Men may
pardon, but this divine Principle alone reforms the
sinner. God is not separate from the wis-
Pardon and
~~punishment~~
~~At 10:45~~ 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
that we have nothing to do but to ask pardon, and
that afterwards we shall be free to repeat the offence.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 6, 1st complete paragraph, lines 3-10.

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

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.

50th ed., chapter X, page 311, 3rd complete paragraph,
lines 19-26.

226th ed., chapter I, page 6, 1st paragraph, lines 1-8.

The Divine Principle corrects and governs man. Person may pardon, but Principle reforms the sinner. God is not separate from the Wisdom He bestows. The talent He gives we must improve. Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offence.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21st-48th ed), page 483, 4th paragraph, lines 19-25 (unnumbered).

Principle should govern man;
person can pardon but not reform the sinner. God is
not a separate Wisdom from the Wisdom we possess,
and the talent He hath given to be used we must im-
prove; therefore, to call on God to do our work for us is
vainly supposing we have little to do but to ask for
pardon and recommit the offence.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 166, 1st complete paragraph, lines
16-22 (unnumbered)
6th - 15th ed., chapter IX, lines the same, page 120.

Principle should govern
man; person can pardon but not reform the sinner.
God is not a separate Wisdom from the Wisdom we
possess, and the talent He hath given to be used we
must improve; therefore, to call on God to do our
work for us, is vainly supposing we have little to do
but to ask for pardon and re-commit the offence.

NOTE

This version first appeared in the 1st edition in 1875
and did not appear again.
Chapter V, page 285, 1st complete paragraph, lines 16-22
(unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 6, 2nd complete paragraph, lines 11-16.

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

NOTE

The version first appeared in the year 1903, around the time of the 261st edition, and it remained unchanged until the 1907 edition.

Chapter I, page 6, 2nd paragraph, lines 9-14.

To cause suffering, as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach heaven, the harmony of Being, we must understand the divine Principle of Being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the early part of 1903 around the time of the 261st edition.

Chapter I, page 6, 2nd paragraph, lines 9-13.

To cause suffering, as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent in pain, until belief in material life and intelligence is destroyed. To reach Heaven, the harmony of Being, we must understand the divine Principle of Being.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X, page 311, last paragraph, lines 27-32 (unnumbered).

To cause suffering, as the result of sin, is the means of destroying sin. Every supposed pleasure of physical sense will furnish more than its equivalent in pain, until belief in material life and intelligence is destroyed. To reach Heaven, the harmony of Being, we must understand the divine Principle of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter X, page 311, last paragraph, lines 27-32 (unnumbered).

To cause suffering, as the result of sin, is the divine method of destroying it. Every supposed pleasure of personal sense will furnish more than its equivalent in pain, until the belief in material life and intelligence is destroyed. To reach heaven, the harmony of being, we should understand the Divine Principle of Being, which destroys the sinning sense.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & Chapter XIV (21st-48th ed), page 487, 4th paragraph, lines 23-29 (unnumbered).

Suffering for sin is all that destroys it. Every supposed pleasure of personal sense will furnish more than its balance in pain, until the belief of Life and Intelligence in matter is ultimately destroyed. We cannot reach heaven, the harmony of Life, except we understand the Principle of harmonious being, that alone destroys personal sense and error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd. ed., chapter X, page 170, 2nd paragraph, lines 11-17. 6th ed - 15th ed.; chapter IX, page 124, same lines.

Suffering for sin is all that destroys it; every supposed pleasure of personal sense, will furnish more than its balance in pain, until the belief of Life and Intelligence in matter is ultimately destroyed. We are not rid of mortal experiences, of sin, sickness, or death, at the change called death; we cannot reach heaven, the harmony of Life, except we understand the Principle of harmonious being, that alone destroys personal sense and error.

NOTE

This version first appeared in the 1st edition in 1875 and did not appear again in this form.

Chapter V, page 289, 1st complete paragraph, lines 12-20 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 6, 3rd complete paragraph, lines 17-22.

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

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until 1907.

Chapter I, page 6, 3rd paragraph, lines 15-20.

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

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 312, 1st paragraph, lines 1-6 (unnumbered).

"God is Love." More than this we cannot ask;
higher we cannot look; farther we cannot go. To
suppose that He forgives or punishes sin, accordingly
as His mercy is sought or unsought, is to misunder-
stand Love, and make prayer the safety-valve for
wrong-doing.

NOTE

This version first appeared in the 16th edition of 1886
and it remained unchanged until the 50th edition in 1891.
Chapter XIII (16th ed) & chapter XIV (21st-48th ed), page
490, 1st complete paragraph, lines 4-9 (unnumbered).

"God is Love": more than this we cannot ask,
higher we cannot look, beyond this we may not go. To
regard God a person that forgives or punishes sin, ac-
cording as His mercy is sought or unsought, is to mis-
understand Love, and institute prayer as the safety-
valve of wrong-doing.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 172, last paragraph, lines 25-30
(unnumbered)

6th - 15th ed., chapter IX, page 126, lines 25-30.

"God is Love;" more than this we cannot ask; higher we cannot look; beyond this we may not go. To regard God a person that forgives or punishes sin, according as His mercy is sought, or unsought, is to misunderstand Love, and institute prayer as the safety-valve for wrong-doing.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.

Chapter V, page 291, last line, and page 292, lines 1-5 (unnumbered).

Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her, and to Peter he said, "Thou art an offense 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."

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter I, page 6, 4th complete paragraph, lines 23-28.

Jesus uncovered and rebuked sin before he cast it
out. Of a sick woman he said that Satan had bound
her, and to Peter he said, "Thou art an of-
Divine
severity. 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."

NOTE

This version first appeared in the 1907 edition and it
remained unchanged until the 1908 edition.

Chapter I, page 6, lines 23-28.

Jesus uncovered and rebuked sin before he cast it out.
Of a sick woman he said that Satan had bound her;
Divine and to Peter he said, "Thou art an offence
severity. 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."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter I, page 6, 4th paragraph, lines 21-26.

Jesus uncovered and rebuked sin before he cast it out.
Of a sick woman he said that Satan had bound her;
and to Peter he said, "Thou art an offence
Divine severity. unto me." He came teaching and showing
men how to destroy sin, sickness, and death. He said
of the fruitless tree, "Cut it down."

NOTE

This version first appeared in the 63rd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 312, lines 7-12 (unnumbered).

Jesus uncovered and rebuked sin before he cast it out.
Of a sick woman he said, that Satan had bound her;
and to Peter he said, "Thou art an offence
Divine severity. unto me." He came teaching and showing
men how to destroy sin, sickness, and death. He said
of the fruitless tree, "Cut it down."

NOTE

This version first appears in the 50th edition in 1891
and it remained unchanged until the 63rd edition in 1891.
Chapter X, page 312, lines 7-12 (unnumbered).

Jesus uncovered and rebuked sin before he cast it out. To the sick he said, "Lo, Satan hath bound thee!" and to Peter he said, "Thou art an offence." He came teaching and showing how to destroy sin, sickness, and death. He said of the fruitless tree, "Cut it down."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, page 498, lines 31-32, and page 499, lines 1-3 (unnumbered). 21st ed., chapter XIV, pages and lines same as 16th ed.

An at-
one-ment with Love and Truth is, to apply the meaning
of the life, and not death of Jesus, to deeds and a
Christian character, not to cover or to forgive sin, but to
destroy it in the most effectual manner. When Truth
lays the axe at the root of error, saying, "Cut it down,"

NOTE

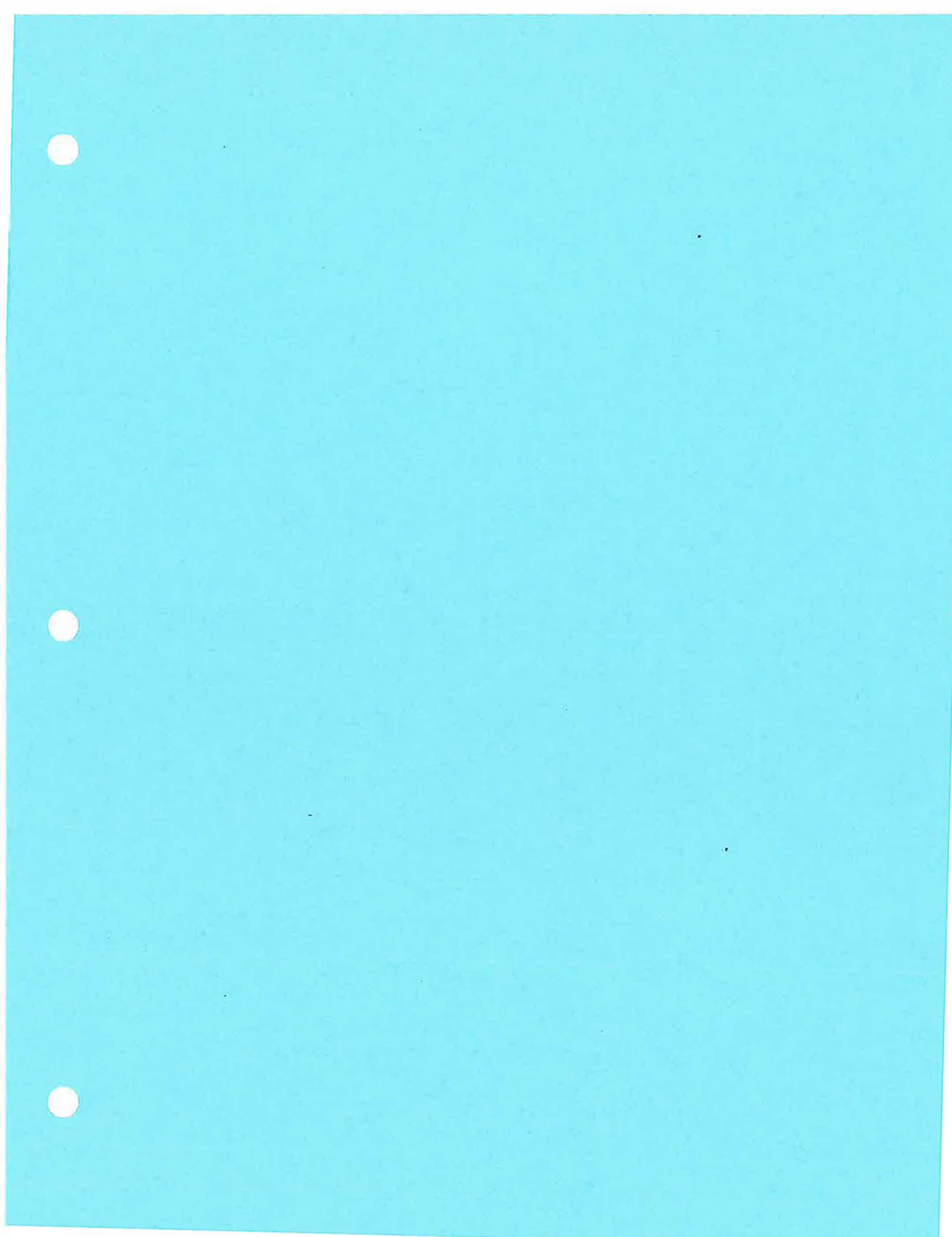
This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 180, lines 9-14 (unnumbered).
6th ed., chapter IX, page 134, lines 9-14 (unnumbered).

An at-one-ment with Love and Truth,
is to apply the meaning of the Life, and not death of
Jesus, to deeds and a Christian character, and not to
cover, or forgive sin, but to destroy it in the most
effectual manner. When Truth lays the axe at the
root of error, saying, cut it down,

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter V, page 300, lines 29-32, and page 301, lines 1-2
(unnumbered).



It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms this description.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter X, page 312, lines 13-16 (unnumbered).

226th ed., chapter I, page 6, lines 27-30.

1907 ed., chapter I, page 6, lines 29-32.

A magistrate, who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms that saying.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, page 503, lines 14-16 (unnumbered).

A magistrate who lived at the time of Jesus wrote,
"His rebuke is fearful." The strong language of our
Master confirms that saying,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 184, lines 10-12 (unnumbered).
6th ed., chapter IX, page 138, lines 10-12 (unnumbered).

A magistrate who lived at the time of Jesus, wrote,
"His rebuke is fearful," and his strong language in
scripture regarding hypocrisy, confirms this saying,

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter V, page 305, lines 28-30 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 7, 1st paragraph, lines 1-7.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 6, last paragraph, lines 31-32, and page 7, lines 1-5.

The only civil sentence which he had for error was, "Get thee behind me, Satan." Still stronger evidence that Jesus' reproof was pointed and pungent is his own words, showing the necessity for such forcible utterance, when he cast out devils and healed the sick and sinful. The relinquishment of error deprives material sense of its false claims.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X, page 312, 4th paragraph, lines 17-23 (unnumbered).

The only civil word which he had for error was,
"Get thee behind me, Satan." Still stronger evidence
that Jesus' reproof was pointed and pungent is to be
found in the necessity there was for such forcible utter-
ance, when Jesus wished to cast out devils and heal the
sick and sinful. The relinquishment of error deprives
material sense of its false claims.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 100th edition in 1896.
Chapter X, page 312, 4th paragraph, lines 17-23 (unnumbered).

The only civil word, which he had for error was, "Get behind me, Satan."

Still stronger evidence, that his reproof was pointed and pungent, is to be found in the necessity there was for such forcible utterance, when Jesus wished to cast out devils and heal the sick.

The "prayer of the righteous" heals the sick. The relinquishment of sin deprives sense of its false claims.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, page 492, lines 4-5 (unnumbered) and page 503, lines 16-22 (unnumbered). 21st ed., chapter XIV, same pages and lines.

The only civility Truth exchanges with error is
"Get behind me, Satan."

but the stronger evidence
that his reproof was pointed and pungent is the necessity
there was for it when he cast out devils and healed the
sick.

