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# Chapter 2 Atonement

Para 0-60

## CHAPTER II

### ATONEMENT AND EUCHARIST

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

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

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

#### NOTE

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

50th ed., Chapter XI, page 323, lines unnumbered before the first paragraph.

226th ed., Chapter II, page 18, lines unnumbered before the first paragraph.

The entire body of these quotations are in italics except for the names of Paul and Jesus beginning with the 226th edition in 1902. Before the 226th edition there were no italics.

### 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 ennobles 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."





ATONEMENT is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, - to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility. Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power.

#### NOTE

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

Chapter II, page 18, lines 1-12.

ATONEMENT is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to himself, but in mercy to mortals, - to show them how to do theirs, but not to do it for them or relieve them of a single responsibility. He acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and refuted all opponents with his healing power.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 18, lines 1-12.

ATONEMENT is the exemplification of man's unity  
with God, whereby he reflects divine Truth, Life,  
and Love. Jesus of Nazareth taught and de-  
monstrated this oneness with the Father, and Divine oneness.  
for this we owe him endless homage. His mission was  
both individual and collective. He did Life's work  
aright, not only in justice to himself, but in mercy to  
mortals, - to show them how to do theirs, but not to do  
it for them, or relieve them of a single responsibility.  
He acted boldly, against the accredited evidence of the  
senses, against Pharisaical creeds and practices, and re-  
futed all opponents with his healing power.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 323, lines 1-12 (unnumbered).

Atonement is the exemplification of our oneness with God, whereby man reflects Truth, Life, and Love, and not sickness, sin, and death. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage and love. His mission was both individual and collective. He did Life's work aright, - not only in justice to himself, but in mercy to mortals; to show them how to do their duty, but not to do it for them, or relieve them of a single responsibility.

#### 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 22-31 (unnumbered). 21st ed., chapter XIV, page 494, lines 23-31 (unnumbered).

Atonement is that oneness with God whereby Life, Truth, and Love are fulfilled, and sickness, sin, and death destroyed. Jesus of Nazareth explained and demonstrated this oneness with the Father, for which we owe him endless love and homage. His mission was both individual and collective; he did Life's work aright in justice to himself, and to show us how to do ours right, but not to do it for us, or to relieve us of a single responsibility in the case.

#### 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 176, lines 14-22, unnumbered. 6-15th ed., chapter IX, page 130, lines 14-22 unnumbered.

Atonement is oneness with God; it is Life, Truth, and Love fulfilled, whereby sickness, sin, and death, are destroyed. Jesus of Nazareth explained and demonstrated his oneness with the Father, for which we owe him endless love and homage, although at the time of his labors he received less gratitude and honor than other men. His mission was both individual and collective; he did Life's work right in justice to himself, and to show us how to do ours, but not to do it for us, or to relieve us of a single responsibility in the case.

#### NOTE

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

Chapter V, page 296, lines 1-10 (unnumbered).

Atonement is the exemplification of our oneness with God, whereby man reflects Truth, Life, and Love, and not sickness, sin, and death. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage and love. His mission was both individual and collective. He did Life's work aright, - not only in justice to himself, but in mercy to mortals; to show them how to do their duty, but not to do it for them, or relieve them of a single responsibility.

Jesus acted boldly against the accredited evidence of the senses, against Pharisaical creeds and practices. He refuted all opponents with his healing power.

#### 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 22-31, and chapter VII (Imposition and Demonstration), page 259, lines 5-8 (unnumbered).

21st ed., chapter XIV, page 494, lines 23-31, and chapter VIII (Imposition and Demonstration), page 259, lines 5-8 (unnumbered).

Atonement is that oneness with God whereby Life, Truth, and Love are fulfilled, and sickness, sin, and death destroyed. Jesus of Nazareth explained and demonstrated this oneness with the Father, for which we owe him endless love and homage. His mission was both individual and collective; he did Life's work aright in justice to himself, and to show us how to do ours right, but not to do it for us, or to relieve us of a single responsibility in the case.

Jesus stood boldly up in the face of all the accredited evidence of the senses, of Pharisaical creeds, etc., and refuted them all with his healing.

#### 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 (Prayer & Atonement), page 176, lines 14-22, and chapter VII (Imp. & Dem.), page 68, lines 30-32 (unnumbered). By 6th ed., chapter IX (Prayer & Atonement), page 130, lines 14-22, and chapter VI (Imp. & Dem.), page 22, lines 30-32 (unnumbered).



Sickness, sin and death belong no more to immortal man than to God, to body than to Soul, and it is morally impossible that these should adhere to either, and what gave Jesus authority over sickness, sin and death was this scientific understanding of being. He stood boldly up in the face of all accredited evidences of personal sense, Pharisaical creeds, etc., and refuted them all with his healing.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 57, lines 25-32 (unnumbered).

#### ALSO NOTE

The first sentence in this paragraph does not exist in any version of the textbook beginning with the 3rd edition.

Atonement is oneness with God; it is Life, Truth, and Love fulfilled, whereby sickness, sin, and death, are destroyed. Jesus of Nazareth explained and demonstrated his oneness with the Father, for which we owe him endless love and homage, although at the time of his labors he received less gratitude and honor than other men. His mission was both individual and collective; he did Life's work right in justice to himself, and to show us how to do ours, but not to do it for us, or to relieve us of a single responsibility in the case.

Sickness, sin and death belong not more naturally to immortal man than to God, to body than to Soul, for it is morally impossible that these should adhere to either, and what gave Jesus authority over sickness, sin and death was the understanding of his scientific being. He stood boldly up in the face of all accredited evidences of personal sense, Pharisaical creeds, etc., and refuted them all with his healing.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V (Prayer & Atonement), page 296, lines 1-10, and chapter II (Imp. & Dem.), page 118, lines 6-13 (unnumbered).



The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ Human reconciliation is Truth, which reaches no higher than itself. The fountain can rise no higher than its source. Christ, Truth, could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, - the law of divine Love.

#### NOTE

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

Chapter II, page 18, lines 13-18, and page 19, lines 1-11.

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? How Human re-conciliation. can the Christ-heart reach higher than itself? The fountain can rise no higher than its source. Christ could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ could not reconcile Truth to error, for they are irreconcilable. Jesus aided in reconciling man to God, by giving man a truer sense of Love, the divine Principle of his teachings, which would redeem man from under the law of matter, sin, and death, by the law of Spirit, - the law of divine Love.

#### NOTE

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

Chapter II, page 18, lines 13-18, and page 19, lines 1-10.

The atonement of Christ reconciles man to God, not God to man; for the Principle of Christ is God, and how can God propitiate himself? How can the Christ-heart reach higher than itself, when no fountain can rise higher than its source? Christ could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Even Christ could not reconcile Truth to error, for they are irreconcilable. Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of his teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit.

#### NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 323, lines 13-18, and page 324, lines 1-10 (unnumbered).

The atonement of Jesus reconciles man to God, not God to man; for the Christ-principle is God, and how can God propitiate himself? How can the Christ-heart reach higher than itself, when no fountain can rise higher than its source? Christ could conciliate no nature above his own, derived from the eternal Love. It was therefore Jesus' purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Even Jesus could not reconcile Truth to error, for they are irreconcilable. Jesus reconciled God to man, only by giving man a true sense of Love, the divine Principle of his own nature and teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter X, page 323, lines 13-18, and page 324, lines 1-10 (unnumbered).

The atonement of Christ reconciles man to God, not God to man; for the Christ-principle is God, and how can the Christ-principle propitiate itself? How can the Christ-heart reach higher than itself, when no fountain can rise higher than its source? Jesus can conciliate no nature above his own, because he is part of the Eternal Life. It was therefore his purpose to atone, or reconcile, man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Even Jesus could not reconcile Truth to error, for they are irreconcilable. Jesus reconciled God to man, only by giving man a true sense of this Divine Principle, in his own life and teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit.

#### 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 507, lines 5-20 (unnumbered).



We speak of  
the atonement of Christ reconciling God to man; but  
Christ is God, and God propitiates not Himself, and  
there is nothing higher to conciliate. Again, Love and  
Truth are not irreconciled to the idea of God, and man  
is this idea. But man cannot exceed God in Love, or  
reconcile Truth to 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 187, lines 27-32, and page 188,  
line 1.  
6-15th ed., chapter IX, page 141 and 142, same lines.

We speak of the atonement of Christ reconciling God to man; but Christ is God, and God propitiates not Himself, and there is nothing higher to conciliate. Again, Love and Truth are not irreconciled to the idea of God, and man is this idea. But man being the shadow of Almighty, cannot exceed Him in Love; or reconcile Truth to error.

#### NOTE

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

Chapter V, page 309, lines 23-29 (unnumbered).

The atonement of Christ reconciles man to God, not God to man; for the Christ-principle is God, and how can the Christ-principle propitiate itself? How can the Christ-heart reach higher than itself, when no fountain can rise higher than its source? Jesus can conciliate no nature above his own, because he is part of the Eternal Life. It was therefore his purpose to atone, or reconcile, man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Even Jesus could not reconcile Truth to error, for they are irreconcilable. Jesus reconciled God to man, only by giving man a true sense of this Divine Principle, in his own life and teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit.

#### 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 507, lines 5-20 (unnumbered). 21st ed., chapter XIV, page 507, lines 5-20 (unnumbered).

We speak of the atonement of Christ reconciling God to man; but Christ is God, and God propitiates not Himself, and there is nothing higher to conciliate. Again, Love and Truth are not irreconciled to the idea of God, and man is this idea. But man cannot exceed God in Love, or reconcile Truth to error. His students understood the higher significations of their glorious Master. When Jesus gave up the body material to be slain, and afterwards presented it unchanged, he proved what he had taught, and they knew it contradicted their opinions of a future resurrection, or a spiritual body at the change called death.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter X, page 187, lines 27-32, and page 188, lines 1-8 (unnumbered). 6th ed., vol. 2, chapter IX, page 141, lines 27-32, and page 142, lines 1-8 (unnumbered).

We speak of the atonement of Christ reconciling God to man; but Christ is God, and God propitiates not Himself, and there is nothing higher to conciliate. Again, Love and Truth are not irreconciled to the idea of God, and man is this idea. But man being the shadow of Almighty, cannot exceed Him in Love; or reconcile Truth to error.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 309, lines 23-29 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses, as this will be necessary for the preparation of the tax return. The second part of the paper discusses the importance of maintaining accurate records of all assets and liabilities. This is also essential for the preparation of the tax return, as it will be necessary to report the value of all assets and liabilities. The third part of the paper discusses the importance of maintaining accurate records of all taxes paid. This is also essential for the preparation of the tax return, as it will be necessary to report the amount of taxes paid. The fourth part of the paper discusses the importance of maintaining accurate records of all other information that may be relevant to the tax return. This includes information about the business, the owner, and the family. The fifth part of the paper discusses the importance of maintaining accurate records of all other information that may be relevant to the tax return. This includes information about the business, the owner, and the family.

The Master forbore not to speak the whole truth, declaring precisely what would destroy sickness, sin, and death, although his teaching set households at variance, and brought to material beliefs not peace, but a sword.

NOTE

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

Chapter II, page 19, lines 12-16.

The Master forbore not to speak the whole truth,  
delcaring precisely what would destroy sickness, sin,  
and death; although his teaching set households at  
variance, and brought to their material beliefs not peace,  
but a sword.

#### 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 II, page 19, lines 11-15.



The Master forbore not to speak the whole Truth,  
declaring precisely what would destroy sickness, sin,  
and death; although his teaching set households at  
variance, and brought to their material beliefs not peace,  
but a sword.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 261st edition in 1903.  
Chapter X¶ page 324, lines 11-15 (unnumbered).

The Master forbore not to declare the whole Truth,  
telling just what would destroy sickness, sin, and death;  
although his declaration set households at variance, and  
brought to their material beliefs no peace, but a sword.

#### NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter I (Science of Being), page 63, lines 6-9  
(unnumbered).

36th ed., chapter V (Science of Being), page 199, lines  
6-9 (unnumbered).

But the Master forebore not to declare the whole Truth; to tell us just what will destroy sickness, sin, and death; although that truth set households at variance and brought to their material beliefs not peace, but a sword.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 54, lines 19-23 (unnumbered).



Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray <sup>Efficacious</sup> repentance and repent, sin and be sorry, he has little part in the atonement, - in the at-one-ment with God, - for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good.

#### NOTE

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

Chapter II, page 19, lines 17-28.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, - in the at-one-ment with God, - for he lacks the practical repentance which reforms the heart, and enables man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master, have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good and man is repentant.

#### NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter II, page 19, lines 16-28.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, - in the at-one-ment with God, - for he lacks the practical repentance which reforms the heart, and enables man to do the will of Wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master, have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good and man is repentant.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter I, page 19, lines 16-28.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to

understand Jesus' atonement for sin, and aid Repentance.

its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, - in the at-one-ment with God, - for he lacks the practical repentance which reforms the heart, and enables one to do the will of Wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master, have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good and man is repentant.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~ page 324, lines 16-28 (unnumbered).



Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to acknowledge Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, - in the at-one-ment with God, - for he lacks the practical repentance that reforms the life, and enables one to do the will of Wisdom. None hath part in God, who cannot demonstrate in part the Divine Principle of the teachings and practice of our Master. If living in disobedience to Him, we ought to feel no security, although God is good and man repentant.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 498, lines 7-18 (unnumbered) in 16th ed. Chapter XIV, page 498, lines 7-18 (unnumbered) in 21st ed.

Every pang of repentance, every suffering for sin (accompanied with reformatory efforts), and every good deed, atones for sin. But if the sinner is sorry, and continues to pray, and to sin and be sorry, he hath no part in the at-one-ment with God, which is to do the will of Wisdom; and none hath part in Him who demonstrates not, in part, the Principle embraced in the teachings and practice of our Master. If we are not obeying the divine science of being according to its God-Principle, we should have no confidence in man's safety, because God is good and man repents.

#### 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 21-31 (unnumbered). 6-15th ed., chapter IX, page 133, lines 21-31 (unnumbered).

Every pang of repentance, every suffering for sin, (accompanied with reformatory efforts) and every good deed, atones for sin. But if the sinner is sorry, and continues to pray, and to sin and be sorry, he hath no part in the at-one-ment. To understand God, "Whom to know aright is Life eternal," is to do the will of Wisdom; and none hath part in Him, who demonstrates not, in part, the Principle embraced in the teachings and practice of our Master. If not obeying the science of being according to its Principle, God, we should have no confidence in man's safety, because God is good, and man repents.

#### NOTE

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

Chapter V, page 300, lines 7-18 (unnumbered).

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to acknowledge Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, - in the at-one-ment with God, - for he lacks the practical repentance that reforms the life, and enables one to do the will of Wisdom. None hath part in God, who cannot demonstrate in part the Divine Principle of the teachings and practice of our Master. If living in disobedience to Him, we ought to feel no security, although God is good and man repentant.

#### 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 7-18 (unnumbered). 21st ed., chapter XIV, page 498, lines 7-18 (unnumbered).

Every pang of repentance, every suffering for sin (accompanied with reformatory efforts), and every good deed, atones for sin. But if the sinner is sorry, and continues to pray, and to sin and be sorry, he hath no part in the at-one-ment with God, which is to do the will of Wisdom; and none hath part in Him who demonstrates not, in part, the Principle embraced in the teachings and practice of our Master. If we are not obeying the divine science of being according to its God-Principle, we should have no confidence in man's safety, because God is good and man repents.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 179, lines 21-31 (unnumbered).  
6th ed., vol. 2, chapter IX, page 133, lines 21-31 (unnumbered).

Every pang of repentance, every suffering for sin, (accompanied with reformatory efforts) and every good deed, atones for sin. But if the sinner is sorry, and continues to pray, and to sin and be sorry, he hath no part in the at-one-ment. To understand God, "Whom to know aright is Life eternal," is to do the will of Wisdom; and none hath part in Him, who demonstrates not, in part, the Principle embraced in the teachings and practice of our Master. If not obeying the science of being according to its Principle, God, we should have no confidence in man's safety, because God is good, and man repents.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 300, lines 7-18 (unnumbered).



Jesus urged the commandment, "Thou shalt have no other gods before me," which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, - even God, good. He rendered "unto Caesar the things which are Caesar's; and unto God the things that are God's." He at last paid no homage to forms of doctrine or to theories of man, but acted and spake as he was moved, not by spirits but by Spirit.

#### NOTE

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

Chapter II, page 19, lines 29-32, and page 20, lines 1-5.



Jesus urged the commandment, "Thou shalt have no other gods before me," which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, - even God, good. He rendered "unto Caesar the things which are Caesar's, and unto God the things that are God's." He at last paid no homage to forms of doctrine or to theories of man, but acted and spake as he was moved, not by spirits but by Spirit.

Jesus' sinless career

#### NOTE

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

Chapter **II**, page 19, lines 29-32, and page 20, lines 1-5.

Jesus urged the commandment, "Thou shalt have no other gods before me," which may be rendered:

|                                              |                        |
|----------------------------------------------|------------------------|
| Thou shalt have no belief of Life as mortal; | Jesus' sinless career. |
|----------------------------------------------|------------------------|

thou shalt not know evil, for there is one Life, - even God, good. He rendered "unto Caesar the things which are Caesar's, and unto God the things that are God's." He finally paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

#### NOTE

This version first appeared in the year 1903, about the time of the 265th edition (it had not appeared by the 261st edition of 1903), and it remained unchanged until the 1907 edition.