NOTE

Chapter X, page 184, lines 15-16 (unnumbered) and page 184,
lines 12-15 (unnumbered).

6th ed., chapter IX, page 138, lines 15-16 (unnumbered), and
page 138, lines 12-15 (unnumbered).

This version first appeared in the 3rd edition in 1881 and
it remained unchanged until the 16th edition in 1886.

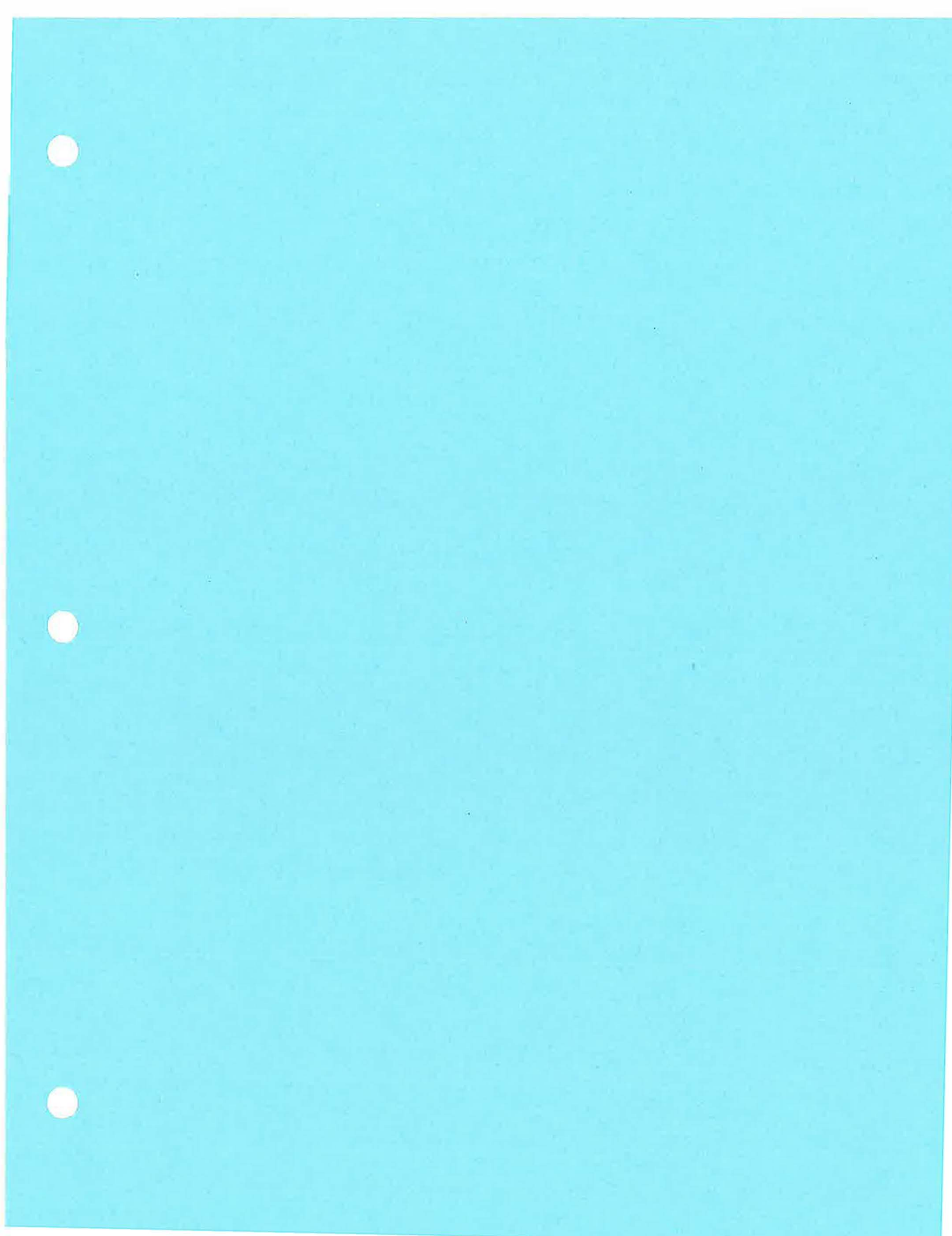
The only civility Truth exchanges with error is
"Get behind me, Satan."

but
the stronger evidence that his reproof was pointed
and pungent, is the necessity there was for it when he
cast out devils and healed the sick.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter V, page 306, lines 1-2 (unnumbered) and page 305, lines
30-32 and page 306, line 1 (unnumbered).



Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit? Looking deeply into these things, we find that "a zeal... Audible praying not according to knowledge" gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God's requirements. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 7, 2nd paragraph, lines 8-16.

Audible prayer is impressive; it gives momentary solemnity and elevation to thought; but does it produce any lasting benefit? Looking deeply into these things, we find that "a zeal...not Audible praying. according to knowledge," gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God's requirements. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter I, page 7, 1st complete paragraph, lines 6-14.

Audible prayer is impressive; it gives momentary solemnity and elevation to thought; but does it produce any lasting benefit? Looking deeply Audible praying. into these things, we find that "zeal, not according to knowledge," gives occasion for reaction unfavorable to spiritual growth, sober resolve, and a wholesome perception of God's requirements. The motive for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X, page 312, last paragraph, lines 24-32 (unnumbered).

Audible prayer is impressive; it gives momentary solemnity and elevation to thought; but does it produce any lasting benefit? Nevertheless, looking deeply into these things, we find that "zeal, not according to knowledge," gives occasion for reaction unfavorable to spiritual growth, sober resolve, and a wholesome perception of God's requirements. The motives for verbal prayer embrace too much error to greatly forward Christian sentiment.

NOTE

This version first appears in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter X, page 312, last paragraph, lines 24-32.

Audible prayer is
impressive; it gives momentary solemnity and elevation
to thought; but does a state of ecstasy produce any last-
ing benefit? Looking deeply into these things, I find
that "zeal, not according to knowledge," occasions a re-
action unfavorable to spiritual growth, sober resolve, and
the wholesome perception of God's requirements.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter XIII (16th ed) & chapter XIV (21st - 48th ed),
page 483, last paragraph, lines 29-32, and page 484,
lines 1-3 (unnumbered).

Prayer is impressive; it gives momentary solemnity and elevation to thought. But does a state of ecstasy produce lasting benefit? Looking deeply and metaphysically into these things, we find a reaction takes place, unfavorable to understanding and sober resolve and the wholesome perception of God's requirements;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 166, last paragraph, lines 26-32. 6th - 15th ed., chapter IX, page 120, lines 26-32.

Prayer is impressive; it gives momentary solemnity and elevation to thought, but does a state of ecstasy produce lasting benefit? Looking deeply, and metaphysically into these things, we find a reaction takes place, unfavorable to understanding and sober resolve, and the wholesome perception of God's requirements;

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this exact form.
Chapter V, page 285, last paragraph, lines 26-32.

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

Emotional
utterances

NOTE

This version first appeared in the 1910 edition.

Chapter I, page 7, 3rd paragraph, lines 17-26.

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

Emotional
utterances

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1910 edition.

Chapter I, page 7, 3rd paragraph, lines 17-26.

Physical sensation, not Soul, produces material ecstasy, and emotions. If spiritual sense always guided men at such times, there would grow out of those ecstatic moments a higher experience and a better life, with more devout self-abnegation, and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The "divine ear" is not an auditorial nerve. It is the all-hearing and all-knowing Mind, to whom each want of man is always known, and by whom it will be supplied.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter I, page 7, 2nd complete paragraph, lines 15-24.

Physical sensation, not Soul, produces ecstasy and emotions. If spiritual sense always guided men at such times, there would grow out of those ecstatic moments a higher experience and better life, with more devout self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The "divine ear" is not an auditorial nerve. It is the all-hearing and all-knowing Mind, to whom each want of man is always known, and by whom it will be supplied.

Emotional
utterances.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 313, 1st paragraph, lines 1-10 (unnumbered).

Personal sense, not Soul, produces these emotions. If spiritual sense guided men at all such times, there would grow out of those ecstatic moments a higher experience and better life, with self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian.

God is not influenced by man. The "divine ear" is not a personal sense, but the all-hearing and all-knowing Mind, to whom each want of man is known, and by whom it will be supplied.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) and 21st ed (chapter XIV), page 484, lines 4-9 and 10-13 (unnumbered).

also that personal sense, and not Soul, produces these modes of feeling. If spiritual sense guided men at such times, there would grow, out of these ecstatic desires, higher experiences and a better life, self-examination and more purity. A self-satisfied ventilation of ecclesiastical fervor never made a Christian;

First, it supposes God a person influenced by man; making the divine ear a personal sense instead of the all-hearing and all-knowing Intelligence, to whom every want of man is understood, and by whom it will be supplied.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 166, line 32, and page 167, lines 1-5 and 7-11 (unnumbered).

also that personal sense, and not Soul, produces these moods of feeling. If spiritual sense guided men at such times, there would grow out of these ecstatic desires, higher experiences and a better life; self-examination, and more purity. A self-satisfied ventilation of ecclesiastical fervor never made a Christian;

First,
it supposes God a person influenced by man, making the divine ear a personal sense instead of the all-hearing and all-knowing Intelligence, to whom every want of man is understood, and by whom it will be supplied.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 285, lines 32, and page 286, lines 1-5 and lines 7-11 (unnumbered).

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

Danger
from audible
prayer

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 7, last paragraph, lines 27-32.

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

Danger
from audible
prayer.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter I, page 7, 3rd complete paragraph, lines 25-31.

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

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X, page 313, 2nd paragraph, lines 11-17 (unnumbered).

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter X, page 313, 2nd paragraph, lines 11-17 (unnumbered).

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

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21-48th ed (chapter XIV), page 481, last paragraph, lines 29-32, and page 482, lines 1-2 (unnumbered).

The danger of audible prayer is, that we fall into temptation through it, and become an involuntary hypocrite, first, by uttering what is not a real desire, and secondly, consoling ourself under sin with the recollection we have prayed over it. Hypocrisy is fatal to Christianity,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 165, 1st paragraph, lines 4-8 (unnumbered).

6th-15th ed., chapter IX, page 119, same paragraph and lines.

The danger of audible prayer is, that we fall into temptation through it, and become an involuntary hypocrite. First, by uttering what is not a real desire, and secondly, consoling ourself under sin with the recollection we have prayed over it. Hypocrisy is fatal to Christianity,

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this exact form.

Chapter V, page 284, 1st complete paragraph, lines 3-8 (unnumbered).

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

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter I, page 8, 1st paragraph, lines 1-9.

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter I, page 8, 1st paragraph, lines 1-9.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter I, page 7, last line, and page 8, lines 1-8.

A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite. We never need despair of an honest heart; but there is little hope for those who only come spasmodically face to face with their wickedness, and then seek to hide it.

Such prayers are indexes which do not correspond with the character. They hold secret fellowship with sin. Such hypocrites are spoken of by Jesus as "whited sepulchres, full of uncleanness."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 313, lines 18-26 (unnumbered).

A wordy prayer may afford a sense of quiet and self-justification, though it makes the sinner a hypocrite. We never need despair of an honest heart; but there is little hope for those who only come spasmodically face to face with their wickedness, and always seek to hide it.

Such prayers are indexes which do not correspond with the contents of character. They hold secret fellowship with sin. Such hypocrites are spoken of by Jesus as "whited sepulchres, full of uncleanness."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII in 16th and chapter XIV in 21-48th editions, page 489, 2nd and 3rd complete chapters, lines 10-18 (un-numbered).

A wordy

prayer may afford a sense of quiet and self-justification, but this makes the sinner a hypocrite. We never despair of an honest heart; but those spasmodically face to face with their wickedness, and always seeking to hide it, are the indexes that correspond not with the contents, the counterfeits of true manhood, that hold secret fellowship with their own sins. Such are spoken of in the Scripture as whited sepulchres full of uncleanness, "making long prayers," etc.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed. , chapter X, page 171, lines 28-32, and page 172, lines 1-5 (unnumbered).

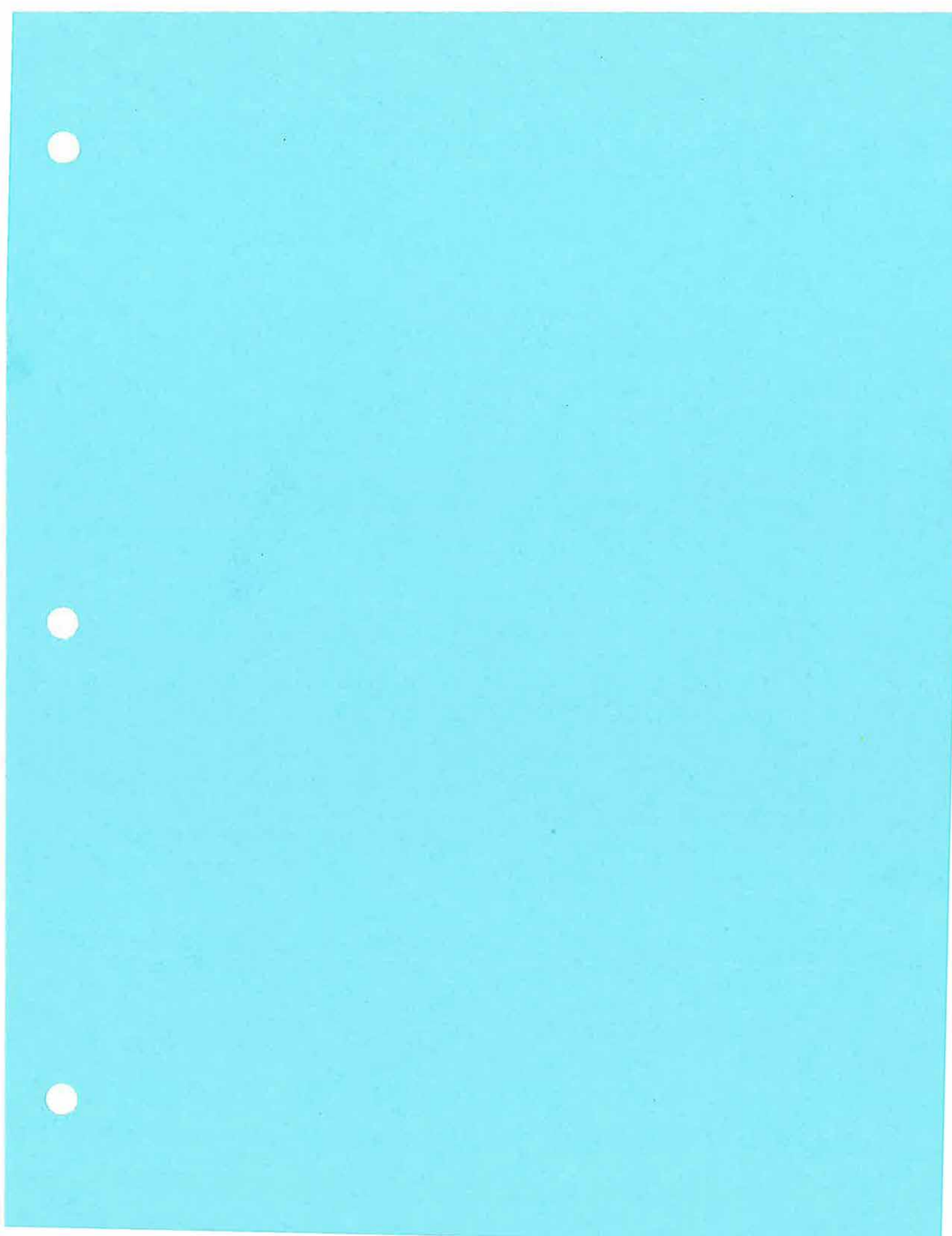
6th - 15th ed., chapter IX, pages 125 and 126, lines the same.

wordy prayer may afford a sense of quiet and self-justification, but this makes the sinner a hypocrite. We never despair of an honest heart, but those spasmodically face to face with their wickedness, and always seeking to hide it, are the indexes that correspond not with contents, the counterfeits of true manhood, that hold secret fellowship with their own sins. Such are spoken of in the scripture as whited sepulchres full of uncleanness, "making long prayers," etc.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 291, 1st paragraph, lines 3-12 (unnumbered).



If a man, though apparently fervent and prayerful, is impure and therefore insincere, what must be the comment upon him? If he reached the Aspiration and love loftiness of his prayer, there would be no occasion for comment. If we feel the aspiration, humility, 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 shall not be revealed." Professions and audible prayers are like charity in one respect, - they "cover the multitude of sins." Praying for humility with whatever 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 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 willing to have our neighbor see?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 8, 2nd paragraph, lines 10-27.

If a man, though apparently fervent and prayerful, is impure, and therefore insincere, what must be the comment upon him? If he had reached the loftiness of his prayer, there would be no occasion for such comment. If we feel the aspiration, humility, 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 shall not be revealed." Professions and audible prayers are like charity in one respect, - they "cover the multitude of sins." Praying for humility, with whatever 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 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 willing to have our neighbor see?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 8, 1st complete paragraph, lines 9-25.

If a man, though apparently fervent and prayerful, is impure, and therefore insincere, what must be the comment upon him? If he had reached the loftiness of his prayer, there would be no occasion for such comment. If we feel the aspiration, humility, 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 shall not be revealed." Professions and audible prayers are like charity in one respect, - they "cover a multitude of sins." Praying for humility, with whatever 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 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 willing our neighbor should see?

Insincerity.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X, page 313, lines 27-32, and page 314, lines 1-12 (unnumbered).

If a man, though apparently fervent and prayerful, is sensual, and therefore insincere, what must be the comment upon him? If he had reached the loftiness of his prayer, there would be no occasion for such comment. If we feel the aspiration, humility, gratitude, and love which our words express, this is enough; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed." Professions and audible prayers are like charity in one respect, - they "cover a multitude of sins." Praying for humility, with whatever 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 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 willing our neighbor should see?

NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 100th edition in 1896. Chapter X, page 313, last paragraph, lines 27-32, and page 314, lines 1-12.

If a man, though apparently fervent and prayerful, is sensual and insincere, what must be the unfavorable comment upon him? If he had reached the loftiness of his prayer, there would be no occasion for such comment. If we feel the aspiration, humility, gratitude, and love which our words express, this is enough; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed." Professions and audible prayers are like charity in one respect, - they "cover a multitude of sins." Praying for humility, with whatever 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 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 willing our neighbor should see?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter X, page 313, last paragraph, lines 27-32, and page 314, lines 1-12.

If a man, of much apparent fervor and many prayers, is sensual and insincere, what must be the unfavorable comment upon him? If he had reached the altitude of his prayer, such a comment would not be made. If we feel the aspiration, humility, gratitude, and love that our words, express, this is enough; and it is wise not to try to deceive ourselves or others, for "nothing is hid that shall not be revealed." Professions and prayers, I regret to say, "cover a multitude of sins."

Praying for humility, with whatever 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 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 willing our neighbor should see?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII and 21st thru 48th ed., chapter XIV, page 489, lines 15-27 (unnumbered), and page 485, lines 15-22 (unnumbered).

If the author of much apparant fervor and many prayers is sensual and insincere, what is the mental comment of those understanding the science of being? That if he had reached the standpoint of his prayer, this would not be the case. If our silent thoughts support the conclusion that we feel all the aspiration, humility, gratitude, and love they pour forth, this is enough to know of our Christian estate, and it is greatly wise not to deceive ourselves or others; nothing is hidden that shall not be revealed. Professions and prayers, we regret to say, cover a multitude of sins.

Praying for humility, with however much fervency of expression, is not always to desire it. If we turn away from the poor and set aside their judgment, we are not fit to receive the reward of that which blesses the poor. When confessing to a very wicked heart, and asking to have it laid bare before us, do we not know more of this heart than we are willing our neighbor should know?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 172, lines 6-16 (unnumbered).

6th-15th ed., chapter IX, page 126, same lines.

3rd ed., chapter X, page 168, lines 13-19 (unnumbered).

6th-15th ed., chapter IX, page 122, lines 13-19 (unnumbered).

If the author of much apparent fervor and many prayers is sensual and insincere, what is the mental comment of those understanding the science of being? That if he had reached the standpoint of his prayer, this would not be the case. If our silent thoughts support the conclusion that we feel all the aspiration, humility, gratitude, and love they pour forth, this is enough to know of our Christian estate, and it is greatly wise not to deceive ourselves or others; nothing is hidden that shall not be revealed. Professions and prayers, we regret to say, cover a multitude of sins.

Praying for humility with however much fervency of expression, is not always to desire it. If we turn away from the poor and set aside their judgment, we are not fit to receive the reward of that which blesses the poor. When confessing to a very wicked heart, and asking to have it laid bare before us, do we not know more of this heart than we are willing our neighbor should know.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 3rd edition in 1881. Chapter V, page 291, lines 13-23 (unnumbered) and page 287, lines 14-21 (unnumbered).

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way only can we learn what we honestly are. If a Searching the heart friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years the author has been most grateful for merited rebuke. The wrong lies in unmerited censure, - in the falsehood which does no one any good.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 8, last paragraph, lines 28-32, and page 9, lines 1-4.

We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are. If a friend Searching the heart. informs us of a fault, do we listen to the rebuke patiently, and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years the author has been most grateful for merited rebuke. The sting lies in unmerited censure, - in the falsehood which does no one any good.

NOTE

This version first appears in the 226th edition of 1902 and it remained unchanged until the 1907 edition. Chapter I, page 8, last paragraph, lines 26-32, and page 9, lines 1-2.

We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are. If a friend Searching the heart. informs us of a fault, do we listen to the rebuke patiently, and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years the author has been most grateful for merited rebuke. The sting lies in unmerited censure, - the falsehood which does no one any good.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 314, 1st complete paragraph, lines 13-21 (unnumbered).

We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are.

If a friend informs us of a fault, do we listen to the rebuke patiently, and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years I have been most grateful for a merited rebuke. The sting lies in the unmerited censure, - the wicked falsehood, that does no one any good.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

So writes Whittier, in his poem called, Our Master; and this is the spirit in which all Christians should pray.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter XIII, page 485, lines 2-4 (unnumbered)

21st-48th ed., chapter XIV, same page and lines.

16th ed., chapter XIII, page 485; lines 23-32, and page 486, lines 1-3 (unnumbered).

21st-48th ed., chapter XIV, same pages and lines.

we had better examine our hearth and learn what is there, and this will show us what we are, and is the only honest expression of ourselves.

and if a friend informs us of a fault, do we listen to the rebuke patiently, and credit what is said, or rather join in thanks that we are not as other men? It is many years that I have been more grateful for a merited rebuke than for flattery; the only real sting is the unmerited censure, the wicked falsehood that does no one any good.

NOTE

This version first appeared in the 1st edition in 1875 and remained unchanged until the 16th edition in 1886. 1st ed., chapter X, page 167, line 32, and page 168, lines 1-3 (unnumbered).

3rd ed., chapter X, page 167, line 32, and page 168, lines 1-3 (unnumbered).

6th-15th ed., chapter IX, page 121, line 32, and page 122, lines 1-3 (unnumbered).

1st ed., chapter V, page 287, lines 21-27 (unnumbered).

3rd ed., chapter X, page 168, lines 20-26 (unnumbered).

6th-15th ed., chapter IX, page 122, lines 20-26 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 9, 1st complete paragraph, lines 5-16.

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

Summit of
aspiration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 9, 1st complete paragraph, lines 3-14.

The test of all prayer lies in the answer to these questions: Do we love our neighbor better because of this

asking? Do we pursue the old selfishness,
Searching the heart. satisfied with having prayed for something better, though we give no evidence of the sincerity of our requests, by living consistently with our prayer? If selfishness has given place to kindness, we shall regard our neighbor unselfishly, and bless them that curse us; but we shall never meet this great duty by simply asking that it may be done. There is a cross to be taken up, before we can enjoy the fruition of our hope and faith.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 314, last paragraph, lines 22-32 (unnumbered).

Do we love our neighbor better because of this asking? Do we pursue the old selfishness, satisfied with having prayed for something better, though we give no evidence of the sincerity of our requests, by living consistently with our prayer? If selfishness has given place to love, we shall regard our neighbor unselfishly, and bless them that curse us; but we shall never meet this great duty by simply asking that it may be done. There is a cross to be taken up before we can enjoy the fruition of our hope.

NOTE

This version first appears in the 16th edition in 1886 and it remained the same until the 50th edition in 1891. Chapter XIII, page 486, 2nd paragraph, lines 4-13 (un-numbered), 16th ed.

Beginning with 21st ed., Chapter XIV, page 486, lines the same as in 16th ed.

Do we love our neighbor as ourself, or, because we do not, should we pray to be given this love, and expect it because of asking, while we pursue the old selfishness, satisfied with having prayed for something better, without a single evidence of the sincerity of this request by living consistent with that prayer? If selfishness gives place in us to Love, we shall love our neighbor, and bless them that curse us; but we can never meet this great demand asking for it: there is a cross to be taken up before the reward is given.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 168, lines 27-32, and page 169, lines 1-4 (unnumbered).

6th-15th ed., chapter IX, pages 122 and 123, same lines.

Do we love our neighbor as ourself, or because we do not, should we pray to be given this love and expect it because of asking, while we pursue the old selfishness satisfied with having prayed for something better, without a single evidence of the sincerity of this request by living consistent with that prayer. If selfishness gives place in us to Love, we shall love our neighbor and bless them that curse us, but can never meet this great demand by asking for it; there is a cross to be taken up, before the reward is given.

NOTE

This version first appeared in the 1st edition in 1875 and did not appear again.

Chapter V, page 287, last paragraph, lines 28-32, and page 288, lines 1-5 (unnumbered).

Dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. 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.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 9, 2nd complete paragraph, lines 17-24.

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

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter I, page 9, 2nd complete paragraph, lines 15-22.

Dost thou "love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind"? This
command includes much, - even the surren-
der of all merely material sensation, affection, Practical
religion.
and worship. This is the El Dorado of Christianity.
It involves the Science of Life, and recognizes only the
divine control of Spirit, wherein Soul is our master, and
sensation has no place.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 315, 1st paragraph, lines 1-8 (unnumbered).

Dost thou "love the Lord thy God with all thy heart,
and with all thy soul, and with all thy strength, and with
all thy mind"? This command includes much,
- even the surrender of all merely material Practical
 religion.
sensation, affection, and worship. This is the El Dorado
of Christianity. It involves the Science of Life, and
recognizes only the divine control of Spirit, wherein
Soul is our master, and sensation has no place.

NOTE

This version first appears in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter X, page 315, 1st paragraph, lines 1-8 (unnumbered).

Do we "love the Lord our God with all our heart, soul, and strength"? This command includes much, - even the surrender of all sensation, affection, and worship that are merely personal. This is the ultimatum of Christianity. It involves the Science of Life, recognizing only the divine control of Spirit, wherein Soul is our master, and personal sense has no place.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21st-48th ed), page 486, 3rd complete paragraph, lines 14-20 (unnumbered).

Do we "love the Lord our God with all our heart, soul, and strength"? This includes much, even the surrender of all personal affections and personal worship; it is the ultimate of being, the science of Life, that recognizes only the conscious Spirit, wherein Soul is our master, and sense without a claim.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 169, 1st complete paragraph, lines 5-10 (unnumbered).

6th-15th ed., chapter IX, page 123, same lines as 3rd ed.

Do we "love the Lord our God with all our heart,
Soul, and strength?" This includes much, even the
surrender of all personal affections and personal wor-
ship; it is the ultimate of being, the science of Life that
recognizes only the consciousness, Spirit, wherein Soul
is our Master, and sense without a claim.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter V, page 288, 1st complete paragraph, lines 6-11
(unnumbered).