Chapter II, page 19, lines 29-32, and page 20, lines 1-5.

Jesus urged the commandment, "Thou shalt have no other gods before Me," which may be rendered:

Thou shalt have no belief of Life as mortal;                      Jesus' sinless career.

thou shalt not know evil, for there is one Life, - even God, Good. He rendered "unto Caesar the things which are Caesar's, and unto God the things that are God's." He finally paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter II, page 19, lines 29-32, and page 20, lines 1-5.

Jesus urged the commandment, "Thou shalt have no other gods before Me," which may be rendered:

|                                              |                        |
|----------------------------------------------|------------------------|
| Thou shalt have no belief of life in matter; | Jesus' sinless career. |
|----------------------------------------------|------------------------|

thou shalt not know evil, for there is one Life, - even God, Good. He rendered "unto Caesar the things which were Caesar's, and unto God the things that are God's." He finally paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until about the time of the 240th edition in 1902.

Chapter II, page 19, lines 29-32, and page 20, lines 1-5.

Jesus urged the commandment, "Thou shalt have no other gods before Me," which may be rendered: Jesus' career.

"Thou shalt have no belief of life in matter; thou shalt not know evil, for there is one Life, - even God, Good. He rendered "unto Caesar the things that are Caesar's, and unto God the things that are God's." He finally paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

#### NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 324, lines 29-32, and page 325, lines 1-5.

Jesus kept the commandment, "Thou shalt have no  
other gods before Me," which may be rendered:  
Jesus' career. Thou shalt have no belief of life in matter;  
thou shalt not know evil, for there is one Life, -  
even God, Good. He rendered "unto Caesar the things  
that are Caesar's, and unto God the things that are  
God's." He paid no homage to forms of doctrine or  
theories of man, but acted and spake as he was moved,  
not by spirits, but by Spirit.

#### NOTE

This version first appeared in the 67th edition in 1892  
and it remained unchanged until the 70th edition in 1892.  
Chapter ~~XI~~, page 324, lines 29-32, and page 325, lines  
1-5 (unnumbered).

Jesus kept the commandment, "Thou shalt have no other gods before Me," which may be rendered: Jesus' career.

"Thou shalt have no belief of life in matter; thou shalt not know evil, for there is one Life, - even God, Good. He rendered "unto Caesar the things that are Caesar's, and unto God the things that are God's." He paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the latter part of 1891 or early 1892. It had been revised by the 67th edition in 1892, but had not changed by the 65th of 1891.

Chapter ~~XI~~, page 324, lines 29-32, and page 325, lines 1-5 (unnumbered).

Jesus kept the commandment, "Thou shalt have no other gods before Me." He rendered "unto Caesar the things that are Caesar's, and unto God the things that are God's." He paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 259, lines 31-32, and page 260, lines 1-4 (unnumbered). 21st ed., chapter VIII, same lines and pages.



Jesus reckoned sickness, sin, and death "liars from the beginning," and destroyed them with the self-evident Truth of being, his only physician. He kept the commandment, "Thou shalt have no other gods before Me." While Jesus rendered to Caesar the things that were Caesar's, he also rendered to God the things that are God's, for he ascribed to Spirit alone Intelligence, Life, and Love. Jesus paid no homage to diplomas, to forms, pharisaical worship, and theories of man, but acted and spake as he was moved by Spirit, not "spirits," but Truth and Love.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 69, lines 9-19 (unnumbered).  
6th ed., vol. 2, chapter VI, page 23, lines 9-19 (unnumbered).

He reckoned sickness, sin and death "liars from the beginning," and destroyed them with the Truth of all being self-evident to him and his only physician. He kept the commandment, "Thou shalt have no other gods before Me;" we must do likewise and adopt this Truth of being before we obtain its harmony or immortality.

While Jesus rendered to Caesar the things that were Caesar's, he also rendered to God the things that were of Truth, Life and Love, and we should acknowledge God sufficient to destroy every discord of man. Jesus paid no homage to diplomas, to forms of church worship, or theories of man, but acted and spake as he was moved by Spirit, the Principle of being.

#### NOTE

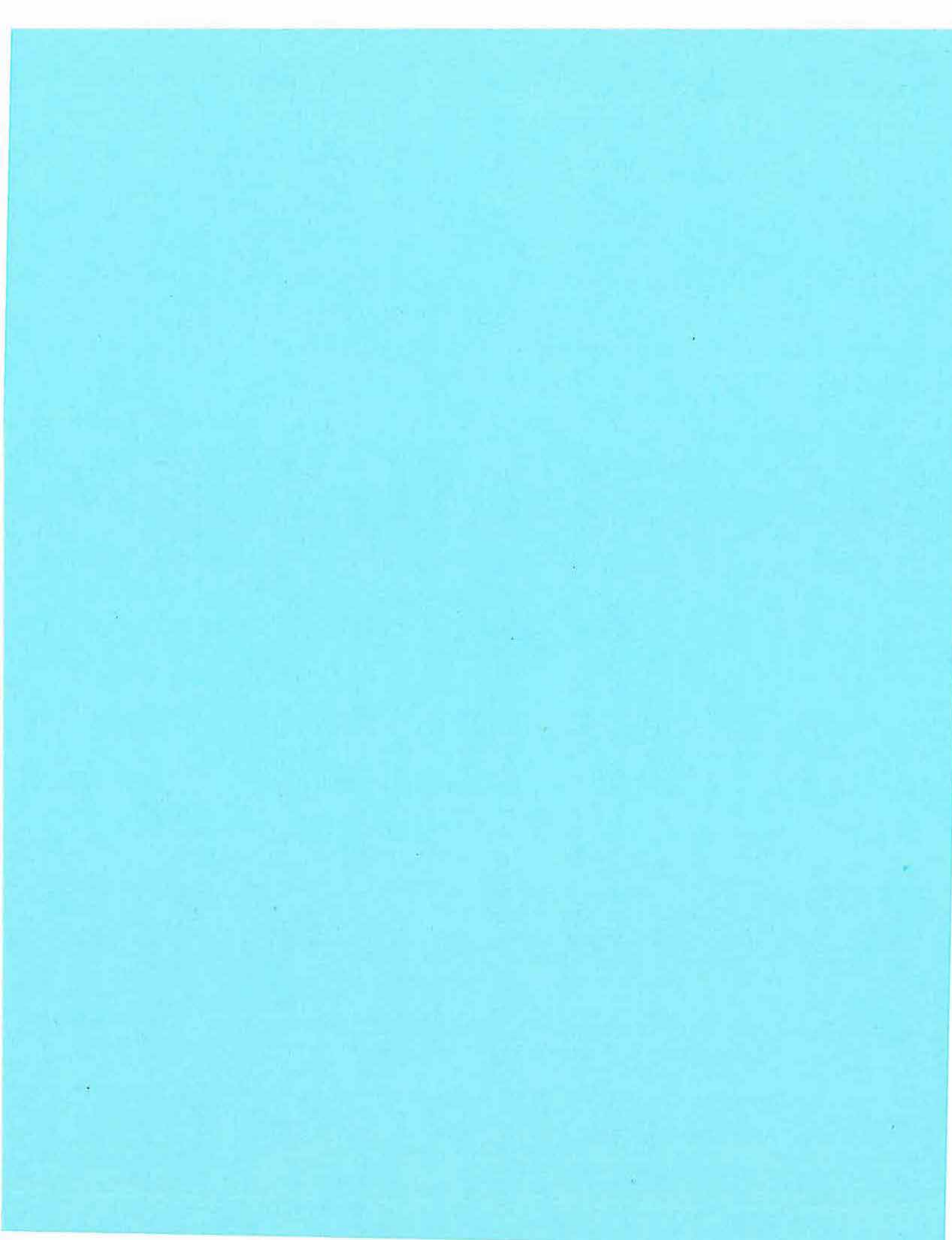
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 58, lines 8-21 (unnumbered).

He reckoned sickness, sin and death, "liars from the beginning," and destroyed them with the truth of being that was self-evident to him and his only physician. He kept the commandment, "Thou shalt have no other gods before Me," and we must do likewise and adopt this Truth of being before we obtain its harmony or immortality.

While Jesus rendered to Caesar the things that were Caesar's, he also rendered to God the things that were His, viz., Truth, Life and Love, and we, too, should acknowledge these God, and sufficient to destroy every discord of man. Jesus paid no homage to diplomas, to forms of church worship, or the theories of man, but acted and spake as he was moved by Spirit, the Principle of being.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 118, lines 18-32, and page 119, line 1 (unnumbered).



To the ritualistic priest and hypocritical Phairsee Jesus said, "The publicans and the harlots go into the kingdom of God before you." Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful.

NOTE

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

Chapter II, page 20, lines 6-13.

To the ritualistic priest and hypocritical Pharisee he said, "The publicans and the harlots go into the kingdom of God before you." His history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful.

#### NOTE

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

Chapter II, page 20, lines 6-13

To the ritualistic priest and hypocritical Pharisee he said, "The publicans and the harlots go into the kingdom of heaven before you." His history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 20, lines 6-13.

To the ritualistic priest and hypocritical Pharisee he said, "Even the publicans and harlots go into the Kingdom of Heaven before you." His history made a new calendar, which we call the Christian era; but he established no form of worship. He knew that men can be baptized, partake of the eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful. Ritualism.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 325, lines 6-13 (unnumbered).



To the ritualistic priest and hypocritical Pharisee he said, "Even the publicans and harlots go into the kingdom of heaven before you." He unwittingly gave a date to the Christian era, but established no form of worship. He knew that men can be baptized, partake of the eucharist, support the clergy, observe the Sabbath, make long prayers, and all the while be sensual and hypocritical.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 260, lines 5-12 (unnumbered).

21st ed., chapter VIII, same lines and page.

To the believing Rabbi and Pharisee he said: "Even the publicans and harlots go into the kingdom of heaven before you." He scoffed not at Christianity, but he knew there is no Spirit in mere forms of religion; that a man can be baptized, partake of the sacrament, support the clergy, observe the Sabbath day according to rule, and make long prayers, when he is even a sensualist and hypocrite. But forms of worship are only wrong when they hinder the Spirit. To be a hypocrite in metaphysics or Christian science is morally impossible where Christianity is based on demonstration or proof, and heals the sick and destroys error; yet many will come falsely in the name of Truth, as was predicted.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter vii, page 69, lines 19-32 (unnumbered).  
6th ed., vol. 2, chapter vi, page 23, lines 19-32 (unnumbered).

To the believing Rabbi and Pharisee he said, "Even the publicans and harlots go into the kingdom of heaven before you," not that he scoffed at Christianity, but that he knew there is neither Spirit, Life, nor Truth in mere forms of religion, and that a man can be baptized, partake of the sacrament, support the clergy, observe the Sabbath day, and make long prayers, while yet he is a sensualist and hypocrite. Forms of personal worship may not be voluntarily wrong, but they are involuntarily so, if they hinder the Spirit. To be a hypocrite in science is morally impossible, for here Christianity is based on demonstration, or proof, for it heals the sick and destroys error; and yet many will come falsely in the name of science as was predicted. When God is understood, man will need nothing besides God to make him healthy and harmonious.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 58, lines 21-32, and page 59, lines 1-5 (unnumbered).

To the believing Rabbi and Pharisee he said, "Even the publicans and harlots go into the kingdom of heaven before you," not that he scoffed at Christianity, but he knew there is neither Spirit, Life, nor Truth in mere forms of religion, and that a man can be baptized, partake of the sacrament, support the clergy, observe the Sabbath day, and make long prayers while yet a sensualist and hypocrite. Forms of personal worship may not be voluntarily wrong, but involuntarily so, inasmuch as they hinder the Spirit. To be a hypocrite in the science of Christianity is morally impossible, for here Christianity is based on demonstration, or proof, and yet many will come falsely in its name as predicted. When God is understood, man will need nothing besides God to make him healthy and harmonious.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 119, lines 1-16 (unnumbered).



Jesus bore our infirmities; he knew the error of mortal belief, and "with his stripes [(the rejection of error)] we are healed." "Despised and rejected of men,"  
Perfect example      returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and the cross awaited the great Teacher. Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness.

#### NOTE

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

Chapter II, page 20, lines 14-22.

Jesus bore our infirmities; he knew the error of mortal belief, and "with his stripes [(the rejection of error)]

Perfect  
example.        we are healed." "Despised and rejected of men," returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and the cross awaited the great Teacher. Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness.

#### NOTE

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

Chapter II, page 20, lines 14-23.

Jesus bore our infirmities, he knew the error of mortal belief, and "through his stripes [the denial of error] we are healed." "Despised and rejected of men," returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and cross awaited the great Teacher. Yet he swerved not, well knowing that to obey the Divine order and trust God, saves retracing and traversing anew the path from sin to holiness.

Example.

#### NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 325, lines 14-23 (unnumbered).



Jesus bore our infirmities, he knew the error of mortal belief, and "through his stripes [the denial of error] we are healed." "Despised and rejected of men," Example. returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and cross awaited the great Teacher.

#### NOTE

This version first appeared in the 70th edition of 1892 and it remained unchanged until the 113th edition in 1897. Chapter XL page 325, lines 14-20 (unnumbered).

Jesus bore our infirmities and felt the error of mortal belief, and "through his stripes we are healed." "Despised and rejected of men," returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and cross awaited the great Teacher.

Example.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter ~~XI~~, page 325, lines 14-20 (unnumbered).

Jesus bore our infirmities and felt the error of human belief, and "through his stripes we are healed." "Despised and rejected of men," returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and cross awaited the Teacher.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 266, lines 12-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

yet Jesus abated not his efforts to bless his enemies. He felt their sicknesses, the errors of their beliefs; but he bore their infirmities, that through his stripes they might be healed. Despised and rejected of men, returning blessings for cursings, he taught them metaphysics, the nature of God; but when error felt the overcoming power of Truth, the scourge and cross awaited Jesus.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VI, page 75, lines 21-28 (unnumbered).  
6th ed., vol. 2, chapter VI, page 29, lines 21-28 (unnumbered).

He felt their sicknesses, but more he felt their sins.  
Despised and rejected of men, yet returning blessing  
for cursing, he was spiritually teaching them how to  
destroy their own materiality, and through his stripes  
to be healed; but when error felt the blow that Truth  
dealt it, the scourge and cross awaited Jesus.

#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
vol. 2, chapter 1, page 66, lines 14-19 (unnumbered).

He felt their sicknesses, but more he felt their sins. Despised and rejected of men, yet returning blessing for cursing, his spirituality must destroy their materiality, and through his stripes must they be healed; because error had felt the blow Truth gave it, the scourge and cross awaited Jesus.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 126, lines 30-32, and page 127, lines 1-3 (unnumbered).



Material belief is slow to acknowledge what the spiritual fact implies. The truth is the centre of all religion. It commands sure entrance into Behest of the cross the realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing.

#### NOTE

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

Chapter II, page 20, lines 24-32.



Material belief is slow to acknowledge what the spiritual fact implies. The truth is the centre of all religion. It commands sure entrance into the Behest of the cross. realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, put aside material self and sense, and seek the divine Principle and Science of all healing.

#### NOTE

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

Chapter II, page 20, lines 24-32.

Material belief is slow to acknowledge what the spiritual fact implies. The cross is the central emblem of history. It commands sure entrance into the Behest of the cross. realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, put aside material self and sense, and seek the divine Principle and Science of all healing.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 20, lines 24-32.

Material belief is slow to acknowledge what the spiritual fact implies. The cross is the central emblem of history. It commands sure entrance into the realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, put aside material self and sense, and seek the divine Principle and Science of all healing.

Behest of  
the cross.

#### NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter X, page 325, lines 24-32 (unnumbered).

Attempts to conciliate society, and gain dominion over mankind, are worldly weaknesses. He who leaves all for Truth, must relinquish popularity in order to gain Christianity. Material belief is slow to acknowledge what the spiritual fact implies. The cross is the central emblem of history. Forsake error, and press forward into the realm of Truth and Love. Laying "aside every weight, and the sin which doth so easily beset us," let us press forward to the "high calling of God in Christ," putting aside material self and sense, and seeking the divine Principle and Science of all healing.

Behest of  
the cross.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter ~~XI~~, page 325, lines 21-32 (unnumbered).

Forsake error, and press forward into the realm of Truth and Love. Laying "aside every weight, and the sin that doth so easily beset us," let us press forward to the "high calling of God in Christ," putting aside personal self and sense, and seeking the Divine Principle and Science of all healing.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 498, lines 1-6 (unnumbered) - 16th ed. Chapter XIV, page 498, lines 1-6 (unnumbered) - 21st ed.

It is to separate ourselves from error,  
and press forward to the Life that is Truth and Love.  
In this warfare the pleasures, frowns, or flatteries of  
earth are but ghosts of nothingness, compared with the  
prize set before us. "And laying aside every weight and  
sin that so easily beset us, let us press forward to the  
high calling of God in Christ," putting aside personal  
self and sense for the spiritual principle of being.

#### 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 13-20 (unnumbered).  
6-15th ed., chapter IX, page 133, lines 13-20.

to separate ourselves from the world of error and press forward to the Life that is Truth and Love. The pleasures, frowns, or flatteries of earth, are but ghosts of nothingness, compared to the prize set before us, "And laying aside every weight and sin that so easily beset us, let us press forward to the high calling of God in Christ," putting aside personal self and sense, for Soul, the Principle of being.

#### NOTE

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

Chapter V, page 299, lines 31-32, and page 300, lines 1-6 (unnumbered).