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
prayers about it and ask to be Christians, The chalice
sacrificial
since you do not care to tread in the footsteps of our
dear Master? If unwilling to follow his example, why
pray with the lips that you may be partakers of his
nature? Consistent prayer is the desire to do right.
Prayer means that we desire to walk and will walk in
the light so far as we receive it, even though with bleed-
ing footsteps, and that waiting patiently on the Lord,
we will leave our real desires to be rewarded by Him.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 9. last paragraph, lines 25-32, and
page 10, lines 1-4.

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 prayers about it, and ask to be Christians, ^{The chalice} sacrificial. since you care not to tread in the footsteps of our dear Master? If unwilling to follow his example, wherefore pray with the lips that you may be partakers of his nature? Consistent prayer is the desire to do right. Prayer means that we desire to, and will, walk in the light so far as we receive it, even though with bleeding footsteps, and waiting patiently on the Lord, will leave our real desires to be rewarded by Him.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 9, last paragraph, lines 23-32, and page 10, lines 1-2.

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 prayers about it, and ask to be Christ- The chalice
like, since you care not to tread in the footsteps of our sacrificial.
dear Master? If unwilling to follow his example, where-
fore pray with the lips that you may partake of his
nature? Consistent prayer is the desire to do right.
Prayer means that we desire to, and will, walk in the
light, so far as we receive it, even though with bleeding
footsteps, and, waiting patiently on the Lord, will leave
our real desires to be rewarded by Him.

NOTE

This version first appeared in the year 1901, about the time
of the 211th edition. It had not yet appeared by the 205th
edition of that year. It remained unchanged until the 226th
edition in 1902.

Chapter X, page 315, 2nd paragraph, lines 9-20 (unnumbered).

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 prayers about it, and ask to be Christ-
like, since you care not to tread in the footsteps of our dear Master? If unwilling to drink his cup, wherefore pray with the lips that you may be partakers of it? Consistent prayer is the desire to do right. Prayer means that we desire to, and will, walk in the light, so far as we receive it, even though with bleeding footsteps, and, waiting patiently on the Lord, will leave our real desires to be rewarded by Him.

The chalice
sacrificial.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the year 1901, about the time of the 211th edition.

Chapter X, page 315, 2nd paragraph, lines 9-20 (unnumbered).

Are you willing to leave all for Christ, for Truth, and be counted with sinners? No! Do you really desire to attain this point? No! Then why make long prayers about it, and ask to be Christ-like; since you care not to tread in the footsteps of our dear Master?

If unwilling to drink his cup, wherefore pray with the lips that you may be partakers of it? Consistent prayer is the desire to do right, so far as we understand right.

Prayer means that we will walk in the light, so far as we receive it, even though with bleeding footsteps, and leave our real desires to be rewarded by Him who seeth in secret.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21st-48th ed), page 486, 4th thru 6th paragraphs, lines 21-32 (unnumbered).

Are you willing to leave all for Christ, Truth, and be reckoned with sinners? Have you reached this point? No. Do you really desire to attain it? No. Then wherefore make long prayers about it, and ask to become Christ-like, when these are the footsteps of our dear Master? If unwilling to drink his cup, wherefore pray with the lips to be partakers of it? The only consistent prayer is to do right so far as we understand the right, and to walk in the light so far as we receive it, even though it be with bleeding footsteps, and let our real desires and works be rewarded by the Father, who seeth in secret.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 169, 1st complete paragraph, lines 10-21 (unnumbered).

6th-15th ed., chapter IX, page 123, lines the same as 3rd ed.

Are you willing to leave all for Christ, Truth, and be reckoned with sinners? Have you reached this point? No. Do you really desire to attain it? No. Then wherefore make long prayers about it, and ask to become Christ-like, when these are the footsteps of our dear Master; if unwilling to drink his cup, wherefore pray with the lips to be partakers of it? The only consistent prayer is, to do right so far as we understand the right, and to walk in the light so far as we receive it, even though it be with bleeding footsteps, and let our real desires and works be rewarded by the Father who seeth in secret.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.
Chapter V, page 288, 1st complete paragraph, lines 11-23 (unnumbered).

The world must grow to the spiritual understanding of prayer. If good enough to profit by Jesus' cup of earthly sorrows, God will sustain us under these sorrows. Until we are thus divinely qualified and are 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." Christian Science reveals a necessity for overcoming the world, the flesh, and evil, and thus destroying all error.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 10, 1st complete paragraph, lines 5-13.

The world must grow to the spiritual understanding of prayer. If good enough to profit by Jesus' cup of earthly sorrows, God will sustain us under these sorrows. Until we are thus divinely qualified, and 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." Christian Science reveals a necessity for overcoming the world, the flesh and evil, and thus destroying all error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 10, 1st complete paragraph, lines 3-11.

The world must grow to the spiritual understanding of prayer. If good enough to profit by Jesus' cup of earthly sorrows, we shall be lifted above them. Until we are thus divinely qualified, and 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." Christian Science reveals the necessity of overcoming the world, the flesh, and evil, and thus destroying all error.

NOTE

This version first appeared in 1901, sometime around the 211th edition. It had not yet appeared by the 205th edition in the same year. It remained unchanged until the 226th edition in 1902.

Chapter X, page 315, 3rd paragraph, lines 21-29 (unnumbered).

The world must grow to the spiritual understanding of prayer. If good enough to share Jesus' cup of earthly sorrows, we shall endure them. Until we are thus divinely qualified, and 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." Christian Science reveals the necessity of overcoming the world, the flesh, and evil, and helping to destroy them, as they would destroy us.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 211th edition in 1901. Chapter X, page 315, 3rd paragraph, lines 21-29 (unnumbered).

The world must grow to the understanding of Christianity. If good enough to drink Christ's cup of earthly sorrows, we shall endure them. Until we are thus divinely qualified, and 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." Christian Science reveals the necessity of overcoming the world, the flesh, and the evil, and helping to destroy them, as they would destroy us.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII in 16th ed. and Chapter XIV in 21st-48th ed., page 487, 1st paragraph, lines 1-9 (unnumbered).

The world
will not understand Christianity for centuries to come.
When we are good enough to take His cup of earthly
sorrows we shall have it; and until we are, and do drink
of it, all the vain repetitions that heathen use can never
reach the demonstration that Jesus gave and instructed
his followers to give, as the test of Christianity, say-
ing, "And these signs shall follow you." We learn in
science the necessity for Christians to suffer in this
wicked world of sense; insomuch as they oppose it, and
are helping to destroy it, therefore it would destroy
them.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 169, lines 21-32 (unnumbered).
6th-15th ed., chapter IX, page 123, lines 21-32.

The whole world will not understand Christianity for centuries to come. When we are good enough to take His cup of earthly sorrows, we shall have it, and until we are, and do drink of it, all the vain repetitions that heathen use can never reach the demonstration that Jesus gave and instructed his followers to give, as the test of Christianity, saying, "And these signs shall follow you." We learn in science the necessity for Christians to suffer in this wicked world of sense, insomuch as they oppose it, and are helping to destroy it, therefore it would destroy them.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this exact form.

Chapter V, page 288, lines 23-32, and page 289, line 1 (unnumbered).

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., Chapter X, page 315, last paragraph, lines 1-3.

226th ed., Chapter I, page 10, 2nd complete paragraph, lines 12-14.

1907 edition, Chapter I, 2nd complete paragraph, lines 14-16.

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

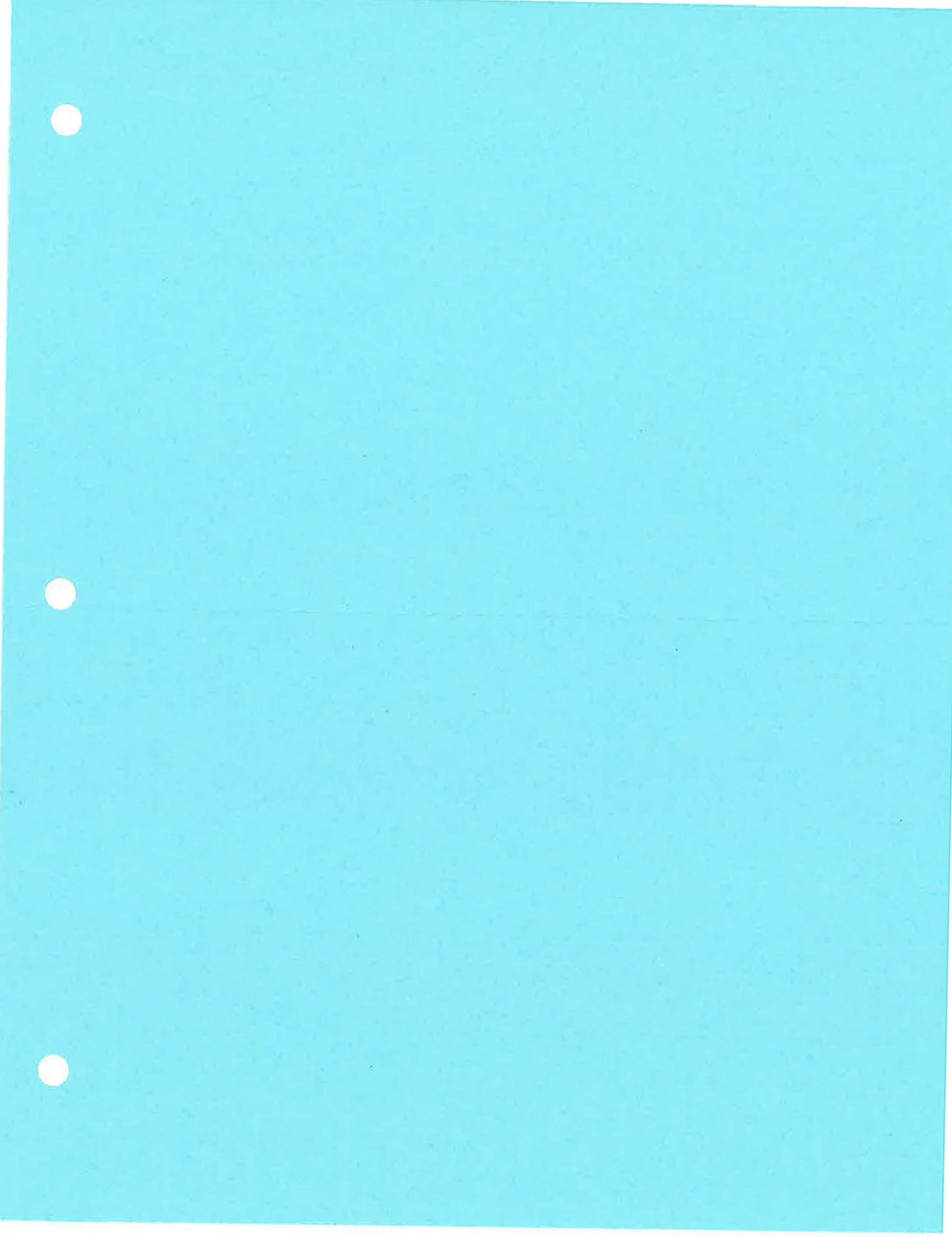
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th (chapter XIII) & 21-48th ed (chapter XIV), page 487, last paragraph, lines 30-32 (unnumbered).

Seeking is not sufficient to destroy error; striving to enter into the straight and narrow way of science, is all that will enable us to do it. Spiritual attainments are the preparation for heaven, and that which opens the door to a higher understanding, even the Life that is God.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 16th edition in 1886. 1st ed., chapter V, page 289, lines 20-25 (unnumbered). 3rd ed., chapter X, page 170, 2nd paragraph, lines 17-22. 6th-15th ed., chapter IX, page 124, same lines as 3rd ed.



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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 10, 3rd complete paragraph, lines 17-21.

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

NOTE

This version first appeared in the year 1903 around the
time of the 261st edition, and it did not change again
until the 1907 edition.

Chapter I, page 10, 3rd complete paragraph, lines 15-19.

One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the doors to earn a penny by grinding out a Perfunctory prayers. prayer; whereas civilization pays for clerical prayers, in lofty edifices. Is the difference very great, after all?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 10, 3rd complete paragraph, lines 15-20.

One of the forms of worship in Thibet is to carry a
praying-machine through the streets, and stop at the
doors to earn a penny by grinding out a
Perfunctory genuflections.prayer; whereas civilization pays for prayers
by the clergy, in lofty edifices. Is the difference very
great, after all?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 316, 1st paragraph, lines 1-6 (unnumbered).

One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the doors to earn a penny by grinding out a prayer, as our street Italians grind tunes from barrel-organs; whereas civilization pays for prayers by the clergy, in lofty edifices.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21st-48th ed (chapter XIV), page 487, 2nd paragraph, lines 10-15 (unnumbered).

Anciently, in Japan, they conveyed a praying-machine through the streets, stopping at the doors to earn a penny by grinding out a prayer; but in the belief of higher civilization, we pay for prayers in lofty edifices.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 170, 1st paragraph, lines 1-4. 6th-15th ed., chapter IX, page 124, same lines as 3rd ed.

Anciently, in Japan, they conveyed a praying-machine through the streets, stopping at the doors to earn a penny grinding out a prayer. But in the belief of higher civilization, we pay for prayers in lofty edifices.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this exact form.

Chapter V, page 289, lines 2-5 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 10, last paragraph, lines 22-32, and page 11, lines 1-4.

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

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter I, page 10, last paragraph, lines 21-32, and page 11, lines 1-2.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 10, lines 21-32, and page 11, lines 1-2.

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

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter X, page 316, 2nd paragraph, lines 7-20 (unnumbered).