How well is the helpful purpose of Christianity expressed in some lines by G.L. Banks: -

I live for those who love me,  
For those who know me true,  
For the heaven that smiles above me,  
And awaits my Spirit too;  
For all human ties that bind me,  
For the task by God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.

Forsake error, and press forward into the realm of Truth and Love. Laying "aside every weight, and the sin that doth so easily beset us," let us press forward to the "high calling of God in Christ," putting aside personal self and sense, and seeking the Divine Principle and Science of all healing.

#### 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 496, lines 24-33, and page 498, lines 1-6 (unnumbered).  
21st ed., chapter XIV, page 496, lines 24-33, and page 498, lines 1-6 (unnumbered).

#### ALSO NOTE

The lines by G.L. Banks do not appear in the final edition and



It is to separate ourselves from error,  
and press forward to the Life that is Truth and Love.  
In this warfare the pleasures, frowns, or flatteries of  
earth are but ghosts of nothingness, compared with the  
prize set before us. "And laying aside every weight and  
sin that so easily beset us, let us press forward to the  
high calling of God in Christ," putting aside personal  
self and sense for the spiritual principle of being.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 179, lines 13-20 (unnumbered).  
6th ed., vol. 2, chapter IX, page 133, lines 13-20 (unnumbered).

to separate ourselves from the world of error and press forward to the Life that is Truth and Love. The pleasures, frowns, or flatteries of earth, are but ghosts of nothingness, compared to the prize set before us, "And laying aside every weight and sin that so easily beset us, let us press forward to the high calling of God in Christ," putting aside personal self and sense, for Soul, the Principle of being.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 299, lines 31-32, and page 300, lines 1-6 (unnumbered).



If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight...I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. Moral victory  
Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

#### NOTE

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

Chapter II, page 21, lines 1-8.

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight...I have kept the faith," because you are a better man. This is having our part in <sup>Moral</sup> victory. the at-one-ment with Truth and Love. Christians do not continue to labor and pray, expecting, because of another's goodness, suffering, and triumph, that they shall thus reach his harmony and reward.

#### 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 II, page 21, lines 1-8.

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight...I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. It is vain and selfish to stand still and pray, expecting, because of another's goodness, suffering, and triumph, that we shall thus reach his harmony and reward.

Moral  
victory.

#### NOTE

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

Chapter II, page 21, lines 1-8.

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought the good fight, I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. It is vain and selfish to stand still and pray, expecting, because of another's goodness, suffering, and triumph, that we shall thus reach his harmony and reward.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X¶ page 326, lines 1-8 (unnumbered).

If Truth is overcoming error in our daily walk and conversation, we shall finally say, "I have fought the good fight, I have kept the faith," because I am a better man. This is having our part in the at-one-ment with Truth and Love. Standing still and praying - expecting, because of another's goodness, suffering, and triumph, that we shall reach his harmony and reward - is vain and selfish.

#### 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 19-26 (unnumbered). 21st ed, chapter XIV, page and lines the same.



But if we are growing spiritual, and error is yielding to Truth in our daily walk and conversation, we shall say at length, "I have fought the good fight and kept the faith," for I am a better man. This is having part in the at-one-ment with Truth and Love. If a man stands still, praying and expecting, because of another man's goodness, sufferings, and triumphs, he will reach his harmony and reward;

#### 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 31-32, and page 180, lines 1-6 (unnumbered). 6-15th ed., chapter IX, pages 133 and 134, lines same.

But if we are growing spiritual, and error is yielding to Truth in our demonstrations of being, and our daily walk and conversation, we shall say at length, "I have fought the good fight and kept the faith;" for I am a better man. This is having part in the at-one-ment. If a man stands still, praying, and expecting because of another man's goodness, sufferings and triumphs, he will reach his harmony and reward;

#### NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again in this form.  
Chapter V, page 300, lines 18-26 (unnumbered).

If Truth is overcoming error in our daily walk and conversation, we shall finally say, "I have fought the good fight, I have kept the faith," because I am a better man. This is having our part in the at-one-ment with Truth and Love. Standing still and praying - expecting, because of another's goodness, suffering, and triumph, that we shall reach his harmony and reward - is vain and selfish.

#### NOTE

This version first appeared in the 16th edition in 1836 and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter XIII, page 498, lines 19-26 (unnumbered).  
21st ed., chapter XIV, page 498, lines 19-26 (unnumbered).

But if we are growing  
spiritual, and error is yielding to Truth in our daily walk  
and conversation, we shall say at length, "I have fought  
the good fight and kept the faith," for I am a better  
man. This is having part in the at-one-ment with Truth  
and Love. If a man stands still, praying and expect-  
ing, because of another man's goodness, sufferings, and  
triumphs, he will reach his harmony and reward;

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 179, lines 31-32, and  
page 180, lines 1-6 (unnumbered).  
6th ed., vol. 2, chapter IX, page 133, lines 31-32, and  
page 134, lines 1-6 (unnumbered).

But if we are growing spiritual, and error is yielding to Truth in our demonstrations of being, and our daily walk and conversation, we shall say at length, "I have fought the good fight and kept the faith;" for I am a better man. This is having part in the at-one-ment. If a man stands still, praying, and expecting because of another man's goodness, sufferings and triumphs, he will reach his harmony and reward;

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 300, lines 18-26 (unnumbered).



If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

#### NOTE

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

Chapter II, page 21, lines 9-14.

If the disciple is advancing spiritually, he is striving to enter in, he constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and so gain a little each day in the right direction, till at last he finishes his course with joy.

#### NOTE

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

Chapter II, page 21, lines 9-14.



If the disciple is advancing spiritually, he constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and so gain a little each day in the right direction, till at last he finishes his course with joy.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed, chapter ~~XI~~, page 326, lines 9-14 (unnumbered). 226th ed., chapter II, page 21, lines 9-14.

If the disciple is advancing spiritually, he constantly turns away from sense, and looks towards Spirit. If honest, he would be in earnest from the start, and gain a little each day in the right direction, till at last he would finish his course with joy.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 268, lines 26-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

Unless a man is advancing spiritually, looking away from the things of sense to those in Soul, he is not scientific. If he is honest, he starts in earnest, and so journeys in one direction, advancing a little every day; then, however long he is in reaching the goal, he will finish his course with joy.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 77, lines 28-33 (unnumbered).  
6th ed., vol. 2, chapter VI, page 31, lines 28-33 (unnumbered).

Unless a man  
advances spiritually, he is not becoming scientific; and  
if he is scientific he starts honestly, and journeys some  
every day, and however long he is in reaching the de-  
sired goal, if his honesty be preserved, he will finish his  
course.

#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
vol. 2, chapter 1, page 68, lines 24-29 (unnumbered).

Unless a man advances spiritually,  
he is not scientific; and if he is scientific he must start  
honestly, and journey some every day; and however  
long he is in reaching the desired goal, if his honesty  
be preserved, he will finish his course.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 129, lines 12-16 (unnumbered).



If my friends are going to Europe, while I am en  
route for California, we are not journeying together.  
We have separate time-tables to consult,  
different routes to pursue. Our paths have Inharmonious  
travellers  
diverged at the very outset, and we have little oppor-  
tunity to help each other. On the contrary, if my  
friends pursue my course, we have the same railroad  
guides, and our mutual interests are identical; or, if I  
take up their line of travel, they help me on, and our  
companionship may continue.

#### NOTE

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

Chapter II, page 21, lines 15-24.

If my friends are going to Europe, while I am en route for California, we are not journeying together. We have separate time-tables to consult, different routes to pursue. Our paths have diverged at the Inharmonious  
travellers. very outset, and we have little opportunity to help each other. On the contrary, if my friends pursue my course, we have the same railroad guides, and our mutual interests are identical; or, if I take up their line of travel, they will help me on, and our companionship may continue.

#### NOTE

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

50th ed., chapter ~~XI~~, page 326, lines 15-23 (unnumbered).

226th ed., chapter II, page 21, lines 15-25.



If my friends are going to Europe, while I am en route for California, we are not journeying together. We have separate time-tables to consult, different routes to pursue. Our paths have parted at the very outset, and we have little opportunity to help each other. On the contrary, if they pursue my course we have the same railroad-guides, and our mutual interests are identical. If I take up their line of travel, they will help me on, and our companionship may continue.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 268, lines 3-11 (unnumbered).

21st ed., chapter VIII, same page and lines.

If my friends are going to Europe while I am en route for California, we are no longer journeying together; we have separate time-tables to consult, different routes to pursue; our paths have parted, and we have no opportunity to help each other on. But if they pursue my course, we have the same railroad guide and mutual interests; or, if I will take theirs, they will help me on, and our companionship will continue.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 77, lines 8-15 (unnumbered).  
6th ed., vol. 2, chapter VI, page 31, lines 8-15 (unnumbered).

If my friends are going to Europe, and I am making my way to California, we are no longer journeying together; but have separate time-boards to consult, and different routes to pursue; in fine, our paths have parted, and we have no interests in common, to help each other on in opposite directions; but if they will pursue my course, I will give them my railroad guide, and interest myself to make their passage pleasant; or if I will take theirs, they will help me on, and our companionship will continue.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 68, lines 1-10 (unnumbered).

If my friends are going to Europe and I am making my way to California, we are no longer journeying together; but have separate time-boards to consult, and different routes to pursue; in fine, our paths have parted, and we have no interests in common, to help each other on in opposite directions; but if they will pursue my course, I will give them my railroad guide, and interest myself to make their passage pleasant; or if I will take theirs, they will help me on, and our companionship will continue.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 128, lines 20-29 (unnumbered).



Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thitherward. He is like a traveller going westward for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for six days, he turns east on the seventh, satisfied if he can only imagine himself drifting in the right direction. By-and-by, ashamed of his zigzag course, he would borrow the passport of some wiser pilgrim, thinking with the aid of this to find and follow the right road.

Zigzag  
course

#### NOTE

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

Chapter II, page 21, lines 25-32, and page 22, lines 1-2.

Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thitherward. He is like a traveller going westward, for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for six days, he turns east on the seventh, - satisfied, if he can only imagine himself drifting in the opposite direction. By-and-by, ashamed of his zigzag course, he would like to borrow the passport of some wiser pilgrim, thinking thereby to find and follow the right road once more.

#### NOTE

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

Chapter II, page 21, lines 25-32, and page 22, lines 1-2

Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thitherward. He is like a traveller going  
Zigzag course. westward, for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for six days, he turns east on the seventh, - satisfied, if he can only imagine himself drifting in a certain direction. By-and-by, ashamed of his zigzag course, he perhaps steals the passport of some wiser pilgrim, as a help towards finding and following the right road once more.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 326, lines 24-32, and page 327, lines 1-2 (unnumbered).



In sympathy with matter, the worldly man is at the beck of error, and will be attracted thitherward. He is like a traveller going westward for a fashionable trip. The company is alluring, and the pleasures exciting. After following the sun for six days, he turns east on the seventh, satisfied if he can only imagine himself drifting in one direction. By-and-by, ashamed of his zigzag course, he perhaps steals the passport of some wiser pilgrim, as a help to finding and following the right road once more.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 268, lines 16-25 (unnumbered).

21st ed., chapter VIII, same page and lines.

Thus the Christian scientist must choose his course, and be honest, act consistent with that choice. He acknowledges that his route is not with the world of matter and error; and if he continues to gravitate thitherward, he is like a man steering his course west, because it is a fashionable route, the company alluring, and its pleasures exciting, and journeying six days westward; but the seventh day he turns easterly, and is satisfied to say, because of one day's journey, that he is going due east and in one direction. Beholding his zigzag course when he presents the passport of some toil-worn pilgrim, and with that would make his passage, you know he is climbing up some other way, and the same is a thief and a robber.

#### NOTE

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

3rd ed. vol. 2, chapter VII, page 77, lines 15-28 (unnumbered).

6th ed., vol. 2, chapter VI, page 31, lines 15-28 (unnumbered).

Thus the scientist must choose his course, and be honest, acting consistent with that choice; his route lies not with the world of sense, and if he gravitates thitherward, he is like a man who travels one day east and another west, but thinking the passage west a more fashionable route, the company more alluring and its pleasures more enticing, changes tactics and journeys six days westerly, and the seventh day toward the east, but protests he is travelling in one direction only. Seeing his direction you say of that man he is untrue and cannot be trusted, don't let him cajole us into the belief that he is really going east because he produces from his pocket a ticket earned by some toil-worn pilgrim who had explored the way, and with that passport means to make his passage.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 68, lines 10-24 (unnumbered).

Thus the scientist must choose his course, and be honest, acting consistent with that choice; his route lies not with the world of sense, and if he gravitates thitherward, he is like a man who travels one day east and another west, but thinking the passage west a more fashionable route, the company more alluring and its pleasures more enticing, changes tactics and journies six days westerly, and the seventh day toward the east, vehemently protesting he is traveling in one direction only. You would say of that man he is untrue and cannot be trusted; and don't let him cajole you into the belief he is really going east because he produces from his pocket a ticket earned by some toil-worn pilgrim, who had explored the way, and from whom he begged it, and with this passport means to make his passage.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 128, lines 29-32, and page 129, lines 1-12 (unnumbered).



Vibrating like a pendulum between sin and the hope  
of forgiveness, - selfishness and sensuality causing con-  
stant retrogression, - our moral progress will  
Moral  
retrogression be slow. Waking to Christ's demand, mortals  
experience suffering. This causes them, even as drown-  
ing men, to make vigorous efforts to save themselves; and  
through Christ's precious love these efforts are crowned  
with success.

NOTE

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

Chapter II, page 22, lines 3-10.

Vibrating like a pendulum between sin and the hope of forgiveness, - selfishness and sensuality causing constant retrogression, - our moral progress will be Moral retrogression. slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 22, lines 3-10.

Vibrating, like a pendulum, between sin and the hope  
of forgiveness, - selfishness and sensuality causing con-  
stant reggression, - our moral progress will  
be very slow. Waking to Christ's demand, Retrogression.  
mortals experience suffering. This causes them, even  
as drowning men, to make vigorous efforts to save  
themselves; and, through Christ's precious love, these  
efforts are crowned with success.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it did not change until the 226th edition in 1902.  
Chapter X¶ page 327, lines 3-10 (unnumbered).



Vibrating, like a pendulum, between sin and the hope of forgiveness, - selfishness and sensuality causing constant retrogression, - our mortal progress will be very slow.

Waking to Christ's demand, mortals experience suffering. This causes them, even as a drowning man, to make vigorous efforts to save themselves; and, through Christ, these efforts are a success.

#### 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 27-30 (unnumbered). 21st ed., chapter XIV, page 498, lines the same.

that  
man will vibrate, a pendulum between sin and the hope  
of forgiveness, selfishness and sensuality winding him  
up to this action, and his growth will be slow.

then come the experiences and sufferings that cause one,  
even as a drowning man, to make vigorous efforts to save  
himself, and these efforts save him.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and they remained unchanged until the 16th edition in 1886.  
3rd ed., chapter X, page 180, lines 6-9 and 15-17 (unnum-  
bered)

6-15th ed., chapter IX, page 134, same lines as 3rd ed.

that man will vibrate, a pendulum, between sin and the hope of forgiveness; selfishness and sensuality winding him up to this action, and his growth will be slow.

then come the experiences and sufferings that cause one, even as a drowning man, to make vigorous efforts to save himself, and these efforts are what save him.

#### NOTE

This version first appeared in the 1st edition in 1875 and it did not appear in this same form again. Chapter V, page 300, lines 26-29, and page 301, lines 2-5 (unnumbered).

Vibrating, like a pendulum, between sin and the hope of forgiveness, - selfishness and sensuality causing constant retrogression, - our mortal progress will be very slow.

Waking to Christ's demand, mortals experience suffering. This causes them, even as a drowning man, to make vigorous efforts to save themselves; and, through Christ, these efforts are a success.

#### 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 27-30, and page 499, lines 4-7 (unnumbered). 21st ed., chapter XIV, page 498, lines 27-30, and page 499, lines 4-7 (unnumbered).

that  
man will vibrate, a pendulum between sin and the hope  
of forgiveness, selfishness and sensuality winding him  
up to this action, and his growth will be slow.

then come the experiences and sufferings that cause one,  
even as a drowning man, to make vigorous efforts to save  
himself, and these efforts save him.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 180, lines 6-9, and lines  
15-17 (unnumbered).

6th ed., vol. 2, chapter IX, page 134, lines 6-9, and lines  
15-17 (unnumbered).

that man will vibrate, a pendulum, between sin and the hope of forgiveness; selfishness and sensuality winding him up to this action, and his growth will be slow.

then come the experiences and sufferings that cause one, even as a drowning man, to make vigorous efforts to save himself, and these efforts are what save him.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 300, lines 26-29, and page 301, lines 2-5 (unnumbered).

#### ALSO NOTE

On line 2, page 301, the word 'come' has been substituted for 'comes' in order to reflect the correction on the errata page.



"Work out your own salvation," is the demand of  
Life and Love, for to this end God worketh with you.

Wait for  
reward        "Occupy till I come!" Wait for your re-  
ward, and "be not weary in well doing." If  
your endeavors are beset by fearful odds, and you receive  
no present reward, go not back to error, nor become a  
sluggard in the race.

#### NOTE

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

Chapter II, page 22, lines 11-17.



"Work out your own salvation," is the demand of  
Life and Love; for to this end God worketh with you.

Wait for  
reward.           "Occupy till I come!" Wait for your re-  
ward, and "be not weary in well doing." If  
your endeavors are beset by fearful odds, and you re-  
ceive no present reward, go not back to error, nor become  
a sluggard in the race.

#### NOTE

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

Chapter II, page 22, lines 11-17.

"Work out your own salvation," is the demand of  
Life and Love; for to this end God worketh with you.

Wait for  
reward. "Occupy till I come!" Wait for your re-  
ward, and "be not weary in well-doing." If  
your endeavors are beset by fearful odds, and you re-  
ceive no present reward, go not back to error, nor become  
a sluggard in the race.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 265th edition in 1903.  
Chapter II, page 22, lines 11-17.

"Work out your own salvation," is the demand of  
Life and Love; for to this end God worketh with you.  
"Occupy till I come!" Wait for your re-  
ward, "and be not weary in well-doing." If Rewards.  
your endeavors are beset by fearful odds, and you re-  
ceive no present reward, go not back to error, nor be-  
come a sluggard in the race.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter ~~XI~~, page 327, lines 11-17 (unnumbered).

"Work out your own salvation," is the demand of Life and Love; for to this end God worketh with you. "Occupy till I come!" Wait for your reward, "and be not weary in well-doing." If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 499, lines 8-13 (unnumbered) - 16th ed. Chapter XIV, page 499, lines 8-13 (unnumbered) - 21st ed.

"Work out your own salvation," is the demand of Life and Love; and to this end God worketh with you. "Occupy till I come," that is, wait for thy reward, and grow not weary in well-doing. Although your endeavors are against fearful odds, receiving no present reward, go not back to error, nor become a sluggard in the contest,

#### 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 18-23 (unnumbered). 6-15th ed., chapter IX, page 134, same lines as 3rd ed.

"Work out your own salvation," is the demand of Life and Love; and to this end God worketh with you. "Occupy until I come," i.e., wait for thy reward and grow not weary in well doing. Although your endeavors are against fearful odds, receiving no present reward, go not back to error, nor become a sluggard in the contest,

#### NOTE

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

Chapter V, page 301, lines 6-12 (unnumbered).

"Work out your own salvation," is the demand of Life and Love; for to this end God worketh with you. "Occupy till I come!" Wait for your reward, "and be not weary in well-doing." If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

#### 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 499, lines 8-13 (unnumbered). 21st ed., chapter XIV, page 499, lines 8-13 (unnumbered).

"Work out your own salvation," is the demand of Life and Love; and to this end God worketh with you. "Occupy till I come," that is, wait for thy reward, and grow not weary in well-doing. Although your endeavors are against fearful odds, receiving no present reward, go not back to error, nor become a sluggard in the contest,

#### NOTE

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

3rd ed., vol. 2, chapter X, page 180, lines 18-23 (unnumbered).

6th ed., vol. 2, chapter IV, page 134, lines 18-23 (unnumbered).



"Work out your own salvation," is the demand of Life and Love; and to this end God worketh with you. "Occupy until I come," i.e., wait for thy reward and grow not weary in well doing. Although your endeavors are against fearful odds, receiving no present reward, go not back to error, nor become a sluggard in the contest,

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 301, lines 6-12 (unnumbered).



When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.

NOTE

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

50th ed., page 327, chapter ~~XI~~, lines 18-22 (unnumbered).

226th ed., chapter II, page 22, lines 18-22.

When the smoke of battle clears away, you will discern  
the good you have done, and receive as you have fought.  
Love is not hasty to deliver us from temptation, for Love  
means that we shall be tried and purified.

#### 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 ed (chapter XIV), page 499,  
lines 14-17 (unnumbered).

and  
you will find your reward when the smoke of battle clears  
away, and discern the good you have done, and reap your  
gain from experience. Love often delays to deliver from  
temptation, that it may try, and prove us as by fire.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
Chapter X, page 180, lines 23-27 (unnumbered) - 3rd ed.  
Chapter IX, page 134, lines 23-27 (unnumbered) - 6-15th ed.

and you will find your reward when the  
smoke of battle clears away, so that you discern the  
good you have done, and your gain from experience.  
Love often delays to deliver from temptation, that it  
may try, and prove you as by fire.

#### NOTE

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

Chapter V, page 301, lines 12-16 (unnumbered).

When the smoke of battle clears away, you will discern  
the good you have done, and receive as you have fought.  
Love is not hasty to deliver us from temptation, for Love  
means that we shall be tried and purified.

#### 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 499, lines 14-17 (unnumbered).  
21st ed., chapter XIV, page 499, lines 14-17 (unnumbered).

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you will find your reward when the smoke of battle clears  
away, and discern the good you have done, and reap your  
gain from experience. Love often delays to deliver from  
temptation, that it may try, and prove us as by fire.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 180, lines 23-27 (unnumbered).  
6th ed., vol. 2, chapter IX, page 134, lines 23-27 (unnumbered).



and you will find your reward when the  
smoke of battle clears away, so that you discern the  
good you have done, and your gain from experience.  
Love often delays to deliver from temptation, that it  
may try, and prove you as by fire.

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter V, page 301, lines 12-16 (unnumbered).



Final deliverance from error, whereby we rejoice in  
immortality, boundless freedom, and sinless sense, is not  
reached through paths of flowers nor by pinning  
Deliverance  
not vicarious one's faith without works to another's vicarious  
effort. Whosoever believeth that wrath is righteous or  
that divinity is appeased by human suffering, does not  
understand God.

NOTE

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

Chapter II, page 22, lines 23-29.

Final deliverance from error - whereby we rejoice in  
immortality, boundless freedom, and sinless sense - is  
neither reached through paths of flowers, nor  
Deliverance  
not vicarious. by pinning one's faith without works, to  
another's vicarious effort. Whosoever believeth that  
wrath is righteous, or that divinity is appeased by  
human suffering, does not understand God.

#### NOTE

This version was first introduced in the 261st edition in  
1903 and it remained unchanged until the 1907 edition.  
Chapter II, page 22, lines 23-29.

Final deliverance from error - whereby we rejoice in  
immortality, boundless freedom, and sinless sense - is

neither reached through paths of flowers, nor  
Deliverance  
not vicarious. by pinning one's faith to another's vicarious  
effort. Whosoever believeth that wrath is righteous, or  
that Divinity is appeased by human suffering, does not  
understand God.

#### NOTE

This version first appeared in the 113th edition in 1897  
and it remained unchanged until the 261st edition in 1903.  
Chapter ~~X~~, page 327, lines 23-29 (unnumbered), 113th ed.  
Chapter II, page 22, lines 23-29, 226th ed.

Final deliverance from error - whereby we rejoice in  
immortality, boundless freedom, and sinless sense - is  
neither reached through paths of flowers, nor  
by pinning one's faith to another's vicarious Deliverance  
effort. Whosoever believeth that wrath is righteous, or not vicarious.  
that Divinity is appeased by human suffering, cannot  
understand God.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 113th edition in 1897.  
Chapter XI, page 327, lines 23-29 (unnumbered).

Final deliverance from error - whereby we rejoice in  
immortality, boundless freedom, and sinless sense - is  
neither reached through paths of flowers, nor by pin-  
ning one's faith to vicarious effort. Whosoever believeth  
that wrath is righteous, or that divinity is appeased by  
human suffering, cannot understand God.

#### 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 499, lines 23-28 (unnumbered).  
21st ed, chapter XIV, page 499, lines 23-28 (unnumbered).

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not won through smooth footsteps, or pinning one's faith to personality. Whoso believeth wrath is righteous, or appeased by the unmerited death of a good man, cannot understand 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 181, lines 1-6 (unnumbered).  
6-15th ed (chapter IX) page 135, lines same as 3rd ed.



Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not won through smooth footsteps, nor through doctrines, or pinning one's faith to personality. Whoso believeth wrath is righteous or appeased by the unmerited death of a good man, cannot understand God.

#### NOTE

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

Chapter V, page 301, lines 22-27 (unnumbered).

Final deliverance from error - whereby we rejoice in immortality, boundless freedom, and sinless sense - is neither reached through paths of flowers, nor by pinning one's faith to vicarious effort. Whosoever believeth that wrath is righteous, or that divinity is appeased by human suffering, cannot understand God.

#### 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 499, lines 23-28 (unnumbered).  
21st ed., chapter XIV, page 499, lines 23-28 (unnumbered).

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not won through smooth footsteps, or pinning one's faith to personality. Whoso believeth wrath is righteous, or appeased by the unmerited death of a good man, cannot understand 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, vol. 2, page 181, lines 1-6 (unnumbered).

6th ed., chapter IV, page 2, page 135, lines 1-6 (unnumbered).

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not won through smooth footsteps, nor through doctrines, or pinning one's faith to personality. Whoso believeth wrath is righteous or appeased by the unmerited death of a good man, cannot understand God.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 301, lines 22-27 (unnumbered).



Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires Justice and substitution constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

#### NOTE

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

Chapter II, page 22, lines 30-32, and page 23, lines 1-11.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased, is not destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires Justice and substitution. constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology; but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

#### NOTE

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

Chapter II, page 22, lines 30-32, and page 23, lines 1-11.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath, which is only appeased, is not destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self, to save us from

sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology; but its more reasonable explanation is, that suffering is an error of sinful sense, which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

#### NOTE

This version first appeared in the year 1891 by the 62nd edition (it had not appeared by the 58th edition in 1891) and it remained unchanged until the 226th edition in 1902. Chapter XI, page 327, lines 30-32, and page 328, lines 1-12 (unnumbered).



Justice requires restitution by the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath, which is only appeased, is not destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self, to save us from

Justice and sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology; but its more reasonable explanation is, that suffering is an error of sinful sense, which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the approximate time of the 62nd edition in 1891.

Chapter ~~X~~, page 327, lines 30-32, and page 328, lines 1-12 (unnumbered).

Justice requires restitution by the sinner. Mercy cancels only when justice approves, and revenge is inadmissible. Wrath, which is only appeased, is not destroyed, but indulged. Wisdom and Love may require many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.

That God's wrath should be vented upon His only Son is neither rational nor humane. Such a theory is man-made. This is a hard question in theology; but its more reasonable explanation is, that suffering is an error of sinful sense, which Truth destroys, and that eventually both sin and suffering will fall at the feet of Love.

#### 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 499, lines 29-32, and page 500, lines 1-11. by 21st ed., chapter XIV, same pages.

Justice requires no propitiation but from the sinner; mercy cancels without pay or sacrifice, and revenge is inadmissible in Love. Wrath appeased is not destroyed, but indulged, and may require another sacrifice, one being found insufficient; but these are the traits of heathen deities, and not of our God, the Principle that is Love.

God's wrath vented on his only son is without logic or humanity, and is but a man-made belief. The beautiful import of this hard place in theology is, that suffering is an error of personal sense that Truth destroys, and sin falls, a broken reed, at the foot of Love.

#### 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 181, lines 6-17 (unnumbered). 6-15th ed., chapter IX, page 135, same lines.

Justice requires no propitiation but from the sinner; mercy cancels without pay or sacrifice, and revenge is inadmissible in Love. The wrath that is appeased is not destroyed, but indulged, and may require another sacrifice, one being found insufficient; but these are the traits of heathen Deities, and not of our God, the Principle that is Love.

God's wrath vented on his only son, is without logic or humanity, and but a man-made belief. The beautiful import of this hard place in theology is, that suffering is an error of personal sense that Truth destroys, and sin falls, a broken reed, at the feet of Love.

#### NOTE

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

Chapter V, page 301, lines 28-32 and page 302, lines 1-7 (unnumbered).

Justice requires restitution by the sinner. Mercy cancels only when justice approves, and revenge is inadmissible. Wrath, which is only appeased, is not destroyed, but indulged. Wisdom and Love may require many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.

That God's wrath should be vented upon His only Son is neither rational nor humane. Such a theory is man-made. This is a hard question in theology; but its more reasonable explanation is, that suffering is an error of sinful sense, which Truth destroys, and that eventually both sin and suffering will fall at the feet of Love.

#### 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 499, lines 29-32, and page 500, lines 1-11 (unnumbered). 21st ed., chapter XIV, page 499, lines 29-32, and page 500, lines 1-11 (unnumbered).

Justice requires no propitiation but from the sinner; mercy cancels without pay or sacrifice, and revenge is inadmissable in Love. Wrath appeased is not destroyed, but indulged, and may require another sacrifice, one being found insufficient; but these are the traits of heathen deities, and not of our God, the Principle that is Love.

God's wrath vented on his only son is without logic or humanity, and is but a man-made belief. The beautiful import of this hard place in theology is, that suffering is an error of personal sense that Truth destroys, and sin falls, a broken reed, at the foot of Love.

#### 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, vol. 2, page 181, lines 6-17 (unnumbered).

6th ed., chapter IX, vol. 2, page 135, lines 6-17 (unnumbered).

and leads mortals to  
the feet of Love.

NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter I (Science of Being), page 64, lines 6-7  
(unnumbered).

36th ed., chapter V (Science of Being), page 200, lines 6-7  
(unnumbered).

ALSO NOTE

This phrase is today found only in the chapter Atonement,  
paragraph #17. However, in the early editions it comprised  
the final phrase in the paragraph #30 from Science of Being.  
Thus it is presented in both comparisons.

the beliefs that would rob God fall at the  
feet of Love.

NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
Vol. 1, chapter I (Science of Being), page 55, lines 18-19  
(unnumbered).

ALSO NOTE

This phrase is also found to compare to paragraph #30 from  
Science of Being, and is found in that comparison as well.



Justice requires no propitiation but from the sinner; mercy cancels without pay or sacrifice, and revenge is inadmissible in Love. The wrath that is appeased is not destroyed, but indulged, and may require another sacrifice, one being found insufficient; but these are the traits of heathen Deities, and not of our God, the Principle that is Love.

God's wrath vented on his only son, is without logic or humanity, and but a man-made belief. The beautiful import of this hard place in theology is, that suffering is an error of personal sense that Truth destroys, and sin falls, a broken reed, at the feet of Love.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 301, lines 28-32, and page 301, lines 1-7 (unnumbered).



Rabbinical lore said: "He that taketh one doctrine,  
firm in faith, has the Holy Ghost dwelling in him."

This preaching receives a strong rebuke in  
the Scripture, "Faith without works is dead." Doctrines  
and faith  
Faith, if it be mere belief, is as a pendulum swinging be-  
tween nothing and something, having no fixity. Faith,  
advanced to spiritual understanding, is the evidence gained  
from Spirit, which rebukes sin of every kind and estab-  
lishes the claims of God.

#### NOTE

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

Chapter II, page 23, lines 12-20.

Rabbinical lore said: "He that taketh one doctrine,  
firm in faith, has the Holy Ghost dwelling in him."

This preaching receives a strong rebuke in  
the Scripture, "Faith without works is dead." Doctrines  
and faith.

Faith, if it be mere belief, is as a pendulum swinging  
between nothing and something, having no fixity.

Faith, advanced to spiritual understanding, is the evi-  
dence gained from Spirit, which rebukes sin of every  
kind, and establishes the claims of God.

#### NOTE

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

Chapter II, page 23, lines 12-20.

Rabbinical lore said: "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him."

Doctrines and faith. This preaching receives a strong rebuke in the Scripture, "Faith without works is dead." Faith, if it be mere belief, is as a pendulum, swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes material beliefs, and establishes the claims of God.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 328, lines 13-21 (unnumbered).

Rabbinical lore said, "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in the Scripture, "Faith without works is dead."

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Advanced spiritual understanding, sometimes misnamed faith, is the evidence gained from Spirit, which rebukes material beliefs, and establishes the claims of God.

#### 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 500, lines 12-20 (unnumbered). 21st ed., chapter XIV, same page and lines.

The rabbinical teachings said, "He that taketh one doctrine firm in faith, has the Holy Ghost dwelling in him." But this receives a strong rebuke from our Master, who said, "Faith without works is dead." Faith, as a belief, is but a pendulum between nothing and something, holding on to no foundations. The advanced understanding, sometimes misnamed faith, is the evidence gained from spiritual sense that rebukes the belief of personal sense, and brings out the life that is 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 181, lines 17-26 (unnumbered). 6-15th ed., chapter IX, page 135, same lines as 3rd.

The

Rabbinical teachings said, "He that taketh one doctrine firm in faith, has the holy ghost dwelling in him." But this receives a strong rebuke from our Master, who said, "Faith without works is dead." Faith, as a belief, is but a pendulum between nothing and something, holding on to no foundations; but the advanced understanding that is sometimes misnamed faith, is the evidence gained from spiritual sense that rebukes the belief of personal sense, and brings out of experience the Life that is God.

#### NOTE

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

Chapter V, page 302, lines 7-17 (unnumbered).



Rabbinical lore said, "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in the Scripture, "Faith without works is dead."

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Advanced spiritual understanding, sometimes misnamed faith, is the evidence gained from Spirit, which rebukes material beliefs, and establishes the claims of God.

#### 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 500, lines 12-20 (unnumbered). 21st ed., chapter XIV, page 500, lines 12-20 (unnumbered).

The rabbinical teachings said, "He that taketh one doctrine firm in faith, has the Holy Ghost dwelling in him." But this receives a strong rebuke from our Master, who said, "Faith without works is dead." Faith, as a belief, is but a pendulum between nothing and something, holding on to no foundations. The advanced understanding, sometimes misnamed faith, is the evidence gained from spiritual sense that rebukes the belief of personal sense, and brings out the life that is 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, vol. 2, page 181, lines 17-26 (unnumbered).  
6th ed., chapter IX, vol. 2, page 135, lines 17-26 (unnumbered).