Experience teaches us that we do not always receive the blessings we ask for in audible prayer. There is some misapprehension of the source and means of Asking amiss. all goodness and blessedness, or we should certainly receive what we ask for. The Scriptures say: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." What we desire and ask for, it is not always best for us to receive. In this case infinite Love will not grant the request. Do you ask Wisdom to be merciful to your sins? Then "ye ask amiss," to consume the blessing on "your lusts." Do we expect God to forgive sin without punishment, thus allowing sin to multiply? Such forgiveness would be neither merciful nor wise.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. Chapter X, page 316, 2nd paragraph, lines 7-20 (unnumbered).

Experience should teach us that we do not always receive the good we ask for in audible prayer. There is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive what we ask for. The Scriptures say: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

What we desire and ask for, it is not always best for us to receive. In this case Infinite Understanding will not grant the request.

Do we ask Wisdom to be merciful to sin? Then "we ask amiss," to consume the blessing "on our lusts." Do we expect God to forgive sin without punishment, thus allowing sin to multiply? Such forgiveness would be neither merciful nor wise.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, page 487, lines 16-22 (unnumbered), page 484, lines 14-16 (unnumbered), and page 490, lines 10-14 (unnumbered) 21st-48th ed., chapter XIV, same pages and lines.

Experience teaches that we receive not the good we ask for in audible prayer. Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial, and we receive not, because, as the Scripture saith, "We ask amiss, to consume it on our lusts."

Again, what we desire, and ask to be given, is not always best for us to receive; in which case the infinite understanding will certainly not grant our request; therefore, what avails it with God how much a man prays?

Do we ask Wisdom to be merciful to sin, then "We ask amiss to consume it on our lusts"; and to forgive sin without punishment allows the sin to multiply, and this is neither mercy nor wisdom.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 170, lines 5-10 (unnumbered), page 167, lines 12-16 (unnumbered), and page 172, lines 30-32 and page 173, line 1.

6th-15th ed., chapter IX, pages 124, 121, and 126-127, lines identical to 3rd edition.

Experience teaches that we receive not the good we ask for in audible prayer. Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial, and we receive not, because, as the scripture saith, "We ask amiss, to consume it on our lusts."

Again, what we desire, and ask to be given, is not always best for us to receive, in which case the infinite understanding will certainly not grant our request; therefore what avails it with God how much a man prays?

Do we ask Wisdom to be merciful to sin, then "We ask amiss to consume it on our lusts;" and to forgive sin without punishment, allows the sin to multiply, and this is neither mercy nor Wisdom.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.

Chapter V, page 289, lines 6-11 (unnumbered), page 286, lines 12-16 (unnumbered), and page 292, lines 5-8 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 11, lines 5-11.

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

Remission
of penalty.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter X, page 316, lines 21-27 (unnumbered).

226th ed., chapter I, page 11, lines 3-9.

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

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21-48th ed (chapter XIV), page 490, lines 15-21 (unnumbered).

A magistrate may remit a criminal sentence; but this is no benefit morally to the criminal, and has only saved him from one form of punishment. The moral law, that alone is capable of justifying or condemning, still demands man to go up higher, or meet the penalty of a broken law that punishes to compel this progress.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 173, lines 1-7 (unnumbered).
6th-15th ed., chapter IX, page 127, lines 1-7 (unnumbered).

magistrate may remit a criminal sentence; but this is no benefit morally to the criminal, and has only saved him from one form of punishment. The moral law that alone is capable of justifying or condemning, still demands man to go up higher, or meet the penalty of a broken law that punishes to compel this progress.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this exact form. Chapter V, page 292, lines 8-14 (unnumbered).

Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat 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 for our sins, not to annul the divine sentence for an individual's sin, but because sin brings inevitable suffering.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 11, lines 12-20.

Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat the offence; if, indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing. Truth annihilates error. Truth bestows no pardon upon error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence against an individual's sin, but to show that sin must bring inevitable suffering.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter I, page 11, lines 10-19.

Mere legal pardon (and there is no other, for Principle never pardons our sins or mistakes) leaves the offender free to repeat the offence; if, indeed, Principle unforgiving. 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 for our sins, not to annul the divine sentence against wrong, but to check the sin, and show that it must bring inevitable suffering.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 316, lines 28-32, and page 317, lines 1-4 (unnumbered).

Personal pardon - and there is no other, for Principle never pardons either sins or mistakes - leaves the offender free to repeat 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 for our sins, not to annul the divine sentence against wrong, but to stop the sin, and show that it must bring inevitable suffering.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21st-48th ed (chapter XIV), page 490, lines 22-30 (unnumbered).

Per-

sonal pardon of sin - and there is none other, for Principle never pardons sin - leaves man free to commit anew the offence, if, indeed, he has not suffered sufficiently from sin to turn from it with loathing. Truth entertains no pardon for error, but wipes it out in the most effectual manner.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 173, lines 7-13 (unnumbered).

6th-15th ed., chapter IX, page 127, lines 7-13 (unnumbered).

Personal pardon of sin - and there is none other - for Principle, never pardons sin, leaves man free to commit anew the offence; if indeed he has not suffered sufficiently from sin, to turn from it with loathing. Truth entertains no pardon for error, but wipes it out in the most effectual manner.

NOTE

This version first appeared in the 1st edition in 1875 and it did not reappear in this exact form.
Chapter V, page 292, lines 15-20 (unnumbered).

Petitions bring to mortals only the results of mortal's own faith. We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice 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 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 into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and in life.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 11, lines 21-32.

Petitions only bring to mortals the results of their own faith. We know that a desire for holiness is requisite in order to gain it; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Prayer alone cannot change the unalterable Truth, or give us an understanding of it; but prayer coupled with a fervent habitual desire to know and do the will of God will bring us into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and life.

Desire for
holiness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 11, lines 20-31.

Petitions only bring mortals the results of their own faith. We know that a desire for holiness is requisite in order to gain it; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Audible prayer cannot change the unalterable Truth, or give us an understanding of it; but a fervent habitual desire to know and do the will of God will bring us into all Truth. Such a desire has little need of any expression from the lips. Its very best expression is in thought and life.

Foregone
conclusion.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X, page 317, lines 5-16 (unnumbered).

Petitions only bring mortals the results of their own belief. We know that a desire for holiness is requisite in order to gain it; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Audible prayer cannot change the unalterable Truth, or give us an understanding of it; but a fervent habitual desire to know and do the will of God will bring us into all Truth. Such a desire has little need of any expression from the lips. Its very best expression is in thought and life.

Foregone
conclusion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter X, page 317, lines 5-16 (unnumbered).

Petitions only bring mortals the results of their belief. We know that a desire for holiness is requisite to gain it; but if we desire holiness above all else, we shall lay down all for it. We must know our willingness to do this, in order to rely securely on the only practical way of reaching holiness. Prayer cannot change the unalterable Truth, or give us the understanding of it; but a desire to know and do the will of God will bring us into all Truth. Such a desire has little need of any expression from the lips. Its very best expression is in thought and life.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21st-48th ed (chapter XIV), page 488, lines 1-11 (unnumbered).

The petitions to a personal Deity bring to man only the results of his belief; they cannot obtain Truth, Life, or Love. We know that a desire for holiness is requisite to gain it; but if we really desire this above all else, we shall lay down all for it. First we must learn our willingness to do this, and then we may calculate safely on the only practical way of reaching holiness. Prayer cannot change the unalterable Truth, or give us the understanding of it; but a desire to know and do the will of God is necessary, and also a symptom that we are growing wiser; and this desire needs no expression from the lips; our lives express it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 170, lines 22-32, and page 171, lines 1-2 (unnumbered).

6th-15th ed., chapter IX, page 124-125, identical lines.

The petitions to a personal Deity bring to man only the results of his belief; they cannot obtain Truth, Life, or Love. We know that a desire for holiness is requisite to gaining it, but if we really desire this above all else, we shall lay down all for it; first learn your willingness to do this, and then you may calculate safely on the only practical way of reaching holiness. Prayer cannot change the unalterable Truth, or give us the understanding of it; but a desire to know and do the will of God is necessary, and also a symptom that we are growing wiser; but this desire needs no expression from the lips; our lives express it.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 289, lines 25-32, and page 290, lines 1-5 (unnumbered).

"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out 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 understanding of the divine healing Principle as manifested in 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.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 12, lines 1-15.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter I, page 11, line 32, and page 12, lines 1-14.

"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God. This, however, is one belief casting out another, - a belief in the unknown, casting out a belief in sickness. It is not Truth itself which does this; nor is it the human understanding of the divine healing Principle, as manifested in Jesus, whose humble prayers were deep and conscientious protests of man's unity with Truth and Love.

Prayer for
the sick.

NOTE

This version first appeared in the 63rd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 317, lines 17-30 (unnumbered).

The "prayer of a righteous man" heals the sick, say the Scriptures. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God. This, however, is one belief casting out another, - a belief in the unknown, casting out a belief in sickness. It is not Truth itself which does this; nor is it the human understanding of the divine healing Principle, as manifested in Jesus, whose humble prayers were deep and conscientious protests of man's unity with Truth and Love.

Prayer for
the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 63rd edition in 1891. Chapter X, page 317, lines 17-30.

Asking God to heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of prayer is on the human mind, making it act more powerfully on the body, through a stronger faith in God. This, however, is one belief casting out another, - a belief in the unknown casting out a belief in sickness. It is not Truth itself that does this; nor is it the human understanding of the divine healing Principle, as manifested in Jesus.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21st-48th ed), page 488, lines 12-21 (unnumbered).

Asking God to heal the sick has no effect to gain the ear of Love, beyond its ever-presence. The only beneficial effect it has is mind acting on the body through a stronger faith, to heal it; but this is one belief casting out another, - a belief in a personal God casting out a belief in sickness, and not giving the understanding of the Principle that heals; and Jesus said, "A kingdom divided against itself cannot stand."

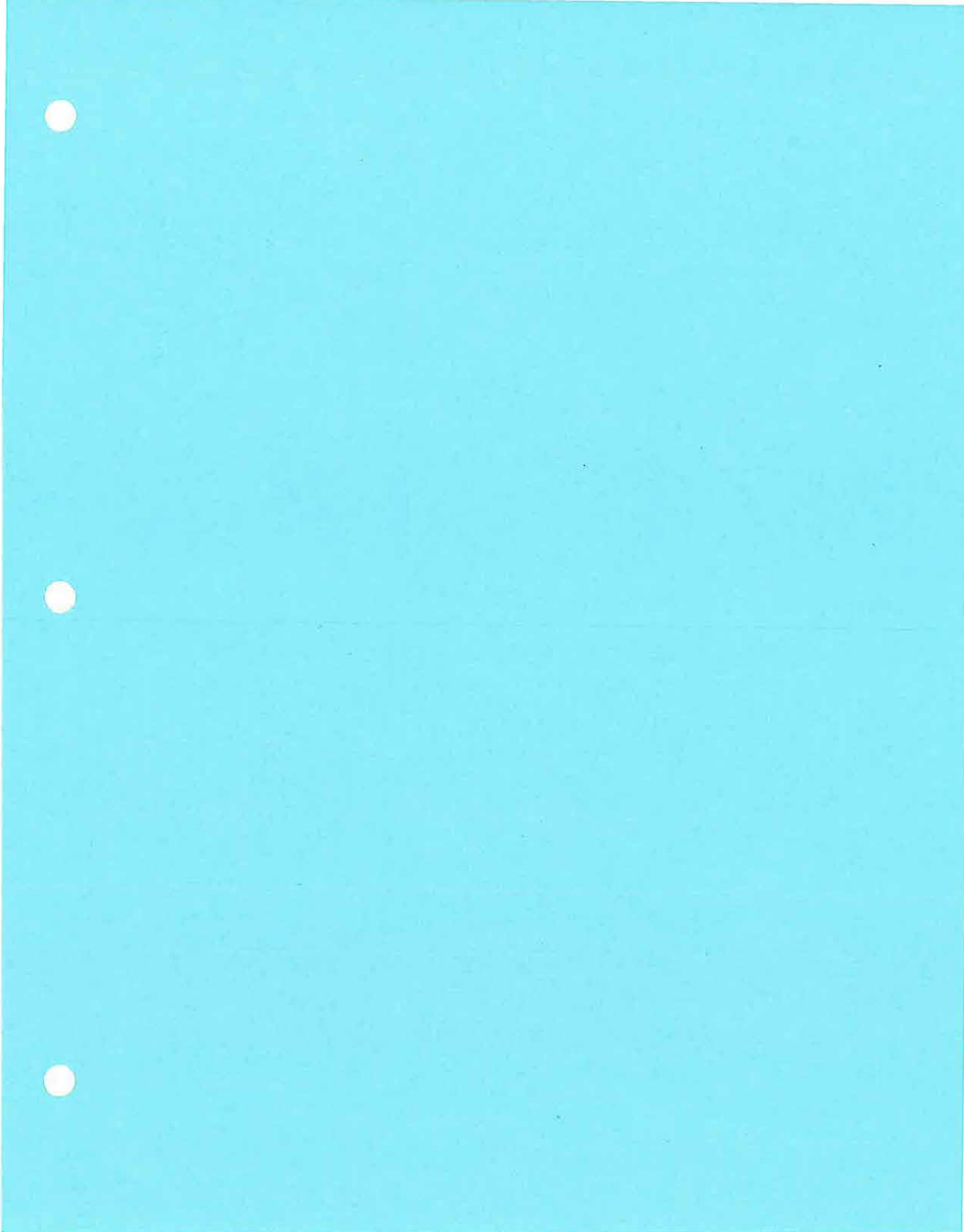
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 171, lines 3-10 (unnumbered). 6th-15th ed., chapter IX, page 125, same lines as 3rd ed.

Asking God to heal the sick has no effect to gain the ear of Love, beyond its ever-presence. The only beneficial effect it has, is mind acting on the body through a stronger faith, to heal it; but this is one belief casting out another; a belief in God casting out a belief of Sickness, and not the understanding of the Principle that heals man. Jesus said, a kingdom divided against itself cannot stand; a belief is not the science of being that heals the sick, and casts out sickness on the ground that sensation and Intelligence are not in matter; the Truth of being is what destroys error.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this exact form. Chapter V, page 290, lines 6-16 (unnumbered).



Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its 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 drug to be apparently either poisonous or sanative.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 12, lines 16-21.

Prayer to a corporeal God affects the sick like a drug, having no efficacy of its own, but borrowing its 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 drug to be apparently either poisonous or sanative.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 12, lines 15-20.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 317, lines 31-32, and page 318, lines 1-4 (unnumbered).

Prayer to a personal God affects the sick like a drug, that has no efficacy of its own, but borrows its power from human faith and belief. The drug does nothing, because it has no intelligence. It is faith, not Divine Principle, that causes a drug to apparently heal the sick.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21-48th ed (chapter XIV), page 489, lines 4-9 (unnumbered).

Prayer to a person affects the sick as a drug that has no efficacy of its own, but borrows its power from faith and belief in matter. The drug does nothing in the case, insomuch as it has no Intelligence. The divine Principle, and not Person, produces all good.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 171, lines 20-24 (unnumbered). 6th-15th ed., chapter IX, page 125, lines same as 3rd ed.

Prayer to a person, affects the sick as a drug that has no efficacy of its own, but borrows its power from faith and belief in matter. The drug does nothing in the case, insomuch as it has no Intelligence. The Principle of man, and not a person, produces all good.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.

Chapter V, page 290, lines 27-31 (unnumbered).

The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come 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.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 12, lines 22-26.

This common custom of praying for the recovery of the sick, finds help in blind belief; whereas help should come 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.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 12, lines 21-26.

This common custom, of praying for the recovery of the sick, finds help in blind belief; whereas help should come 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.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 318, lines 5-10 (unnumbered).

This common method of treatment finds help in blind faith, whereas help should come from the enlightened understanding. Exchanges of belief can go on ad infinitum, for they are the merchandise of human mind, and not the outgrowth of Divine Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 488, lines 22-26 (unnumbered).

Exchanges of the
same commodity are the mere merchandise of mind, and
not divine science.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 171, lines 10-12 (unnumbered).
6th-15th ed., chapter IX, page 125, lines 10-12.

Ex-

changes of the same commodity are the mere merchandise of mind, and not science.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear in this form again.

Chapter V, page 290, lines 16-18 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 12, lines 27-32, and page 13, lines 1-4.

Does Deity interpose in behalf of one worshipper, and yet not help another who offers the same measure of prayer? If the sick recover because they Love ~~im~~partial and universal. pray, or are prayed for audibly, only petitioners (per se or by proxy) should get well. Now in divine Science, wherein prayers are mental, all may avail themselves of God as "a very present help in trouble." Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho, every one that thirsteth, come ye to the waters."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter I, page 12, lines 27-32, and page 13, lines 1-4.

Does Deity interpose in behalf of one worshipper, and yet not help another, who offers the same measure of

prayer? If the sick recover because they
Impartiality.

pray, or are prayed for audibly, only petitioners (per se or by proxy) should get well. Now in divine Science, wherein prayers are mental, all may avail themselves of God, as "a very present help in trouble." Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho! every one that thirsteth, come ye to the waters."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 318, lines 11-20 (unnumbered).

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 pray, or are prayed for, only petitioners (per se or by proxy) should get well. Now in Science all may avail themselves of God, as "a very present help in trouble." Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho! every one that thirsteth, come ye, and drink."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 488, lines 27-32, and page 489, lines 1-3 (unnumbered).

Deity interposes not in behalf of one, and not another, who adopts the same measures in prayer. If the sick recover on the platform of prayer, it is the result of individual belief. All may avail themselves of God in science as a present help in trouble. Love is impartial and universal in its adaptation and bestowments, - the open fount, that saith, "Ho! every one that thirsteth, come ye, and drink."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 171, lines 12-19 (unnumbered). 6-15th ed., chapter IX, page 125, lines 12-19 (unnumbered).

Deity interposes not in
behalf of one, and not another, who adopts the same
measures in prayer. If the sick recover on the plat-
form of prayer, it is the result of individual belief.
All may avail themselves of God in science as a pres-
ent help in trouble. Love is impartial, and universal
in its adaptation and bestowments; the open fount,
that saith, "Ho! every one that thirsteth, come ye,
and drink."

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again in this form.

Chapter V, page 290, lines 18-26 (unnumbered).

In public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, 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 desires 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 fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and we shall incur less risk of overwhelming our real wishes in a torrent of words.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 13, lines 5-19.

In public prayer we often go beyond our convictions,
beyond the honest standpoint of fervent desire. If we
are not secretly yearning and openly striving
Public ex-
aggerations. for the accomplishment of all we ask, 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 desires
increase them? Do we gain the omnipotent ear sooner
by words than by thoughts? Even if paryer is sin-
cere, God knows our need before we tell Him or our
fellow-beings about it. If we bring the desire hon-
estly and silently and humbly before Him, we shall in-
cur less risk of overwhelming our real wishes in a
torrent of words.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 318, lines 21-32, and page 319, lines 1-3
(unnumbered).

In public prayer we often go beyond our convictions,
beyond the honest standpoint of fervent desire. If we
are not secretly yearning and openly striving
Public ex-
aggerations. for the accomplishment of all we ask, 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 expression of our desires pub-
licly 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 fellow-beings about it. If we leave the desire hon-
estly and silently and humbly before Him, we shall in-
cur less risk of overwhelming our real wishes in a
torrent of words.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter X, page 318, lines 21-32, and page 319, lines 1-3
(unnumbered).

In public prayer we often go beyond our means, beyond the honest standpoint of fervent and habitual desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are "vain repetitions, such as the heathen use." If our petitions are sincere, we shall labor for what we ask, and be blessed by "Him who seeth in secret and rewardeth openly."

Can the mere expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? If every prayer is sincere, God knows our need before we tell Him about it. If we leave the desire honestly and silently before Him, we shall incur the less risk of exaggerating our real wishes in a torrent of words.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21-48th ed (chapter XIV), page 482, lines 3-15 (unnumbered).

and

praying publicly, we often go beyond our means, beyond the honest standpoint of fervent and habitual desire; if we are not yearning in secret, and striving for the accomplishment of all we ask, ours are "vain repetitions, such as heathen use." If our petition is sincere, we shall labor for what we pray, and be rewarded by "Him who seeth in secret and rewardeth openly." No expression of them can make our desires more or less, or gain the ear omnipotent sooner by words than thoughts. If every petition in prayer is sincere, God knows it before we tell Him, and letting it remain honestly before Him, we incur no risk of overtalking our real state.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 165, lines 8-20 (unnumbered). 6th-15th ed., chapter IX, page 119, lines 8-20 (unnumbered).

and praying publicly, we often go beyond our means, beyond the honest standpoint of fervent and habitual desire; if we are not yearning in secret and striving for the accomplishment of all we ask, ours are "vain repetitions, such as heathen use." If our petition is sincere, we shall labor for what we pray, and be rewarded by "Him who seeth in secret and rewardeth openly." No expression of them can make our desires more, or less, nor gain the ear omnipotent sooner by words than thoughts. If every petition in prayer is sincere, God knows it before we tell Him, and letting it remain honestly before Him we incur no risk of overtalking our real state.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 284, lines 8-20 (unnumbered).

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

Corporeal
ignorance

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 13, lines 20-32.

If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief; and so we cannot grasp the wonders wrought by infinite, incor- Corporeal ignorance.
poreal Love, to whom all things are possible. Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man in His image or reflection, and of man's eternal incorporeal existence. The world of error is ignorant of the world of Truth, - blind to the reality of man's existence, for the world of sensation is ignorant of life in Soul not in body.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.

Chapter I, page 13, lines 20-32.

If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief; and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible. Because of human ignorance of the divine Principle, Love, the Father of All is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man in His image or reflection, and of man's eternal incorporeal existence. The world of error is ignorant of the world of Truth, - blind to the reality of man's existence, for the world of sensation is ignorant of life in Soul not in body.

Corporeal
ignorance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 13, lines 20-32.

If we pray to God as a corporeal being, this will prevent us from relinquishing the human doubts and fears which attend such belief; and so we cannot grasp the wonders wrought by infinite Love, Corporeal
ignorance. to whom all things are possible. Because of human ignorance of the divine Principle, the Father of All is represented as a corporeal creator. Hence men recognize themselves as merely physical, and are ignorant of the origin of man and his eternal incorporeal existence. The world of error is blind to the reality of man's existence, for the world of sensation is ignorant of the Life which is Soul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 319, lines 4-15 (unnumbered).

If we pray to God as a person, this will prevent us from letting go the human doubts and fears that attend all personality; and so we cannot grasp the wonders wrought by Him, to whom all things are possible.

Because of the human ignorance of the Divine Principle, the Father of mortals, on earth and in heaven, is represented as a personal Creator. Hence men recognize themselves as based in person instead of Principle, and are ignorant of the origin of man and his eternal existence. The world of error is blind to the Truth of man, for the world of sense is ignorant of the Life that is Soul.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, and 21st ed., chapter XIV, page 492, lines 30-32 thru page 493, line 1 (unnumbered), and page 502, lines 21-28 (unnumbered).

Prayer addressed to a person prevents our letting go of personality for the impersonal Spirit to whom all things are possible

In other words, because they are ignorant of the Principle of being. Their Father, on earth and in heaven, is a personality instead of Principle; they are ignorant of the origin of man, his nature, and true existence. The world of error is blind to the Truth of man, and the world of sense to the life that is Soul.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 174, line 32 thru page 175, lines 1-2 (unnumbered), and page 183, lines 21-27 (unnumbered). 6th ed., chapter IX, page 128, line 32 thru page 129, lines 1-2 (unnumbered), and page 137, lines 21-27 (unnumbered).

Prayer addressed to a person,
prevents our letting go of personality for the impersonal
Spirit to whom all things are possible.

In
other words, are ignorant of the Principle of being;
their father, on earth and in heaven, being personality
instead of Principle; ignorant, also, of the origin of
man, his nature and true existence. The world of
error is blind to the Truth of man, and the world of
sense, to Life that is Soul.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter V, page 294, lines 16-18, and page 304, lines
23-29 (unnumbered).

If we are sensibly with the body and regard omnipo-
tence as a corporeal, material person, whose ear we
Bodily would gain, we are not "absent from the
presence body" and "present with the Lord" in the
demonstration of Spirit. We cannot "serve two mas-
ters." To be "present with the Lord" is to have, not
mere emotional ecstasy or faith, but the actual demon-
stration and understanding of Life as revealed in
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.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 14, lines 1-11.

If we are sensibly with the body, and regard omnipotence as a corporeal, material person, whose ear we would gain, we are not "absent from the body," and Bodily presence. "present with the Lord," in the demonstration of Spirit. We cannot "serve two masters," To be "present with the Lord" is not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life as revealed in 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.

NOTE

This version first appeared in the year 1903 about the time of the 261st edition, and it remained unchanged until the 1907 edition.

Chapter I, page 14, lines 1-11.

If we are sensibly with the body, and regard Omnipotence as a corporeal, material person, whose ear we would gain, we are not "absent from the body," and Bodily presence. "present with the Lord," in the demonstration of Spirit. We cannot "serve two masters." To be "present with the Lord" is not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life as revealed in 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.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 14, lines 1-11.

If we are sensibly with the body, and regard Omnipotence as a corporeal, material person, whose ear we 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 not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life, as revealed in Christian Science. To be "with the Lord" is to be in obedience to the law of God, to be absolutely governed by Spirit, not by matter.

Bodily
presence.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 319, lines 16-26 (unnumbered).

If we are sensibly with the body, and regard Omnipotence as a corporeal, material person, whose ear we 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 not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life, as revealed in Christian Science. To be "with the Lord" is to be in obedience to the law of God, to have a body governed by Spirit, not by matter.

Bodily
presence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter X, page 319, lines 16-26 (unnumbered).

If we are sensibly with the body, and regard Omnipotence as a person whose ear we 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 not to have emotional ecstasy or faith, but to have actual demonstration of the Science of Life. To be "with the Lord" is to be in obedience to the law of God, to have a body governed by Spirit, not by matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIII, lines 1-6 and 16-20 (unnumbered). 21st ed., chapter XIV, page 493, lines 1-6 and 16-20 (unnumbered).

if we are sensibly with our body, and consequently our words, regarding Omnipotence, a person whose ear we would gain, we are not "absent from the body and present with the Lord," in the harmony of being and oneness with the Father, "in demonstration of the Spirit and power."

We cannot serve two masters:

According to the apostle, to be absent from the body and present with the Lord is not ecstasy or trance, but a realization of the science of Life; it is obedience to the law of God, governing the body by Spirit instead of matter;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 175, lines 2-8 and lines 16-20 (unnumbered).

6th-15th ed., chapter IX, page 129, same lines as 3rd ed.

ALSO NOTE

The spelling of 'ecstasy' / 'ecstasy' differs in the 16th ed. and all editions that follow, from the spelling of the word in the 1st and 3rd editions.

if we are sensibly with our body
and consequently our words, and regarding Omnipotence a person, whose ear we would gain, we are not Soul, Life, Love and Truth, and therefore not in the harmony of being and oneness with the Father, "In demonstration of the Spirit and power."

We cannot
serve two masters,

Absent from the body and present with the Lord is not ecstasy or trance, but a realization of the science of Life, as laid down in this volume; it is obedience to the law of God, governing the body by Spirit instead of matter;

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 294, lines 18-24, and page 295, lines 3-7 (unnumbered).

Become conscious for a single moment that Life and intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no Spiritualized consciousness 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 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 sense.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 14, lines 12-24.

Become conscious for a single moment that Life and intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no Spiritualized consciousness. 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 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 sense.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter I, page 14, lines 12-24.