The

Rabbinical teachings said, "He that taketh one doctrine firm in faith, has the holy ghost dwelling in him." But this receives a strong rebuke from our Master, who said, "Faith without works is dead." Faith, as a belief, is but a pendulum between nothing and something, holding on to no foundations; but the advanced understanding that is sometimes misnamed faith, is the evidence gained from spiritual sense that rebukes the belief of personal sense, and brings out of experience the Life that is God.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 302, lines 7-17 (unnumbered).



In Hebrew, Greek, Latin, and English, faith and the words corresponding thereto have these two definitions, trustfulness and trustworthiness. One kind of faith trusts one's welfare to others. Self-reliance and confidence  
Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe...and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

NOTE

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

Chapter II, page 23, lines 21-31.

In Hebrew, Greek, Latin, and English, faith and the words corresponding thereto, have these two definitions, trustfulness and trustworthiness. One kind of faith trusts one's welfare to others. An- Self-reliance  
and confidence. other kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith: whereas the injunction, "Believe...and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 23, lines 21-31.

In Hebrew, Greek, Latin, and English, faith and the words corresponding thereto, have these two definitions, trustfulness and trustworthiness. One kind of faith trusts our welfare to another being. Self-reliance and confidence. The other kind of faith understands how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith: whereas the injunction, "Believe...and thou shalt be saved!" demands self-reliant trustworthiness, which includes the understanding and confides all to God.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until about the time of the 240th edition in 1902.

Chapter II, page 23, lines 21-31.

In Hebrew, Greek, Latin, and English, faith, and the words corresponding thereto, have these two definitions, trustfulness and trustworthiness. One kind Self-reliance and confidence. of faith trusts our welfare to another being. The other kind of faith understands how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe, and thou shalt be saved!" demands self-reliant trustworthiness, which includes the understanding, and confides all to God.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XV~~, page 328, lines 22-32 (unnumbered).



In Hebrew, Greek, Latin, and English, faith has these two definitions, trustfulness and trustworthiness. One kind of faith trusts all to another. The other kind of faith understands how to work out one's "own salvation, with fear and trembling, for it is God who worketh in us, both to will and to do of His good pleasure."

"Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas, "Believe, and thou shalt be saved!" demands the self-reliant, trustworthy faith which we need, and includes the understanding that confides in God.

#### 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 500, lines 21-31 (unnumbered). 21st ed., chapter XIV, page 500, same lines.

In Hebrew, Greek, Latin, and English, the word "faith" embraces two meanings, viz., "trustfulness" and "trustworthiness." The first trusts all to another, and the second understands and relies on one's self. "Lord, I believe, help thou mine unbelief," expresses the helplessness of a blind faith, whereas "Believe, and you shall be saved," is self-reliant, trustworthy faith that implies the understanding that brings its own reward.

#### 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 302, lines 17-25 (unnumbered). 3rd ed., chapter X, page 181, lines 26-32, and page 182, lines 1-2. 6th ed., chapter IX, pages 135 and 136, same lines.

In Hebrew, Greek, Latin, and English, faith has these two definitions, trustfulness and trustworthiness. One kind of faith trusts all to another. The other kind of faith understands how to work out one's "own salvation, with fear and trembling, for it is God who worketh in us, both to will and to do of His good pleasure."

"Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas, "Believe, and thou shalt be saved!" demands the self-reliant, trustworthy faith which we need, and includes the understanding that confides in God.

#### 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 500, lines 21-31 (unnumbered).  
21st ed., chapter XIV, page 500, lines 21-31 (unnumbered).

In Hebrew, Greek,  
Latin, and English, the word "faith" embraces two  
meanings, viz., "trustfulness" and "trustworthiness."  
The first trusts all to another, and the second under-  
stands and relies on one's self. "Lord, I believe, help  
thou mine unbelief," expresses the helplessness of a blind  
faith, whereas "Believe, and you shall be saved," is self-  
reliant, trustworthy faith that implies the understanding  
that brings its own reward.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 181, lines 26-32, and page  
182, lines 1-2 (unnumbered).  
6th ed., vol. 2, chapter IX, page 135, lines 26-32, and page  
136, lines 1-2 (unnumbered).

In Hebrew, Greek, Latin, and English, the word "faith" embraces two meanings, viz., "trustfulness" and "trustworthiness." The first trusts all to another, and the second understands and relies on one's self. "Lord, I believe, help thou mine unbelief," expresses the helplessness of a blind faith, whereas, "Believe, and you shall be saved," is self-reliant, trustworthy faith that implies the understanding that brings its own reward.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 302 lines 17-25 (unnumbered).



The Hebrew verb to believe means also to be firm or to be constant. This certainly applies to Truth and Love understood and practised. Firmness in error will never save from sin, disease, and death.

NOTE

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

Chapter II, page 23, line 32, and page 24, lines 1-3.

The Hebrew verb to believe means also to be firm, or to be constant. This certainly applies to Truth and Love, understood and practised. Firmness in error will never save from sin, disease, and death.

#### NOTE

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

Chapter ~~XI~~ page 329, lines 1-4 (unnumbered) - 50th ed.

Chapter II, page 23, line 32, and page 24, lines 1-3 - 226th ed.



The Hebrew verb to believe means to be firm, or to be constant. This certainly applies to Truth and Love, understood and practised. Firmness in error will never save from sickness, sin, and death.

#### 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 500, line 32, and page 501, lines 1-3 (unnumbered).

21st ed., chapter XIV, same pages and lines.

The Hebrew gives the following signification of the verb "to believe": "To be firm, lasting, constant," and this certainly applies to Truth understood; firmness in error will never save man from sickness, sin, or death.

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 182, lines 2-6 (unnumbered). 6th ed., chapter IX, page 136, same lines as 3rd ed.

The Hebrew gives  
the following signification of the verb, "to believe:"  
"To be firm, lasting, constant," and this certainly applies to Truth understood; for firmness in error will never save man from sickness, sin, or death.

NOTE

This version first appears in the 1st edition in 1875  
and it did not appear again in this form.  
Chapter V, page 302, lines 25-29 (unnumbered).

The Hebrew verb to believe means to be firm, or to be constant. This certainly applies to Truth and Love, understood and practised. Firmness in error will never save from sickness, sin, and death.

#### 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 500, line 32, and page 501, lines 1-3 (unnumbered).

21st ed., chapter XIV, page 500, line 32, and page 501, lines 1-3 (unnumbered).

The Hebrew gives the following signification of the verb "to believe": "To be firm, lasting, constant," and this certainly applies to Truth understood; firmness in error will never save man from sickness, sin, or death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 182, lines 2-6 (unnumbered).  
6th ed., vol. 2, chapter IX, page 136, lines 2-6 (unnumbered).

The Hebrew gives  
the following signification of the verb, "to believe:"  
"To be firm, lasting, constant," and this certainly applies to Truth understood; for firmness in error will never save man from sickness, sin, or death.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 302, lines 25-29 (unnumbered).



Acquaintance with the original texts, and willingness  
to give up human beliefs (established by hierarchies, and  
instigated sometimes by the worst passions of  
Life's healing currents men), open the way for Christian Science to be  
understood, and make the Bible the chart of life, where  
the buoys and healing currents of Truth are pointed  
out.

#### NOTE

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

Chapter II, page 24, lines 4-10.



Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys, and healing currents of Truth are pointed out.

#### NOTE

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

Chapter II, page 24, lines 4-10.

Acquaintance with the original texts, and willingness  
to give up human beliefs (established by hierarchies,  
and instigated sometimes by the worst pas- Holy chart.  
sions of men), open the way for Christian  
Science to be understood, and made the Bible the chart  
of Life, to mark the healing currents and buoys of  
Truth.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter ~~XI~~ page 329, lines 5-11 (unnumbered).

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of Life, to mark the healing currents and buoys of Truth.

#### 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 501, lines 4-9 (unnumbered). 21st ed., chapter XIV, same page and lines as 16th ed.

An acquaintance with the original texts, and a willingness to give up beliefs founded on dynasties and the worst passions of men, for the advanced views of Christianity and the spiritual sense of Truth, makes the Scriptures a chart of Life to man.

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 182, lines 6-10 (unnumbered).

6th ed., chapter IX, page 136, lines 6-10 (unnumbered).

An acquaintance with the original texts, together with a willingness to give up beliefs founded on dynasties and the worst passions of men, for the advanced views of civilization and the spiritual sense of Truth, makes the scriptures a chart of Life to man.

#### NOTE

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

Chapter V, page 302, lines 29-32, and page 303, lines 1-2 (unnumbered).

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of Life, to mark the healing currents and buoys of Truth.

#### 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 501, lines 4-9 (unnumbered). 21st ed., chapter XIV, page 501, lines 4-9 (unnumbered).

An acquaintance with the original texts, and a willingness to give up beliefs founded on dynasties and the worst passions of men, for the advanced views of Christianity and the spiritual sense of Truth, makes the Scriptures a chart of Life to man.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 182, lines 6-10 (unnumbered).  
6th ed., vol. 2, chapter IX, page 136, lines 6-10 (unnumbered).

An acquaintance with the original texts, together with a willingness to give up beliefs founded on dynasties and the worst passions of men, for the advanced views of civilization and the spiritual sense of Truth, makes the scriptures a chart of Life to man.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 302, lines 29-32, and page 303, lines 1-2 (unnumbered).





He to whom "the arm of the Lord" is revealed will believe our report, and rise into newness of life with re-generation. This is having part in the atone-  
Radical  
changes           ment; this is the understanding, in which Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change, - a change as radical as that which has come over popular opinions in regard to predestination and future punishment.

#### NOTE

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

Chapter II, page 24, lines 11-19.

He to whom "the arm of the Lord" is revealed will believe our report, and rise into newness of life, with regeneration. This is having part in the ~~Radical~~ changes. atonement; this is the understanding, wherein Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change, - a change as radical as that which has come over popular opinions in regard to predestination and future punishment.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 24, lines 11-19.

He to whom "the arm of the Lord is revealed" will believe our report, and rise into newness of Life, with regeneration. This is having part in the atone-ment; this is the understanding, wherein Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change, - a change as radical as that which has come over popular opinions in regard to predestination and future punishment.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>7</sup>, page 329, lines 12-20 (unnumbered).

A member of the Methodist Church said to me: "I hope, when you prepare your work on Christian Science, you will dwell much on the atonement." If, after reading these pages, the "arm of the Lord is revealed" to her mind, she will "believe our report," and commence her own work, and pursue it with the unction of primitive Christianity, - healing herself and others. This is regeneration; this is having part in the atonement; this is understanding wherefore Jesus suffered and triumphed.

The time is not distant when the ordinary theological views of atonement will undergo a great change, - a change as radical as that which has come over popular opinions about predestination and future punishment.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV page 504, lines 7-15, and page 508, lines 29-32 (unnumbered).

A member of the Methodist Church said to me: "I hope, when you prepare your work on Christian Science, you will dwell much on the atonement." If, after reading these pages, the "arm of the Lord is revealed" to her mind, she will "believe our report," and commence her own work, and pursue it with the unction of primitive Christianity, - healing herself and others. This is regeneration; this is having part in the atonement; this is understanding wherefore Jesus suffered and triumphed.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIII, page 504, lines 7-15 (unnumbered). 21st ed., chapter XIV, page and lines the same.

A member of the Methodist Church said to us, "I hope, when you write your work on metaphysics, you will dwell much on the atonement." After reading these pages, if the "arm of the Lord is revealed" to that mind anew, she will commence her own work, and with the unction of primitive Christianity, heal herself and others, and gain the liberty of the sons of God. This is regeneration, to have part in the atonement, and to understand wherefore Jesus suffered and triumphed. But Truth, lifting her voice above 'ology and 'ism, and requiring the reconstruction of man, will be persecuted; those who have not touched the hem of her garments and felt in their body healed, will persecute 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 184, line 32, and page 185, lines 12 (unnumbered)

6th ed., chapter IX, pages 138 and 139, same lines as 3rd ed.

A member of the Methodist Church once said to us, "I hope, when you write your work on science, you will dwell much on the atonement." After reading these pages, if the "arm of the Lord is revealed" to that mind, anew she will commence her own work, and with the unction of primitive Christianity, heal herself and others, and thus gain the liberty of the sons of God. This is regeneration, and to have part in the atonement, and to understand wherefore Jesus suffered and triumphed. But Truth, lifting its voice above 'ology and 'ism, and requiring a reconstruction of man, must be persecuted, and those not having touched its garments and felt in their body it has healed them, will persecute it.

#### NOTE

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

Chapter V, page 306, lines 19-32 (unnumbered).



A member of the Methodist Church said to me: "I hope, when you prepare your work on Christian Science, you will dwell much on the atonement." If, after reading these pages, the "arm of the Lord is revealed" to her mind, she will "believe our report," and commence her own work, and pursue it with the unction of primitive Christianity, - healing herself and others. This is regeneration; this is having part in the atonement; this is understanding wherefore Jesus suffered and triumphed.

The time is not distant when the ordinary theological views of atonement will undergo a great change, - a change as radical as that which has come over popular opinions about predestination and future punishment.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 504, lines 7-15, and page 508, lines 29-32 (unnumbered).

A member of the Methodist Church said to me: "I hope, when you prepare your work on Christian Science, you will dwell much on the atonement." If, after reading these pages, the "arm of the Lord is revealed" to her mind, she will "believe our report," and commence her own work, and pursue it with the unction of primitive Christianity, - healing herself and others. This is regeneration; this is having part in the atonement; this is understanding wherefore Jesus suffered and triumphed.

False views regarding the atonement make sinners less fearful of sin, because they are led to believe that tears and prayers secure the divine pardon. This misbelief heightens hypocrisy and suffocates conscience. The time is not distant when the ordinary theological views of atonement will undergo a great change, - a change as radical as that which has come over popular opinions about predestination and future punishment.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIII, page 504, lines 7-15, and page 509, lines 15-22 (unnumbered). 21st ed., chapter XIV, page 504, lines 7-15, and page 509, lines 15-22 (unnumbered).

A member of the Methodist Church said to us, "I hope, when you write your work on metaphysics, you will dwell much on the atonement." After reading these pages, if the "arm of the Lord is revealed" to that mind anew, she will commence her own work, and with the unction of primitive Christianity, heal herself and others, and gain the liberty of the sons of God. This is regeneration, to have part in the atonement, and to understand wherefore Jesus suffered and triumphed. But Truth, lifting her voice above 'ology and 'ism, and requiring the reconstruction of man, will be persecuted; those who have not touched the hem of her garments and felt in their body healed, will persecute it.

The terrible effect of our false views regarding the atonement is to make a sinner less fearful to sin, believing that a tear or a prayer will secure his pardon; this heightens hypocrisy and suffocates conscience. The time is not far distant when our theological views of atonement will undergo as radical a change as those have already done regarding a bottomless pit, burning with fire and brimstone, and the election and foreordination of a portion to be saved or to be lost.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed. vol. 2, chapter X, page 184, line 32, and page 185,

lines 1-2, and page 190, lines 12-21 (unnumbered).

6th ed., vol. 2, chapter IX, page 138, line 32, and page 139,  
lines 1-12, and page 144, lines 12-21 (unnumbered).

A member of the Methodist Church once said to us, "I hope, when you write your work on science, you will dwell much on the atonement." After reading these pages, if the "arm of the Lord is revealed" to that mind, anew she will commence her own work, and with the unction of primitive Christianity, heal herself and others, and thus gain the liberty of the sons of God. This is regeneration, and to have part in the atonement, and to understand wherefore Jesus suffered and triumphed. But Truth, lifting its voice above 'ology and 'ism, and requiring a reconstruction of man, must be persecuted, and those not having touched its garments and felt in their body it has healed them, will persecute it.

The terrible effect of our false views regarding the atonement, is to make a sinner less fearful to sin, believing a tear or a prayer will secure its pardon; this heightens hypocrisy and suffocates conscience. The time is not far distant when our theological views of atonement will undergo as radical a change as those have already done regarding a bottomless pit, burning with fire and brimstone, and the election and fore-ordination of a portion to be saved or be lost. But for these false views regarding the forgiveness of sin, ministers and laymen would never break the commandment, "Thou shalt not commit adultery " and then talk of their love for God, and Christian experience.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 306, lines 19-32, and page 312, lines 25-32, and page 313, lines 1-6 (unnumbered).



Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who

ask for it and are willing to be forgiven?

Purpose of

crucifixion

Does spiritualism find Jesus' death necessary only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both.

#### NOTE

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

Chapter II, page 24, lines 20-26.



Does erudite theology regard the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Purpose of crucifixion. Does spiritualism find Jesus' death necessary only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both.

#### NOTE

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

Chapter II, page 24, lines 20-26.

Does erudite theology regard the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who ask for it, and are willing to be forgiven?

Purpose of crucifixion. Does Spiritualism find Jesus' death necessary only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.

50th ed., chapter ~~XI~~, page 329, lines 21-27 (unnumbered).

226th ed., chapter II, page 24, lines 20-26.

Does scholastic theology regard the crucifixion of Jesus as providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Does Spiritualism find Jesus' death necessary only for the presentation, after death, of the personal Jesus, as a proof that spirits can return to earth? Then I must differ from both Orthodoxy and Spiritualism.

#### 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 188, lines 9-13 (unnumbered). 21st ed., chapter XIV, page and lines same as 16th ed.

Scholastic theology explains the crucifixion of Jesus as a pardon ready for all sinners; Spiritualism finds his death necessary only for the presentation, after death, of the personal Jesus, which they denominate "a spirit's return." We differ from both views,

#### 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 188, lines 9-13 (unnumbered). 6th ed., chapter IX, page 142, lines 9-13 (unnumbered).

Theology explains the crucifixion of Jesus, a pardon ready for all sinners; Spiritualism finds his death necessary only for the presentation, after death, of the personal Jesus; calling this "a spirit's return." We differ from both,

#### NOTE

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

Chapter V, page 310, lines 14-18 (unnumbered).

Does scholastic theology regard the crucifixion of Jesus as providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Does Spiritualism find Jesus' death necessary only for the presentation, after death, of the personal Jesus, as a proof that spirits can return to earth? Then I must differ from both Orthodoxy and Spiritualism.

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 507, lines 21-27 (unnumbered). 21st ed., chapter XIV, page 507, lines 21-27 (unnumbered).

Scholastic theology explains the crucifixion of Jesus as a pardon ready for all sinners; Spiritualism finds his death necessary only for the presentation, after death, of the personal Jesus, which they denominate "a spirit's return." We differ from both views,

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 188, lines 9-13 (unnumbered).  
6th ed., vol. 2, chapter IX, page 142, lines 9-13 (unnumbered).

Theology explains the crucifixion of Jesus, a pardon ready for all sinners; Spiritualism finds his death necessary only for the presentation, after death, of the personal Jesus; calling this "a spirit's return." We differ from both,

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 310, lines 14-18 (unnumbered).





The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love.

#### NOTE

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

Chapter II, page 24, lines 27-32, and page 25, lines 1-2.

The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind. The Truth had been living in their midst; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter II, page 24, lines 27-32, and page 25, lines 1-2.

The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind. The Truth had been living in their midst; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the proof.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XV~~, page 329, lines 28-32, and page 330, lines 1-3 (unnumbered).

The efficacy of the crucifixion lies in the practical Truth it demonstrated for mankind. This Truth had been spoken in their midst, but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible; but, after the resurrection, even the unbelieving Thomas was forced to acknowledge how entire was the proof.

#### 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 508, lines 3-9 (unnumbered). 21st ed., chapter XIV, page and lines same.

The efficacy of the crucifixion of Jesus is the practical Truth it demonstrates for our understanding, which delivers mankind from sickness, sin, and death. This Truth he had before spoken in their midst; but until they saw it enable their Master to triumph over the grave the disciples were not able to admit or to demonstrate so fully its Principle. Thomas, beholding the idea of it in Jesus (after his supposed death), was forced to acknowledge how entire was the proof.

#### 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 188, lines 24-32 (unnumbered). 6th ed., chapter IX, page 142, lines the same.

The efficacy of the crucifixion of Jesus is the practical Truth it demonstrated for our understanding, and that ultimately will deliver mankind from sickness, sin and death. This Truth he had before spoken in their midst; but until they saw it triumph over the grave the disciples were not able to admit and demonstrate so fully its Principle. Thomas, beholding the idea of it in Jesus, (after his supposed death) was forced to acknowledge how entire was the proof.

#### NOTE

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

Chapter V, page 310, lines 29-32, and page 311, lines 1-5 (unnumbered).

The efficacy of the crucifixion lies in the practical Truth it demonstrated for mankind. This Truth had been spoken in their midst, but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible; but, after the resurrection, even the unbelieving Thomas was forced to acknowledge how entire was the proof.

#### 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 508, lines 3-9 (unnumbered). 21st ed., chapter XIV, page 508, lines 3-9 (unnumbered).



The efficacy of the crucifixion of Jesus is the practical Truth it demonstrates for our understanding, which delivers mankind from sickness, sin, and death. This Truth he had before spoken in their midst; but until they saw it enable their Master to triumph over the grave the disciples were not able to admit or to demonstrate so fully its Principle. Thomas, beholding the idea of it in Jesus (after his supposed death), was forced to acknowledge how entire was the proof.

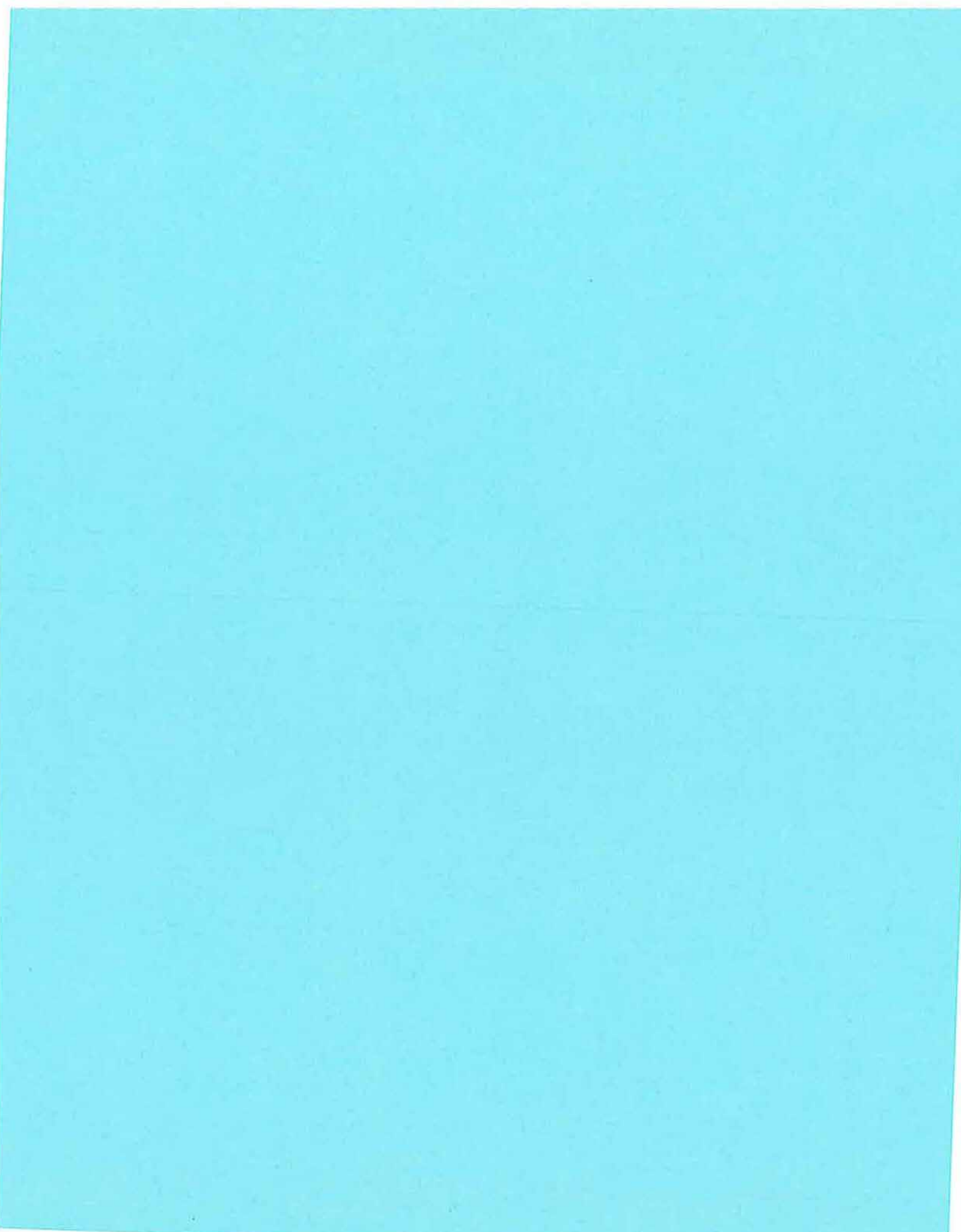
#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 188, lines 24-32 (unnumbered).  
6th ed., vol. 2, chapter IX, page 142, lines 24-32 (unnumbered).

The efficacy of the crucifixion of Jesus is the practical Truth it demonstrated for our understanding, and that ultimately will deliver mankind from sickness, sin and death. This Truth he had before spoken in their midst; but until they saw it triumph over the grave the disciples were not able to admit and demonstrate so fully its Principle. Thomas, beholding the idea of it in Jesus, (after his supposed death) was forced to acknowledge how entire was the proof.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 310, lines 29-32, and page 311, lines 1-5 (unnumbered).



The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life.

True flesh  
and blood

#### NOTE

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

Chapter II, page 25, lines 3-12.

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering was infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life.

True flesh  
and blood.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 25, lines 3-12.

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering was infinitely greater than can be expressed by our sense of human True flesh and blood. blood. The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that Life.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 330, lines 4-13 (unnumbered).

The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His spiritual flesh and blood were his Life; and they truly eat his flesh and drink his blood who partake of that Life.

The spiritual meaning of blood is sacrifice. The efficacy of Jesus' spirit-offering was infinitely greater than can be expressed by our sense of human blood.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 509, lines 1-9 (unnumbered).

The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His spiritual flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that Life.

The spiritual meaning of blood is sacrifice. The efficacy of Jesus' spirit-offering was infinitely greater than can be expressed by our mortal sense of human life. His mission was fulfilled. It reunited God and man by his career. His offering was Love's deathless sacrifice; for in Jesus' experience the human element was gloriously expanded and absorbed into the divine.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter XIII, page 509, lines 31-32, and page 510, lines 1-11 (unnumbered) - 16th ed. (chapter XIV by 21st edition).



The blood of Jesus was not as much offered on the cross as before those closing scenes of his earth mission. The spiritual meaning of blood is offering sacrifice, and the efficacy of his life-offering was greater than that of his blood spilled upon the cross. It was the consecration of his whole being upon the altar of Love, a deathless offering to Spirit. O, highest sense of human affections and higher spiritual conceptions of our Infinite Father and Mother, show us what is Love!

#### 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 190, lines 28-32, and page 191, lines 1-5 (unnumbered).

6th ed., chapter IX, page 144-145, lines the same.

We speak of the blood of Jesus  
as efficacious to save sinners; it is the efficacy of the  
Truth and Love that Jesus taught and demonstrated,  
which alone can destroy sin; and sinners are never  
saved. The blood of Christ was an offering of Spirit  
and not matter, a pledge of undying Love. O! highest  
conceptions of spiritual sense tell us, what is Love.

#### NOTE

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

Chapter V, page 313, lines 10-16 (unnumbered).

The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His spiritual flesh and blood were his Life; and they truly eat his flesh and drink his blood who partake of that Life.

The spiritual meaning of blood is sacrifice. The efficacy of Jesus' spirit-offering was infinitely greater than can be expressed by our sense of human blood.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 509, lines 1-9 (unnumbered).

The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His spiritual flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that Life.

The spiritual meaning of blood is sacrifice. The efficacy of Jesus' spirit-offering was infinitely greater than can be expressed by our mortal sense of human life. His mission was fulfilled. It reunited God and man by his career. His offering was Love's deathless sacrifice; for in Jesus' experience the human element was gloriously expanded and absorbed into the divine.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIII, page 509, lines 31-32, and page 510, lines 1-11 (unnumbered).

The blood of Jesus was not as much offered on the cross as before those closing scenes of his earth mission. The spiritual meaning of blood is offering sacrifice, and the efficacy of his life-offering was greater than that of his blood spilled upon the cross. It was the consecration of his whole being upon the altar of Love, a deathless offering to Spirit. O, highest sense of human affections and higher spiritual conceptions of our Infinite Father and Mother, show us what is Love!

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter X, page 190, lines 28-32, and page 191, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter IX, page 144, lines 28-32, and page 145, lines 1-5 (unnumbered).

We speak of the blood of Jesus  
as efficacious to save sinners; it is the efficacy of the  
Truth and Love that Jesus taught and demonstrated,  
which alone can destroy sin; and sinners are never  
saved. The blood of Christ was an offering of Spirit  
and not matter, a pledge of undying Love. O! highest  
conceptions of spiritual sense tell us, what is Love.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter V, page 313, lines 10-16 (unnumbered).



Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better <sup>Effective</sup> triumph than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, "If ye love me, keep my commandments."

#### NOTE

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

Chapter II, page 25, lines 13-21.



Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death.

Jesus presented the ideal of God better than Effective triumph.

could any man whose origin was less spiritual. He demonstrated more spiritually than all others the Principle of being, by his obedience to God. Hence the force of his admonition, "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.

Chapter II, page 25, lines 13-21.

Jesus taught the way of Life by demonstration, that we may understand how its divine Principle heals the sick, casts out error, and triumphs over death. Effective triumph. Jesus presented the ideal of God better than could any man whose origin was less spiritual. He demonstrated, more spiritually than all others, the Principle of Being, by his union with God. Hence the force of his admonition, "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. Chapter **XI**, page 330, lines 14-22 (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 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 497, lines 28-32 (unnumbered).

Few would venture to disobey the law of God, especially as set forth in the moral prohibitions of the Ten Commandments, were it not for mischievous views as to forgiveness.

The blessed Master gave up worldly satisfactions, in order to show his enemies the only way to eternal bliss. He instructed them, by the most sublime and unequivocal method, how heaven was to be obtained.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter XIII, page 509, lines 23-30 (unnumbered) - 16th ed. Chapter XIV, page 509, lines 23030 (unnumbered) - 21st ed.

The glorious spiritual signification of the life and not death of our Master - for he never died - was laying down all of earth to instruct his enemies the way to Heaven, showing in the most sublime and unequivocal sense how Heaven is obtained.

#### 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 190, lines 24-28 (unnumbered).  
6th ed., chapter IX, page 144, lines 24-28.

The sweet and spiritual significance of the death on the cross, is Love laying down all of earth to instruct its enemies the way to heaven, proving what heaven is, and how obtained.

NOTE

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

Chapter V, page 313, lines 7-10 (unnumbered).

Jesus teaches the way of Life in demonstration, that we may understand how its Divine Principle heals the sick, casts out error, and triumphs over death. Jesus presents the ideal of God better than mortals can, whose origin is less spiritual. He demonstrated more spiritually than all others the Principle of Being, by his union with God.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 495, lines 1-7 (unnumbered).

Jesus teaches the way of Life in demonstration, that we may understand how its Divine Principle heals the sick, casts out error, and triumphs over death. Jesus presents the ideal of God better than mortals can, whose origin is less spiritual. He demonstrated more spiritually than all others the Principle of Being, by his union with God.

Few would venture to disobey the law of God, especially as set forth in the moral prohibitions of the Ten Commandments, were it not for mischievous views as to forgiveness.

The blessed Master gave up worldly satisfactions, in order to show his enemies the only way to eternal bliss. He instructed them, by the most sublime and unequivocal method, how heaven was to be obtained.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIII, page 495, lines 1-7, and page 509, lines 23-30 (unnumbered). Chapter XIV by 21st ed.

#### ALSO NOTE

The last two paragraphs in this version do not exist by the final edition. They are included here with the 26th paragraph partly because they are positioned next to the 25th paragraph in these early editions, and partly because of subject content (such as the Commandments and Jesus' instruction).



He taught us the way of Life, demonstrating what he taught, that we might understand its Principle, how it healed the sick, cast out error, and triumphed over death. Jesus was more the idea of God than a man can be whose origin is less spiritual, therefore he demonstrated higher than others the Principle of being, his oneness with God.

But for these false views relating to the forgiveness of sin, few would venture to break the ten commandments.

The glorious spiritual signification of the life and not death of our Master - for he never died - was laying down all of earth to instruct his enemies the way to Heaven, showing in the most sublime and unequivocal sense how Heaven is obtained.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter X, page 176, lines 22-28, and page 190, lines 21-28 (unnumbered). 6th ed., vol. 2, chapter IX, page 130, lines 22-28, and page 144, lines 21-28 (unnumbered).

He taught us the way of Life, its Principle and proof, demonstrating what He taught, that we might understand its Principle; how it healed the sick, cast out error, and triumphed over death. Jesus was more the idea of God than a man can be whose origin is less spiritual than his, therefore he demonstrated higher than others the Principle of being, even his oneness with God.

The sweet and spiritual significance of the death on the cross, is Love laying down all of earth to instruct its enemies the way to heaven, proving what heaven is, and how obtained.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 296, lines 11-18, and page 313, lines 7-10 (unnumbered).



Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

#### NOTE

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

Chapter II, page 25, lines 22-32.

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did, and understand its divine Principle. Implicit faith in the Teacher, and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our blessed Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

#### NOTE

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

Chapter II, page 25, lines 22-32.

Though demonstrating control over disease for others' benefit, the great Teacher by no means relieved them from giving the requisite proofs of their own Imitation. standing in Divine Science. He worked for their guidance, that they might demonstrate this power as he did, and understand his Principle. Implicit faith in the Teacher, and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, or else we are not improving the great blessings which our blessed Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~ page 330, lines 23-32, and page 331, lines 1-2 (unnumbered).

Though demonstrating for others' benefit, the Teacher by no means relieved them from giving the requisite proof of their own standing in Science. He worked rather for their guidance, that they might demonstrate as he did, and understand his Principle. Implicit faith in the Teacher, all the emotional love we can bestow on him, will never make us imitators of him. We must go and do likewise, or else we are not improving the great blessings which our blessed Master worked and suffered to bestow. The divinity of the Christ was made manifest in the humanity of Jesus.