Become conscious for a single moment that Life and Intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no Spiritualized consciousness. 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 go to 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 sense.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 14, lines 12-24.

Become conscious, for a single moment, that Life and Intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no 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 go to 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 sense.

Spiritualized
consciousness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 319, lines 27-32, and page 320, lines 1-6 (unnumbered).

Become conscious, for a single moment, that Life and Intelligence are purely spiritual, - neither in nor of matter, - and the body will utter no complaint. If in the belief of sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by Divine Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "The works that I do, ye shall do," - "because I go to the Father;" - the Ego is absent from the body, and present with Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 493, lines 7-15 (unnumbered).

Make it a conscious reality, for a single moment, that Life and intelligence are not in the body, and you are without sensation in the body, and if sick, will find yourself well. Sorrow is turned into joy when we become able to govern the body with Life, Truth, and Love; hence those words of our Master, "Greater works than I" (in the flesh), "ye can do, because I go to the Father." The "I" becomes more spiritual.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 175, lines 8-15 (unnumbered). 6th -15th ed., chapter IX, page 129, lines 8-15.

Make it a
conscious reality for a single moment, that Life and Intelligence are not in the body, and you are without sensation in the body, and if sick, will find yourself well; sorrow is turned into joy, when we become conscious Soul, able to govern the body with Life, Truth, and Love; hence those words of our Master, "I and the Father are one," that wrought such blessed works, and "greater works than I," (in the flesh) "ye can do, because I go to the Father." The scientific position of Intelligence is Soul triumphing over sense.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 294, lines 24-32, and page 295, lines 1-2 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 14, lines 25-30.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 14, lines 25-30.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 320, lines 7-12 (unnumbered).

Apart from the belief and dream of living matter, is the Life that is divine, revealing spiritual understanding, and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you may speak "as one having authority."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 492, lines 13-18 (unnumbered).

After a momentary
cessation in the belief and dream of life in matter,
wherein the Life that is God is unfolded, comes the un-
derstanding and consciousness of dominion over the body
that casts out error and heals the sick, and you speak as
one having authority.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 174, lines 17-22 (unnumbered).
6-15th ed., chapter IX, page 128, lines 17-22.

Thus the power of Life, Love and Truth, will destroy sin, sickness, and death, and enlarge the capacities of man, revealing his God-given dominion over earth; but remember, also, that "none but the pure in heart shall see God"; shall be able to take this scientific position of prayer, in which personal sense is silenced, and Spirit the master of man. After a momentary cessation in the belief and dream of Life in matter, whereby Life, that is God, unfolds itself, comes the understanding and consciousness of dominion over the body that casts out error and heals the sick, and you speak as one having authority.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 293, lines 27-32, and page 294, lines 1-6 (unnumbered).

"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 secret, shall reward thee openly."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Page 14, chapter I, lines 31-32, and page 15, lines 1-2.

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 secret, shall reward thee openly.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Though not printed in italics, this version was of a smaller type than the main body of the text, and was set off much like a verse from a poem.

Chapter X, page 320, lines 13-15 (unnumbered).

When thou prayest, enter into thy closet; and, when thou hast shut the door, pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

This paragraph was set in a smaller type from the main text, though it was not in italics.

Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 491, lines 26-28 (unnumbered).

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

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 174, lines 1-4 (unnumbered).
6th ed., chapter IX, page 128, lines 1-4 (unnumbered).

"When thou prayest, enter into thy closet, and when thou hast shut the door pray to the father which is in secret, and thy father which seeth in secret shall reward thee openly."

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 293, lines 10-13 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 15, lines 3-13.

So spake Jesus. The closet typifies the sanctuary of Spirit, whose door shuts out sinful sense but opens to Truth, Life, and Love. Closed to error, it is open to Truth, and vice versa. The Father Spiritual sanctuary. 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 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 Principle, Love, which destroys all error.

NOTE

This version first appeared in the year 1902, about the time of the 240th edition, and it remained unchanged until the 1907 edition.

Chapter I, page 15, lines 3-13.

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

Spiritual
sanctuary.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until about the time of the 240th edition of the same year.

Chapter I, page 15, lines 3-13.

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

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 320, lines 16-26 (unnumbered).

So spake Jesus. The closet typifies the sanctuary of Spirit, whose door shuts out sinful sense, but opens to Truth, Life, and Love. Closed to error, it is open to Truth, and vice versa. The Father in secret is unseen to the senses; but He knows all things, and rewards according to motives, not according to speech.

To enter into the spirit of prayer, the door of the erring senses must be closed. Lips must be mute and matter silent, that man may have audience with Spirit, the Divine Principle that destroys sickness, sin, and death.

NOTE

This version first appears in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed (chapter XIII) & 21-48th ed (chapter XIV), page 491, lines 29-31 and page 492, lines 1-3; also, page 492, lines 8-12 (unnumbered).

The closet signifies the sanctuary of Spirit, its door opening on Soul and shutting on sense; opening to Truth, God, and closing on error: the Father in secret, the Principle of man, unseen to personal sense, the infinite Intelligence that knows all things, and rewards according to motives, regarding mind only and not speech. The "prayer of the righteous" that "heals the sick" is after the manner that our Master taught when he bade his students enter into the spirit of prayer, the door of personal sense closed, lips mute, and man in audience with his Maker, where Spirit instead of matter, and Soul instead of sense, are the divine Principle that destroys sickness, sin, and death.

NOTE

This version first appeared in the 3rd edition in 1881 and remaining unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 174, lines 5-17 (unnumbered). 6-15th ed., chapter IX, page 128, lines the same.

The closet signifies the sanctuary of Spirit, its door opening on Soul, and not sense, opening to Truth, God, and closing on error. The father in secret is the Principle of man, unseen to personal sense, the infinite Intelligence that knows all things, and rewards according to motives, regarding mind only and not speech. The "prayer of the righteous" that "heals the sick," is after the manner our Master taught, when he bade his students enter into the Spirit of prayer, the door of personal sense closed, lips mute, and man in audience with his Maker, where, Spirit instead of matter, and Soul instead of sense are understood the standpoint of being, even the Principle thereof, that destroys sickness, sin, and death.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 293, lines 14-27 (unnumbered).

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, 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.

Effectual
invocation

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 15, lines 14-24.

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

Effectual
invocation.

NOTE

This version first appeared in the 201st edition in 1903 and it remained unchanged until the 1907 edition.

Chapter I, page 15, lines 14-24.

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

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter I, page 15, lines 14-24.

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

NOTE

This version first appeared in the year 1891, about the time of the 62nd edition. It had not yet appeared by the 58th edition of 1891. This version remained unchanged until the 226th edition in 1902.

Chapter X, page 320, lines 28-32, and page 321, lines 1-6 (unnumbered).

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary Effectual invocation. of earnest longings and demands, we must deny and denounce sin. We must resolve to 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 answered, inasmuch as we put our desires into practice. The Master's injunction is, that we pray in secret, and let our lives attest our sincerity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until later that year, about the time of the 62nd edition.

Chapter X, page 320, lines 28-32, and page 321, lines 1-6 (unnumbered).

In order to pray aright, "enter into the closet and shut the door." Close the lips, silence the material senses. In the quiet sanctuary of earnest longings and demands, deny and denounce sin. Resolve to take up the cross, and go forth with honest hearts, to work, watch, and pray for Wisdom, Truth, and Love. This prayer will be answered, inasmuch as we shall put our desires into practice. The Master's injunction is that we pray in secret, and let our lives attest the sincerity of our petitions.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 484, lines 16-25 (unnumbered).

When we pray aright, we shall "enter into the closet"; in other words, shut the door of the lips, and, in the silent sanctuary of earnest longings, deny sin and sense, and take up the cross, while we go forth with honest hearts laboring to reach wisdom, Love, and Truth. This prayer will be answered, insomuch as we shall put in practice our desires. The Master's injunction was to pray in secret, to desire to be better, and let our lives attest the sincerity of that desire.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 167, lines 16-24 (unnumbered). 6th-15th ed., chapter IX, page 121, same lines.

When we pray aright, we shall "enter into the closet;" in other words, shut the door of the lips and in the silent sanctuary of earnest longings, deny sin and sense, and take up the cross, while we go forth with honest hearts laboring to reach Wisdom, Love, and Truth. This prayer will be answered, insomuch as we shall put in practice our desires. The Master's injunction was to pray in secret; to desire to be better, and let our lives attest the sincerity of that desire.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.

Chapter V, page 286, lines 16-24 (unnumbered).

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection are constant prayers.

Practice not profession, understanding not Trustworthy
beneficence

belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 15, lines 25-32.

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

NOTE

This version first appeared in the year 1903, about the time of the 261st edition, and it remained unchanged until the 1907 edition.

Chapter I, page 15, lines 25-32.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 15, lines 25-32.

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

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 321, lines 7-14 (unnumbered).

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and love are constant prayers. Practice, not profession, - understanding, not belief, - gain the ear and right hand of Omnipotence, and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness we cannot receive it, nor adhere faithfully thereto.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed. (chapter XIII) & 21-48th ed. (chapter XIV), page 489, lines 28-32, and page 490, lines 1-3 (unnumbered).

Christians rejoice
that the secret beauty and bounty of their being, though
hidden from the world, is known to God. Self-abnega-
tion, purity, and Love are a constant prayer. It is the
practice and understanding of our God-being that gains
the ear and right hand of Omnipotence, and calls down
blessings infinite. Trustworthiness is the only founda-
tion of faith; without a fitness for holiness we shall not
receive it, nor yield faithful adherence to it.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter X, page 172, lines 16-24 (unnumbered).
6-15th ed., chapter IX, page 126 , lines the same.

Chris-
tians rejoice that the secret beauty and bounty of their
being, though hidden from the world, is known to God;
self-abnegation, purity and Love, are a constant prayer.
It is the practice and understanding of our God-being
that gains the ear and right hand of Omnipotence, and
calls down blessings infinite. Trustworthiness is the
only foundation of faith; without a fitness for holiness
we shall not receive it, nor yield faithful adherence to it.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again in this form.
Chapter V, page 291, lines 23-31 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 16, lines 1-6.

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

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 16, lines 1-6.

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

NOTE

This version first appeared in the year 1891, about the time of the 62nd edition, and it remained unchanged until the 226th edition in 1902.

Chapter X, page 321, lines 15-20 (unnumbered).

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

Loftiest
adoration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until later that year, about the time of the 62nd edition, but not as of the 58th. Chapter X, page 321, lines 15-20 (unnumbered).

I have taught my students the leadings of true prayer. Let them answer to-day, whether they have followed those leadings. A great sacrifice of material things must precede this advanced spiritual understanding.

The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness and sin. It distinguishes between the falsity of sinful sense, and the Soul that is immortal because it is sinless.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 492, lines 19-26 (unnumbered).

We have taught our students the footsteps to this prayer; let them answer to-day, have they followed them? A great relinquishment of material things must precede this advanced spiritual understanding; 'isms but retard it. This prayer is not faith, it is demonstration; it heals the sick, and advances man in the scale of being; it recognizes the falsity of personal sense and the Life that is Soul.

NOTE

This version first appeared in the 3rd edition and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 174, lines 22-29 (unnumbered).

6-15th ed., chapter IX, page 128, lines the same.

We have
taught our students the footsteps to this prayer; let
them answer to-day, have they followed them. A great
relinquishment of material things must precede this ad-
vanced spiritual understanding; 'isms but retard it, and
mediumship more than most things. This prayer is
not faith; it is demonstration; it heals the sick and ad-
vances man in the scale of being; it recognizes the
falsity of personal sense and the Life that is Soul.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear in this form again.
Chapter V, page 294, lines 6-14 (unnumbered).

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

NOTE

This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter I, page 16, lines 7-14.

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

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter I, page 16, lines 7-14.

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

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter X, page 321, lines 21-28 (unnumbered).

Our Master taught his disciples one brief prayer, which we name after him, the Lord's Prayer. It is the prayer of Soul, not sense.

Our Master said, "After this manner pray ye," and then he gave that prayer which covers all human needs.

There is indeed some doubt, among Bible scholars, whether the last line is not an addition to the prayer, by a later copyist, but this does not affect its meaning.

NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 492, lines 6-8; page 493, lines 21-27 (unnumbered).

Our Master taught his disciples one brief prayer, which we name after him, the Lord's Prayer. It is the prayer of Soul, not sense.

Our Master said, "After this manner pray ye," and then he gave that prayer which covers all human needs: -

There is indeed some doubt, among Bible scholars, whether the last line is not an addition to the prayer by a later copyist, but this does not affect its meaning; nor is its spiritual significance affected by the fact that "daily bread" is sometimes construed to mean, "food convenient for us."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 21st edition in 1886. Chapter XIII, page 492, lines 6-8; page 493, lines 21-23; page 494, lines 1-6 (unnumbered).

therefore our Master said, "After this manner
pray ye,"

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.

Vol. 2, chapter X, page 175, lines 20-21 (unnumbered) - 3rd ed.

Vol. 2, chapter IX, page 129, lines 20-21 (unnumbered) - 6th ed.

therefore our Master said: "After this manner pray ye -

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.
Chapter V, page 295, lines 7-8 (unnumbered).

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 petition, for Christian Science teaches us that "the evil one," or one evil, is but another name for the first lie and all liars.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 16, lines 15-19.

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 petition; for Christian Science teaches us that "the evil one," or one evil, is but another name for the first lie and all liars.

NOTE

This version first appeared in the 261st edition in 1903 (or about that time - it had not yet appeared by the 254th edition in late 1902) - and it remained unchanged until the 1907 edition.

Chapter I, page 16, lines 15-20.

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 petition; for Christian Science teaches us that "the evil one," or one evil, is but another name for material sensation.

NOTE

This version first appeared in the 226th edition in 1902 and it continued unchanged until early 1903, about the time of the 261st edition.

Chapter I, page 16, lines 15-20.

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 petition; for Christian Science teaches us that the Evil One, or one evil, is but another name for material sensation.