#### 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 ed., chapter XIV, page 496, lines 13-23 (unnumbered).

The teacher of music who demonstrates for the benefit of others by no means relieves them from giving the proof requisite to show where they stand in science; he rather does this for their example, that they may demonstrate, and understand what they demonstrate. Implicit faith in the teacher, whose self-abnegation and toil have bestowed blessings on man, will never make musicians of the learners; they must go and do likewise, or they are not improving their talents, which, unimproved, condemn them. We must understand the principle that Jesus taught, at whatever expense, and practise 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 178, lines 1-11 (unnumbered). 6th ed., chapter IX, page 132, lines 1-11.



The teacher of music who demonstrates for the benefit of others, has by no means relieved them from giving the proof requisite to show where they stand in science; he rather does this, for their example that they may understand that which they should demonstrate. Implicit faith in the teacher, whose self-abnegation and toil have bestowed blessings on man, will never make musicians of the learners; they must go and do likewise, or they are not improving their talents, which, unimproved, condemned them. We must understand the Principle Jesus taught, at whatever expense, and practice it, or we are not Christians.

#### NOTE

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

Chapter V, page 298, lines 15-26 (unnumbered).

Though demonstrating for others' benefit, the Teacher by no means relieved them from giving the requisite proof of their own standing in Science. He worked rather for their guidance, that they might demonstrate as he did, and understand his Principle. Implicit faith in the Teacher, all the emotional love we can bestow on him, will never make us imitators of him. We must go and do likewise, or else we are not improving the great blessings which our blessed Master worked and suffered to bestow. The divinity of the Christ was made manifest in the humanity of Jesus.

#### 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 496, lines 13-23 (unnumbered).  
21st ed., chapter XIV, page 496, lines 13-23 (unnumbered).

The teacher of music who demonstrates for the benefit of others by no means relieves them from giving the proof requisite to show where they stand in science; he rather does this for their example, that they may demonstrate, and understand what they demonstrate. Implicit faith in the teacher, whose self-abnegation and toil have bestowed blessings on man, will never make musicians of the learners; they must go and do likewise, or they are not improving their talents, which, unimproved, condemn them. We must understand the principle that Jesus taught, at whatever expense, and practise it.

#### NOTE

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

3rd ed., vol. 2, chapter X, page 178, lines 1-11 (unnumbered).

6th ed., vol. 2, chapter IX, page 132, lines 1-11 (unnumbered).

The teacher of music who demonstrates for the benefit of others, has by no means relieved them from giving the proof requisite to show where they stand in science; he rather does this, for their example that they may understand that which they should demonstrate. Implicit faith in the teacher, whose self-abnegation and toil have bestowed blessings on man, will never make musicians of the learners; they must go and do likewise, or they are not improving their talents, which, unimproved, condemned them. We must understand the Principle Jesus taught, at whatever expense, and practise it, or we are not Christians.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 298, lines 15-26 (unnumbered).



While we adore Jesus, and the heart overflows with  
gratitude for what he did for mortals, - treading alone  
his loving pathway up to the throne of  
Individual  
experience glory, in speechless agony exploring the way  
for us, - yet Jesus spares us not one individual expe-  
rience, if we follow his commands faithfully; and all  
have the cup of sorrowful effort to drink in proportion  
to their demonstration of his love, till all are redeemed  
through divine Love.

#### NOTE

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

Chapter II, page 26, lines 1-9.

While we adore Jesus, and the heart overflows with gratitude for what he has done for mortals, - treading alone his loving pathway up to the throne Individual experience. of glory, in speechless agony exploring the way for us, - yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all will have the cup of sorrowful effort to drink, in proportion to their demonstration of his love, till all are redeemed through divine Love.

#### NOTE

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

Chapter II, page 26, lines 1-9.

While we adore Jesus, and the heart overflows with  
gratitude for what he has done for mortals, - treading  
alone his loving pathway up to the throne  
of glory, in speechless agony exploring the Individual  
experience.  
way for us, - yet Jesus spares us not one individual  
experience, if we follow his commands faithfully; and  
all will have the cup of sorrowful effort to drink, in  
proportion to their demonstration of his Love.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter X~~f~~, page 331, lines 3-10 (unnumbered).



While I love Jesus' character more than language can tell, and my heart overflows with gratitude for what he has done for mortals, - treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for me, - yet I cannot see that Jesus spares me one individual experience, if I follow his commands faithfully, or that all will not have the cup of sorrowful effort to drink, in proportion to their demonstration of his 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) and chapter XIV (21st ed), page 497, lines 19-27 (unnumbered).

I love Jesus more than all men of past or present ages,  
treading alone a path of thorns, up to the throne of wisdom,  
in speechless agony exploring the way for others;  
yet I cannot see that he has spared me one individual experience,  
or that we all have not the "cup" to drink in proportion to our fitness to drink it and demonstrate  
God, above others.

#### 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 1-7 (unnumbered).  
6th ed., chapter IX, page 133, lines 1-7.

At the same time that I love Jesus more than all men of the past or present ages, treading alone a path of thorns, up to the throne of Wisdom, in speechless agony exploring the way for others, yet I cannot see that he has spared us one individual experience, or that we have not the "cup" to drink in proportion to our fitness to drink it and demonstrate God, above others.

NOTE

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

Chapter V, page 299, lines 18-25 (unnumbered).

While I love Jesus' character more than language can tell, and my heart overflows with gratitude for what he has done for mortals, - treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for me, - yet I cannot see that Jesus spares me one individual experience, if I follow his commands faithfully, or that all will not have the cup of sorrowful effort to drink, in proportion to their demonstration of his Truth.

#### 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 497, lines 19-27 (unnumbered).  
21st ed., chapter XIV, page 497, lines 19-27 (unnumbered).

I love Jesus more than all men of past or present ages,  
treading alone a path of thorns, up to the throne of wisdom,  
in speechless agony exploring the way for others;  
yet I cannot see that he has spared me one individual experience,  
or that we all have not the "cup" to drink in proportion to our fitness to drink it and demonstrate  
God, above others.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 179, lines 1-7 (unnumbered).  
6th ed., vol. 2, chapter IV, page 133, lines 1-7 (unnumbered).

At the same time that I love Jesus more than all men of the past or present ages, treading alone a path of thorns, up to the throne of Wisdom, in speechless agony exploring the way for others, yet I cannot see that he has spared us one individual experience, or that we have not the "cup" to drink in proportion to our fitness to drink it and demonstrate God, above others.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 299, lines 18-25 (unnumbered).



The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;"

"I and my Father are one." This Christ, Christ's demonstration or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man.

#### NOTE

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

Chapter II, page 26, lines 10-18.



The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;" "I and my Father are one." This Christ's demonstration. Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is, and what He does for man.

#### NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter II, page 26, lines 10-18.

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, and the truth, and the life;" "I and my Father are one." This Christ's demonstration. Christ, or divinity of the man Jesus, is his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is, and what He does for man.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 26, lines 10-18.

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, and the truth, and the life;" "I and my Father are one." This Christ's demonstration. Christ, or divinity of the man Jesus, is his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to demonstrate the Science of celestial being, to prove what God is, and what He does for man.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 26, lines 10-18.

The Christ possessed the Spirit which Jesus implied in his own statements: "I am the Truth and Life;" "I and my Father are one." The Christ is the divinity of the man Jesus. It is this divine Christ's demonstration. Principle, this godliness, which animated the man Jesus, Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to demonstrate the Divine Science of celestial Being, to prove what God is, and what He does for man.

#### NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 331, lines 11-19 (unnumbered).

Jesus the Christ possessed the Spirit implied in his own statements: "I am the Truth and Life;" "I and my Father are one." The Christ is the divinity of the man Jesus. It is this divine Principle, this godliness, which animated the man Jesus. Christ's demonstration. Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to demonstrate the Divine Science of celestial Being, to prove what God is, and what He does for man.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter ~~XI~~, page 331, lines 11-19 (unnumbered).

Jesus understood the Science of his own statements:  
"I am the Truth and Life;" "I and the Father are  
one." The Christ is the Principle of the man Jesus.  
It is the Principle of him that may be called divine,  
not the man Jesus. Divine Truth, Life, and Love gave  
him authority over sin, sickness, and death. His mis-  
sion was to demonstrate the Divine Science of Supreme  
Being, to prove what God is, and what He does for  
man.

#### 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 ed), page  
495, lines 8-16 (unnumbered).

He understood the science of those sayings,  
"I am the Truth and Life," "I and Father are one."  
Any reference to himself was made to Christ, the Principle of the man Jesus; he called not intelligence man, but God. It was not upon a person, but upon Truth, Life, and Love, that he depended to destroy sickness, sin, and death. The mission of Jesus was to demonstrate the divine science of Life; to prove God, and what God does for man.

#### 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 176, lines 28-32, and page 177, lines 1-4 (unnumbered).

6th ed., chapter IX, pages 130 and 131, same lines as 3rd.

He understood the Science of those sayings of his, "I am the Truth and Life," "I and the Father are one." Any reference to himself was made to Christ, the Principle of the man Jesus, for he called not Intelligence man, but God. It was not to a person, but to Truth, Life, and Love, he looked to destroy sickness, sin, and death. The mission of Jesus was to demonstrate the science of Life, he was its idea, even the chosen of Principle to prove God, and what God does for man.

Christ and God are words synonymous. Christ signifies the Soul and Principle of the man, Jesus. The manner of expressing him in Scripture gives the meaning of this relationship, viz., Jesus, the son of God, i.e., the idea of Principle, and the offspring of Soul, and not sense.

#### NOTE

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

Chapter V, page 296, lines 18-26, and page 303, lines 3-8 (unnumbered). The second paragraph does not correspond to anything in the final edition and it never appeared in any other edition, but it seems to correspond more closely with paragraph #29 (final edition).



Jesus understood the Science of his own statements:  
"I am the Truth and Life;" "I and the Father are  
one." The Christ is the Principle of the man Jesus.  
It is the Principle of him that may be called divine,  
not the man Jesus. Divine Truth, Life, and Love gave  
him authority over sin, sickness, and death. His mis-  
sion was to demonstrate the Divine Science of Supreme  
Being, to prove what God is, and what He does for  
man.

#### 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 495, lines 8-16 (unnumbered).  
21st ed., chapter XIV, page 495, lines 8-16 (unnumbered).

He understood the science of those sayings,  
"I am the Truth and Life," "I and Father are one."  
Any reference to himself was made to Christ, the Principle of the man Jesus; he called not intelligence man, but God. It was not upon a person, but upon Truth, Life, and Love, that he depended to destroy sickness, sin, and death. The mission of Jesus was to demonstrate the divine science of Life; to prove God, and what God does for man.

#### 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, vol. 2, page 176, lines 28-32, and page 177, lines 1-4 (unnumbered).  
6th ed., chapter IX, vol. 2, page 130, lines 28-32, and page 131, lines 1-4 (unnumbered).

He understood the science of those sayings of his, "I am the Truth and Life," "I and the Father are one." Any reference to himself was made to Christ, the Principle of the man Jesus, for he called not Intelligence man, but God. It was not to a person, but to Truth, Life, and Love, he looked to destroy sickness, sin, and death. The mission of Jesus was to demonstrate the science of Life, he was its idea, even the chosen of Principle to prove God, and what God does for man.

Christ and God are words synonymous. Christ signifies the Soul and Principle of the man, Jesus. The manner of expressing him in Scripture gives the meaning of this relationship, viz., Jesus, the son of God, i.e., the idea of Principle, and the offspring of Soul, and not sense.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 296, lines 18-26, and page 303, lines 3-8 (unnumbered).



A musician demonstrates the beauty of the music he teaches in order to show the learner the way by practice as well as precept. Jesus' teaching and Proof in practice practice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, and death.

#### NOTE

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

Chapter II, page 26, lines 19-27.

A musician demonstrates the beauty of the music he teaches, in order to show the learner the way by practice as well as precept. Jesus' teaching and practice. Proof in practice. tice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career, and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, and death.

#### NOTE

This version first appeared in the year 1902 by the 240th edition (it had not yet appeared by the 230th of that year) and it remained unchanged until the 1907 edition.

Chapter II, page 26, lines 19-27.

A musician demonstrates the beauty of the music he teaches, in order to show the learner the way by practice as well as precept. Jesus' demonstration of Proof in practice. Truth involved such an awful sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career, and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, and death.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 26, lines 19-27.

A musician demonstrates the beauty of the music he teaches, in order to show the learner the way by practice as well as precept. Jesus' demonstration of Truth involved such an awful sacrifice as makes      Proof in practice.  
us admit its Principle to be Love. This was the precious import of our Master's sinless career, and his demonstration of power over death. He proved, by his deeds, that Christian Science destroys sickness, sin, and death.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 331, lines 20-28 (unnumbered).



By some masterly performance a musician demonstrates the music he teaches, in order to show the learner his way, by practice as well as precept. Jesus' demonstration included such a great sacrifice as makes us admit its Principle to be harmony and Love. This was the precious import of our Master's divine, sinless life, and demonstration over death. He proved by his deeds, that Science can destroy sickness, sin, and death.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th) and chapter XIV (21st ed), page 496, lines 4-12 (unnumbered).

When a teacher of music demonstrates by some masterly performance the harmony that he teaches, it is to give the proof of a principle that the learner must understand. And, if a demonstration includes a nameless sacrifice, then we admit its Principle is not only harmony but Love. This was the precious import of our Master's teachings and demonstration; he proved the science of being, not only destroying sickness, sin, and death, but giving Life without death; and this proof embraced his Love.

#### 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 177, lines 24-32 (unnumbered). 6th ed., chapter IX, page 131, lines 24-32.

When a teacher of music demonstrates by some masterly performance, the harmony of music, he gives the proof of a Principle that the learner must understand; but if this demonstration included also a nameless sacrifice, we should admit, the Principle of it was not only harmony, but Love. This was the precious import of our Master's teachings and demonstration; he proved the science of being not only by destroying sickness, sin, and death, but the significance of Life without death, and in this proof was embraced his Love. Error had hoped to destroy Truth, and kill Jesus.

#### NOTE

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

Chapter V, page 297, lines 31-32, and page 298, lines 1-9 (unnumbered).

By some masterly performance a musician demonstrates the music he teaches, in order to show the learner his way, by practice as well as precept. Jesus' demonstration included such a great sacrifice as makes us admit its Principle to be harmony and Love. This was the precious import of our Master's divine, sinless life, and demonstration over death. He proved by his deeds, that Science can destroy sickness, sin, and death.

#### 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 496, lines 4-12 (unnumbered). 21st ed., chapter XIV, page 496, lines 4-12 (unnumbered).

When a teacher of music demonstrates by some masterly performance the harmony that he teaches, it is to give the proof of a principle that the learner must understand. And, if a demonstration includes a nameless sacrifice, then we admit its Principle is not only harmony but Love. This was the precious import of our Master's teachings and demonstration; he proved the science of being, not only destroying sickness, sin, and death, but giving Life without death; and this proof embraced his Love.

#### 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, vol. 2, page 177, lines 24-32 (unnumbered).  
6th ed., chapter IX, vol. 2, page 131, lines 24-32 (unnumbered).

When a teacher of music demonstrates by some masterly performance, the harmony of music, he gives the proof of a Principle that the learner must understand; but if this demonstration included also a nameless sacrifice, we should admit, the Principle of it was not only harmony, but Love. This was the precious import of our Master's teachings and demonstration; he proved the science of being not only by destroying sickness, sin, and death, but the significance of Life without death, and in this proof was embraced his Love. Error had hoped to destroy Truth, and kill Jesus.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 297, lines 31-32, and page 298, lines 1-9 (unnumbered).



Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work.

#### NOTE

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

Chapter II, page 26, lines 28-32, and page 27, lines 1-9.



Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: "Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter II, page 26, lines 28-32, and page 27, lines 1-9.

Our Master taught no mere theory, doctrine, or belief. It was a divine Principle which he revealed. His proof was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the Gospel is preached." In other words: "Tell John what the demonstration of power is, and he will at once perceive that God is the Principle in the Messianic work."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~ page 331, lines 29-32, and page 332, lines 1-9 (unnumbered).

Our Master taught no mere theory, doctrine, or belief. It was a Principle that he revealed. His proof was no form or system of religion and worship, but Divine Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was to prove beyond a question that the Christ had come: "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." In other words: Tell John what the demonstration of power is, and he will at once perceive that God is the Principle in the Messianic work.

#### NOTE

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

ChapterXIII,page 497, lines 1-12 (unnumbered).- 16th ed.

Chapter XIV, page 497, lines 1-12 (unnumbered) - 21st ed.

The science of Life, God, that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle, that brought proof with it; and this proof was not forms or systems of religion, but metaphysical or divine science, that brought out all the sweet harmonies of Life. Jesus informed John what the proof of Christ's coming was, saying, "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." Tell him what its demonstration is; and the spiritual John will at once perceive God is its Principle.

#### 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 178, lines 12-23 (unnumbered). 6th ed., chapter IX, page 132, lines 12-23.

The science of Life that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle that brought its proof with it; and this proof was not forms, or systems of religion, but the science of being, that brought out all the sweet harmonies of Life. Jesus informed John what the proof of Christ's coming was, saying, "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." Tell him what its demonstration is; and the spiritual John will at once perceive God is its Principle.

#### NOTE

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

Chapter V, page 298, lines 27-32, and page 299, lines 1-6 (unnumbered).

Our Master taught no mere theory, doctrine, or belief. It was a Principle that he revealed. His proof was no form or system of religion and worship, but Divine Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was to prove beyond a question that the Christ had come: "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." In other words: Tell John what the demonstration of power is, and he will at once perceive that God is the Principle in the Messianic work.

#### 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 497, lines 1-12 (unnumbered). 21st ed., chapter XIV, page 497, lines 1-12 (unnumbered).