NOTE

This version first appears in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 321, lines 29-32, and page 322, lines 1-2 (unnumbered).

In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the Evil One." This change strengthens the scientific meaning of the petition; for Christian Science teaches us that the Evil One, or Satan, is one with material sense.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed, chapter XIII, page 494, lines 7-11 (unnumbered). 21st-48th ed, chapter XIV, page 493, lines 28-32 (unnumbered).

This paragraph did not appear in the textbook prior to the 16th edition in 1886.

-and this was the "Lord's Prayer," the utterance of Spirit, and not human petitionings: -

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter X, page 175, lines 20-22 (unnumbered), vol. II.

6th ed., chapter IX, page 129, lines 20-22 (unnumbered), vol. II.

Only as we rise above all material sensuousness and 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.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter I, page 16, lines 20-23.

Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness which is indicated in the Lord's Prayer, and instantaneously heals the sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter I, page 16, lines 21-24.

Only as we rise above all material sensuousness and sin, can we reach the Heaven-born aspiration and spiritual consciousness which is indicated in the Lord's Prayer, and instantaneously heals the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 322, lines 3-6 (unnumbered).

Only as we rise above all sensuality and sin can we reach the standpoint of the Lord's Prayer, and instantaneously heal the sick.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th ed) & chapter XIV (21-48th ed), page 492, lines 27-29 (unnumbered).

Only as we rise above sensuality and all sin can we reach the standpoint of the prayer that heals instantaneously.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter X, page 174, lines 30-32 (unnumbered). 6-15th ed., chapter IX, page 128, lines 30-32.

Only as we rise above sensuality and sin, can we reach its standpoint.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter V, page 294, lines 15-16 (unnumbered).

Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

NOTE

This version first appeared in the 224th edition in 1901 and it remained unchanged thereafter.

224th ed. chapter X, page 322, lines 7-8 (unnumbered).

226th - 1910 edition, chapter I, page 16, lines 24-25.

Here let me give what I understand to be the spiritual interpretation of the Lord's Prayer:

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 224th edition in 1901. Chapter X, page 322, lines 7-8, unnumbered.

Here let me give what I understand to be the spiritual interpretation of the Lord's Prayer: -

NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 494, lines 1-2 (unnumbered).

Here let me give the spiritual sense of the Lord's
Prayer, as I understand it: -

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 21st edition in 1886.
Chapter XIII, page 494, lines 12-13 (unnumbered).

The following is the spiritual signification of the Lord's
Prayer: -

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 16th edition in 1886.
1st ed., Chapter V, page 295, lines 19-20 (unnumbered).
3rd ed., Chapter X, page 176, lines 1-2 (unnumbered).
6-15th ed., Chapter IX, page 130, lines 1-2 (unnumbered).

Our Father which art in heaven,

Our Father-Mother God, all-harmonious, (*in italics*)

Hallowed be Thy name.

Adorable One.

Thy kingdom come.

Thy kingdom is come; Thou art ever-present.

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.

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;

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.

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.

This version first appeared in the 2nd edition of 1907
and it remained unchanged thereafter.

Chapter I, page 16, lines 26-32, and page 17, lines 1-15.

Our Father which are in heaven,

Our Father-Mother God, all-harmonious, (in italics)

Hallowed by Thy name.

Adorable One.

Thy kingdom come.

Thy kingdom is within us, Thou art ever-present.

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.

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;

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.

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.

This version first appeared in the 400th edition in 1906
and it remained unchanged until the 2nd edition in 1907.
Chapter I, page 16, lines 27-32, and page 17, lines 1-14.

Our Father which art in heaven,

Our Father-Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy kingdom come.

Thy kingdom is within us, Thou art ever-present.

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

Enable us to know, - as in heaven, so on earth, - God is
supreme.

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.

For infinite Love is reflected in love;

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

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

For Thine is the kingdom, and the power, and the glory,
forever.

For God is now and forever all Life, Truth, and Love.

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 400th edition in 1906.
Chapter I, page 16, lines 27-32, and page 17, lines 1-13.

Our Father which art in Heaven,

Our Father-Mother God, all*harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Thy kingdom is within us, Thou art ever-present.

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

Enable us to know, - as in Heaven, so on earth, - God is
supreme.

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.

For infinite Love is reflected in love;

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

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

For Thine is the Kingdom and the power and the glory forever.

For God is now and forever Life, Truth, and Love.

This version first appeared in the 224th edition in 1901
and it did not appear again after that.

Chapter X, page 322, lines 9-26 (unnumbered).

Our Father which art in Heaven,

Our Father-Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Thy kingdom is come,

Good is ever-present and omnipotent.

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

Enable us to know, - as in Heaven, so on earth, - God is

All in all.

Give us this day our daily bread;

Give us grace for to-day; feed Thou the famished

affections;

And forgive us our debts, as we forgive our debtors.

And divine Love is reflected in love;

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

And Love leaveth us not in temptation, but delivereth

us from evil, - sin, disease, and death.

For Thine is the Kingdom and the power and the glory forever.

For God is Substance, Intelligence, Life, Truth, Love.

This version first appeared in the 179th edition in 1900
and it remained unchanged until the 224th edition in 1901.
Chapter X, page 322, lines 9-28 (unnumbered).

Our Father which art in Heaven,

Our Father and Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Thy kingdom is come,

Good is ever-present and omnipotent.

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

Enable us to know, - as in Heaven, so on earth, - God is

All in all.

Give us this day our daily bread;

Give us grace for to-day; feed Thou the famished
affections;

And forgive us our debts, as we forgive our debtors.

And divine Love is reflected in love;

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

And leaveth us not in temptation, but delivereth us from
evil, - sin, disease, and death.

For Thine is the Kingdom and the power and the glory forever.

For God is omnipresent Good, the only Substance, Life
Truth, Love.

This version first appeared in the 167th edition in 1899
and it remained unchanged until the 179th edition in 1900.
Chapter X, page 322, lines 9-29 (unnumbered).

Our Father which art in Heaven,

Our Father and Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Thy kingdom is come,

Good is ever-present and omnipotent.

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

Enable us to know, - as in Heaven, so on earth, - God is
All in all.

Give us this day our daily bread;

Give us grace for to-day; feed Thou the famished
affections;

And forgive us our debts, as we forgive our debtors.

And divine Love is reflected in love;

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

And leaveth us not in temptation, but delivereth us from
evil, - sin, disease, and death.

For Thine is the Kingdom and the power and the glory forever.

For God is omnipresent Good, Substance, Life, Truth, Love.

This version first appeared in the 103rd edition in 1896
and it remained unchanged until the 167th edition in 1899.
Chapter X, page 322, lines 9-28 (unnumbered).

Our Father which art in Heaven,

Our Father and Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Thy kingdom is come,

Good is ever-present and omnipotent.

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

The supremacy of Spirit appears as the claims of matter
disappear.

Give us this day our daily bread;

Give us grace for to-day;

Thou fillest the famished affections;

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love.

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

And leave us not in temptation, but free us from sin,
disease, and death;

For Thine is the Kingdom and the power and the glory forever.

For Thou art all Power, Substance, Life, Truth, Love.

This version first appeared in the 100th edition in 1896
and it remained unchanged until the 103rd edition in 1896.
Chapter X, page 322, lines 9-28 (unnumbered).

Our Father which art in Heaven,

Our Father and Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Ever-present and omnipotent.

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

Thy supremacy appears as matter disappears.

Give us this day our daily bread;

Give us grace for to-day;

Thou fillest the famished affections;

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love.

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

And leavest us not in temptation, but freest us from sin,
disease, and death;

For Thine is the Kingdom and the power and the glory

forever.

AMEN.

For Thou art all Substance, Life, Truth, and Love, forever.

SO BE IT.

This version first appeared in the 73rd edition in 1893
and it remained unchanged until the 100th edition in 1896.

Chapter X, page 322, lines 9-28 (unnumbered).

Our Father which art in Heaven.

Our Father and Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Ever-present and omnipotent.

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

Thy supremacy appears as matter disappears.

Give us this day our daily bread;

Give us grace for to-day; thou fillest the famished affections.

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love.

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

And leavest us not in temptation, but freest us from disease,
sin, and death;

For Thine is the Kingdom and the power and the glory

forever.

AMEN.

For Thou art all Substance, Life, Truth, and Love.

SO BE IT.

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 73rd edition in 1893.
Chapter X, page 322, lines 9-19 (unnumbered).

Our Father which art in Heaven,

Our Father and Mother God, all-harmonious, (in italics)

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Ever-present and omnipotent.

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

Thy supremacy appears as matter disappears.

Give us this day our daily bread;

Thou fillest the famished affections;

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love.

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

And leavest us not in temptation, but freest us from sickness,
sin, and death;

For Thine is the Kingdom and the power and the glory

forever.

AMEN.

For Thou art all Substance, Life, Truth, and Love, forever.

SO BE IT.

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 70th edition in 1892.

Chapter X, page 322, lines 9-27 (unnumbered).

Our Father, which art in Heaven,

Our eternal supreme Being, all-harmonious, (*in italics*)

Hallowed be thy name.

Forever glorious.

Thy kingdom come!

Ever-present and omnipotent!

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

Thy supremacy appears as matter disappears.

Give us this day our daily bread;

Give us each day the living bread;

And forgive us our debts, as we forgive our debtors.

And Truth will destroy the claims of error.

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

Led by Spirit, mortals are freed from sickness, sin,
and death;

For Thine is the kingdom and the power and the glory

forever. AMEN.

For Thou art all Substance, Life, Truth, and Love

forever. SO BE IT.

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter X, page 322, lines 9-27 (unnumbered).

Our Father, who art in heaven,

Our eternal Supreme Being, all-harmonious, (in italics)

Hallowed be Thy name.

Forever glorious.

Thy kingdom come;

Ever-present and Omnipotent;

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

Thy supremacy appears as matter disappears.

Give us this day our daily bread;

Thou givest to mortals the Bread of Life;

And forgive us our debts, as we forgive our debtors.

Thy Truth destroyeth the claims of error.

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

And, led by Spirit, mortals are delivered from sickness, sin,
and death.

For Thine is the kingdom and the power and the glory, forever.

AMEN.

For Thou art Spirit, Life, Truth, Love, and Man is Thy

likeness forever.

SO BE IT.

This version first appeared in the 21st edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter XIV, page 494, lines 3-22 (unnumbered).

Our Father, who art in heaven,
Hallowed be Thy name.
Thy kingdom come;
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil;
For Thine is the kingdom and the power and the glory, forever.
Amen.

O Divine Supreme Being, who art in eternal harmony,
Adorable and nameless,
Ever-present and omnipotent, -
Whose supremacy will appear as matter disappears, -
Give us the understanding of Truth and Love,
For loving Thee we shall know Thee.
Lead us into Life, and deliver us from sin, sickness, and death,
For God is Life, Truth, and Love, forever. So be it.

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 21st edition in 1886.
Chapter XIII, page 493, lines 24-32, and page 494, lines
14-21 (unnumbered).

"Our Father, which art in heaven,
Hallowed be thy name;
Thy kingdom come,
Thy will be done on earth as it is done in heaven.
Give us this day our daily bread,
And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us from
evil,
For thine is the kingdom, and the power and the glory
forever."

Principle, eternal and harmonious,
Nameless and adorable Intelligence,
Thou art ever present and supreme.
And when this supremacy of Spirit shall appear, the
dream of matter will disappear.
Give us the understanding of Truth and Love.
And loving we shall learn God, and Truth will destroy
all error.
And lead us into the Life that is Soul, and deliver us
from the errors of sense, sin, sickness, and death,
For God is Life, Truth, and Love for ever.

This version first appeared in the 6th edition in 1883
and it remained unchanged until the 16th edition in 1886.
Chapter IX, page 129, lines 23-32, and page 130, lines
3-13 (unnumbered).

"Our Father, which art in heaven,
Hallowed be thy name;
Thy kingdom come,
Thy will be done on earth as it is done in heaven.
Give us this day our daily bread,
And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us from
evil,
For thine is the kingdom, and the power and the glory
forever."

Principle, eternal and harmonious,
Nameless and adorable Intelligence,
Thou art ever present and supreme.
And when this supremacy of Spirit shall appear, the
dream of matter will disappear.
Give us the understanding of Truth and Love.
And loving we shall learn God, and Truth will destroy
all error.
And lead us unto the Life that is Soul, and deliver us
from the errors of sense, sin, sickness, and death,
For God is Life, Truth, and Love for ever.

This version first appeared in the 3rd edition in 1881
and it remained until the 6th edition in 1883.
Chapter X, page 175, lines 23-32, and page 176, lines
3-13 (unnumbered).

Our Father, which art in heaven,
Hallowed be thy name;
Thy kingdom come,
Thy will be done on earth as it is done in heaven.
Give us this day our daily bread,
And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us
 from evil,
For thine is the kingdom, and the power, and the
 glory forever."

Harmonious and eternal Principle of man,
Nameless and adorable Intelligence,
Spiritualize man;
Control the discords of matter with the harmony of
 Spirit.
Give us the understanding of God,
And Truth will destroy sickness, sin, and death, as
 it destroys the belief of intelligent matter,
And lead man into Soul, and deliver him from per-
 sonal sense,
For God is Truth, Life, and Love forever.

This version first appeared in the 1875 1st edition and
it remained until the 3rd edition in 1881. There was no
chapter on Prayer in the 2nd edition in 1878, and thus
no Lord's Prayer.

Chapter V, page 295, lines 9-18, and lines 21-31 (unnumbered).

ALSO NOTE

The lack of an open-quotation mark at the beginning of the prayer is not a typo in this 1st edition. In this version the prayer is preceded by the following phrase:

therefore our Master said: "After this manner pray ye -

Our Father, which art in heaven,

Thus the open-quotation mark is found in the immediately preceding phrase rather than with the opening word of the Lord's Prayer.