The science of Life, God, that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle, that brought proof with it; and this proof was not forms or systems of religion, but metaphysical or divine science, that brought out all the sweet harmonies of Life. Jesus informed John what the proof of Christ's coming was, saying, "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." Tell him what its demonstration is; and the spiritual John will at once perceive God is its Principle.

#### 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 178, lines 12-23 (unnumbered) - 3rd ed.

Vol. 2, chapter IX, page 132, lines 12-23 (unnumbered) - 6th ed.

The science of Life that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle that brought its proof with it; and this proof was not forms, or systems of religion, but the science of being, that brought out all the sweet harmonies of Life. Jesus informed John what the proof of Christ's coming was, saying, "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." Tell him what its demonstration is; and the spiritual John will at once perceive God is its Principle.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 298, lines 26-32, and page 299, lines 1-6 (unnumbered).



That Life is God, Jesus proved by his reappearance  
after the crucifixion in strict accordance with his scientific statement: "Destroy this temple [body],  
and in three days I [Spirit] will raise it up." Living temple  
It is as if he had said: The I - the Life, substance,  
and intelligence of the universe - is not in matter to  
be destroyed.

#### NOTE

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

Chapter II, page 27, lines 10-16.

That Life is God, Jesus proved by his reappearance  
after the crucifixion, in strict accordance with his scientific statement: "Destroy this temple {body},  
and in three days I {Spirit} will raise it up." Living temple.  
It is as if he had said: The I - the Life, substance,  
and intelligence of the universe - is not in matter, to  
be destroyed.

#### NOTE

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

Chapter II, page 27, lines 10-16.

That Life is God, Jesus proved by his reappearance after the crucifixion, in strict accordance with his scientific statement: "Destroy this temple [body], and in three days I [Spirit] will raise it up." Living temple.  
It is as if he had said: The I - the Life, Substance, and Intelligence of the universe - is not in matter, to be destroyed.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 27, lines 10-16.

That Life is God, Jesus demonstrated by his reappearance after the crucifixion, in accordance with his scientific statement: "Destroy this temple [(body)],  
and in three days I [(Spirit)] will raise it up." Living temple.  
It is as if he had said: The I - the Life, Substance,  
and Intelligence of the universe - is not in matter, to  
be destroyed.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 240th edition in 1902.  
Chapter II, page 27, lines 10-16.

That Life is God, Jesus demonstrated by his re-appearance after the crucifixion, in accordance with his

Scientific statement: "Though you destroy  
Living temple. this temple [body], yet will I [Spirit] build  
it again." It is as if he had said: The I - the Life,  
Substance, and Intelligence of the universe - is not in  
matter, to be destroyed.

#### NOTE

This version first appeared in the 111th edition in 1896  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 332, lines 10-16 (unnumbered).

That Life is God, Jesus demonstrated by his re-appearance after the crucifixion, in accordance with his

Scientific statement: "Though you destroy  
Living temple. this temple {body}, yet will I {Spirit} build  
it again." It is as if he had said: "I - the Life, Substance, and Intelligence of the universe - am not in  
matter, to be destroyed."

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 111th edition in 1896.  
Chapter XI, page 332, lines 10-16 (unnumbered).

That Life is God, Jesus demonstrated by his re-appearance after the crucifixion, in accordance with his scientific statement, "Though you destroy this temple [body], yet will I [Spirit] build it again." It is as if he had said: "I - the Life, Substance, and Intelligence of the universe and man - am not in matter, to be destroyed."

#### 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 495, lines 17-23 (unnumbered).

Belief had established the false conclusion that God was in matter; that Truth and Life were in man, yet man was mortal, sinning, sick, and dying. Jesus wished to show the falsity of this belief, and that Spirit was not in matter; hence the death of the cross and the re-appearance of Jesus according to his scientific statement of Life, namely, "Though you destroy this temple (body), yet will I (Spirit) build it again." "I," the Life, Substance, and intelligence of the universe, and man, am not in matter that you can destroy.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter X, 3rd ed., page 177, lines 5-14 (unnumbered). Chapter IX, 6th ed., page 131, lines 5-14.



Belief had established the false conclusion that God was in matter; that Truth and Life were in man, and man was mortal, sinning, sick, and dying. He wished to show, this belief was the very opposite of Truth, and that Spirit was not in matter, hence the death of the cross and the re-appearance of Jesus according to his scientific statement of Life, namely, "Though you destroy this temple (body) yet will I (Spirit) build it again." "I," the Life, Substance, and Intelligence of the universe, and man, am not in matter that you can destroy.

#### NOTE

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

Chapter V, page 296, lines 27-32, and page 297, lines 1-5 (unnumbered).

That Life is God, Jesus demonstrated by his re-  
appearance after the crucifixion, in accordance with his  
scientific statement, "Though you destroy this temple  
[(body)], yet will I [(Spirit)] build it again." It is as if  
he had said: "I - the Life, Substance, and Intelli-  
gence of the universe and man - am not in matter, to  
be destroyed."

#### 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 495, lines 17-23 (unnumbered).  
21st ed., chapter XIV, page 495, lines 17 23 (unnumbered).

Belief had established the false conclusion that God was in matter; that Truth and Life were in man, yet man was mortal, sinning, sick, and dying. Jesus wished to show the falsity of this belief, and that Spirit was not in matter; hence the death of the cross and the re-appearance of Jesus according to his scientific statement of Life, namely, "Though you destroy this temple (body), yet will I (Spirit) build it again." "I," the Life, Substance, and intelligence of the universe, and man, am not in matter that you can destroy.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 177, lines 5-14 (unnumbered).  
6th ed., vol. 2, chapter IX, page 131, lines 5-14 (unnumbered).

Belief had established the false conclusion that God was in matter; that Truth and Life were in man, and man was mortal, sinning, sick, and dying. He wished to show, this belief was the very opposite of Truth, and that Spirit was not in matter, hence the death of the cross and the re-appearance of Jesus according to his scientific statement of Life, namely, "Though you destroy this temple (body) yet will I (Spirit) build it again." "I," the Life, Substance, and Intelligence of the universe, and man, am not in matter that you can destroy.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 296, lines 27-32, and page 297, lines 1-5 (unnumbered).



Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism, - that God, or Life, is in or of matter.

#### NOTE

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

Chapter II, page 27, lines 17-21.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism, - that God, or Life is in or of matter.

NOTE

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

Chapter II, page 27, lines 17-21.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of Pantheism, - that God, or Life is in or of matter.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter II, page 27, lines 17-21.



Jesus' parables explain Life as never mingling with  
sin and death. He laid the axe of Science at the root  
of material knowledge, that it might be ready  
The axe. to cut down the false doctrine of Pantheism, -  
that God, or Life, is in or of matter.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 332, lines 17-21 (unnumbered).

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, ready to cut down the false doctrine of pantheism - that God, or Life, is in or of matter.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 495, lines 24-28 (unnumbered), 16th ed. Chapter XIV, page 495, lines 24-28 (unnumbered), 21st ed.

His beautiful parables explained intelligence and Life not mingled with sin and death. He laid the axe of science at the root of knowledge, to cut down all that embraced opposite doctrines.

#### 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 177, lines 14-17 (unnumbered). 6th ed., chapter IX, page 131, lines 14-17.

His beautiful metaphors and parables of the tree and its fruit; the fount and stream; the tares and wheat; the sower and husbandman, etc., explained Intelligence and Life not mingled with sin and death. He laid the axe of science at the root of the "tree of knowledge" to cut down all that embraced opposite doctrines; hence error's hatred of him, and Truth's approval.

#### NOTE

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

Chapter V, page 297, lines 5-12 (unnumbered).

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, ready to cut down the false doctrine of pantheism - that God, or Life, is in or of 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, page 495, lines 24-28 (unnumbered).  
21st ed., chapter XIV, page 495, lines 24-28 (unnumbered).

His beautiful parables explained intelligence and Life not mingled with sin and death. He laid the axe of science at the root of knowledge, to cut down all that embraced opposite doctrines.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 177, lines 14-17 (unnumbered).  
6th ed., vol. 2, chapter IX, page 131, lines 14-17 (unnumbered).

His beautiful metaphors and parables of the tree and its fruit; the fount and stream; the tares and wheat; the sower and husbandman, etc., explained Intelligence and Life not mingled with sin and death. He laid the axe of science at the root of the "tree of knowledge" to cut down all that embraced opposite doctrines; hence error's hatred of him, and Truth's approval.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 297, lines 5-12 (unnumbered).





Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction.

Recreant  
disciples

#### NOTE

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

Chapter II, page 27, lines 22-27.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chose~~d~~." They fell away from grace because they never truly understood their Master's instruction.

Recreant  
disciples.

#### NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 1907 edition.

111th ed., chapter XI, page 332, lines 22-27 (unnumbered).

226th ed., chapter II, page 27, lines 22-27.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples. Recreant disciples. who have left no name. "Many are called, but few are chosen." Either they fell away from grace, or never truly understood their Master's instruction.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter XI, page 332, lines 22-27 (unnumbered).

Of the seventy he taught, but eleven remained faithful, showing how far the science he taught and demonstrated, was apart from the acceptance of the world of sense. And when Christ, Truth, cometh again, will he find faith on earth? Over eighteen centuries ago, "He came to his own and his own received him not."

#### NOTE

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

Chapter V, page 297, lines 19-25 (unnumbered).

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples, who have left no name. "Many are called but few are chosen." Either they fell away from grace, or never truly understood their Master's instruction.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 278, lines 27-32 (unnumbered).

21st ed., chapter VIII, same page and lines.

That Jesus sent forth  
seventy students of Christian science, and eleven only  
have left a desirable history of themselves, indicates the  
great distance between metaphysics of Jesus and  
the religion of that age and of this.

NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 87, lines 9-13 (unnumbered).  
6th ed., vol. 2, chapter VI, page 41, lines 9-13 (unnumbered).

ALSO NOTE

The final phrase in this paragraph actually corresponds to a  
paragraph found in Science, Theology, and Medicine on page 141  
in the final edition. It is included here to complete the idea  
being presented, and begins, "...indicates the great distance...".

Jesus taught the way of Truth as the way of salvation, and that both the way and the Truth are spiritual. Our material religions, consist of rites, ceremonies, a personal God, etc., but these are not Christianity. Jesus sent forth seventy students whom he had faithfully taught; but of eleven only have we any desirable record.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 77, lines 27-32, and page 78, line 1 (unnumbered).

Of the seventy he taught, but eleven remained faithful, showing how far the science he taught and demonstrated, was apart from the acceptance of the world of sense. And when Christ, Truth, cometh again, will he find faith on earth? Over eighteen centuries ago, "He came to his own and his own received him not."

Jesus taught us, that the way of Truth is the way of salvation, which is spiritual; material religion consists of rites, ceremonies, a personal God, etc., but this is not Christianity. Seventy students Jesus sent forth whom he had faithfully taught; but of twelve only have we any especial record, and one of those had a devil.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V (Prayer & Atonement), page 297, lines 19-25, and chapter II (Imp. & Dem.), page 138, lines 11-17 (unnumbered).





Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus' persecutors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws.

NOTE

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

Chapter II, page 27, lines 28-32.

Why do those who profess to follow Christ reject the essential religion he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and to kill him according to certain assumed material laws.

#### NOTE

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

Chapter II, page 27, lines 28-32.

Why do those who profess to follow Christ reject the essential religion he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and kill him according to certain assumed laws.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 332, lines 28-32. (unnumbered).

Why do those who profess to follow Christ reject the essential Truth which he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and kill him according to certain assumed laws. To-day this determination to hold Spirit in the grasp of matter still remains, and is the persecutor of Christian Science.

#### 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 ed (chapter XIV), page 495, lines 29-32, and page 496, lines 1-3 (unnumbered).

Why do those professing Christ reject Truth if it collides with their beliefs? The severest persecutors have been of this class. The honest fishermen, who had little to leave, were those who left all for Christ, Truth, until progress compelled the change, and the learned Paul took the forum.

#### 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 177, lines 18-23 (unnumbered). 6th ed., chapter IX, page 131, lines 18-23.

Those professing Christ are sometimes the first to reject Truth, if it collides with their beliefs; even its severest persecutors have been of this class. The honest fishermen who had little to leave, were those who left all for Christ, Truth, until progress compelled the change, and the learned Paul stepped forth for Truth.

NOTE

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

Chapter V, page 297, lines 25-30 (unnumbered).

Why do those who profess to follow Christ reject the essential Truth which he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and kill him according to certain assumed laws. To-day this determination to hold Spirit in the grasp of matter still remains, and is the persecutor of Christian Science.

#### 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 495, lines 29-32, and page 496, lines 1-3 (unnumbered).

21st ed., chapter XIV, page 495, lines 29-32, and page 496, lines 1-3 (unnumbered).



Why do those professing Christ reject Truth if it collides with their beliefs? The severest persecutors have been of this class. The honest fishermen, who had little to leave, were those who left all for Christ, Truth, until progress compelled the change, and the learned Paul took the forum.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 177, lines 18-23 (unnumbered).  
6th ed., vol. 2, chapter IX, page 131, lines 18-23 (unnumbered).

Those professing Christ are sometimes the first to reject Truth, if it collides with their beliefs; even its severest persecutors have been of this class. The honest fishermen who had little to leave, were those who left all for Christ, Truth, until progress compelled the change, and the learned Paul stepped forth for Truth.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 297, lines 25-30 (unnumbered).



The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission. Even many of his students stood Help and hindrance in his way. If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

#### NOTE

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

Chapter II, page 28, lines 1-8.

The Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood Help and hindrance. in his way. If the Master had never taken a student, nor taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

#### NOTE

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

Chapter II, page 28, lines 1-8.

The Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had never taken a student, or taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth.

Help and  
hindrance.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 333, lines 1-8 (unnumbered).

Medicine claimed the ability to heal, and the Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had never taught a disciple, he would not have been crucified so early in his career.

#### 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, page 497, lines 13-18 (unnumbered). Chapter XIV, 21st ed, same page and lines.

Materia medica professed the ability to heal, also, and the Pharisees to teach Christ, Truth, but they only hindered the success of Jesus' mission; and many of the students he had taught stood in his way. If our Master had never had a student, he would not have come to the death on the cross; but his mission would have been unfulfilled, and his history lacked its sweetest pathos. Through his unmerited persecutions we see the fate of science in a world of error, and the reception a sensuous world gives the Principle that contradicts personal sense with 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 178, lines 22-32 (unnumbered). 6th ed (chapter IX), page 132, lines 22-32.



Materia medica professed the ability to heal, also, and the Pharisees to teach Christ, Truth, but they only hindered the success of Jesus' mission; many of the seventy he had taught, stood in his way also, together with one who boldly betrayed him into the hands of his enemies. If our Master had never had a student, he would not have come to the death on the cross; but his mission would have been unfulfilled, and his history lacked its sweetest pathos. Through his unmerited persecutions we see the fate of science in a world of error, and the reception a sensuous world gives the Principle that contradicts personal sense with Soul.

#### NOTE

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

Chapter V, page 299, lines 6-17 (unnumbered).

Medicine claimed the ability to heal, and the Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had never taught a disciple, he would not have been crucified so early in his career.

#### 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 497, lines 13-18 (unnumbered). 21st ed., chapter XIV, page 497, lines 13-18 (unnumbered).

Materia medica professed the ability to heal, also, and the Pharisees to teach Christ, Truth, but they only hindered the success of Jesus' mission; and many of the students he had taught stood in his way. If our Master had never had a student, he would not have come to the death on the cross; but his mission would have been unfulfilled, and his history lacked its sweetest pathos. Through his unmerited persecutions we see the fate of science in a world of error, and the reception a sensuous world gives the Principle that contradicts personal sense with Soul.

#### NOTE

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

3rd ed., vol. 2, chapter X, page 178, lines 22-32 (unnumbered).

6th ed., vol. 2, chapter IX, page 132, lines 22-32 (unnumbered).

Materia medica professed the ability to heal, also, and the Pharisees to teach Christ, Truth, but they only hindered the success of Jesus' mission; many of the seventy he had taught, stood in his way also, together with one who boldly betrayed him into the hands of his enemies. If our Master had never had a student, he would not have come to the death on the cross; but his mission would have been unfulfilled, and his history lacked its sweetest pathos. Through his unmerited persecutions we see the fate of science in a world of error, and the reception a sensuous world gives the Principle that contradicts personal sense with Soul.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 299, lines 6-17 (unnumbered).



While respecting all that is good in the Church or our of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

NOTE

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

Chapter II, page 28, lines 9-14.

While respecting all that is good in the Church, or out of it, one's consecration to Christ is more on the ground of demonstration, than profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

#### NOTE

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

Chapter II, page 28, lines 9-14.

While respecting all that is good in the Church, or out of it, our consecration to Christ should be on the ground of demonstration, not profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 28, lines 9-14.



While respecting all that is good in the Church, or out of it, our consecration to Christ should be on the ground of demonstration, not profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

#### NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 333, lines 9-15 (unnumbered).

While respecting all that is good in the Church, or out of it, our consecration to Christ should be on the ground of demonstration, not profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Jesus, we are enabled to heal the sick and to triumph over sin.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter ~~XI~~, page 333, lines 9-15 (unnumbered).

While respecting all that is good in the Church, or out of it, my later consecration to Christ has been on the ground of demonstration, not profession. In conscience, I cannot hold to my former beliefs. By understanding more of the Divine Principle of the deathless Jesus, I have been raised from hopeless disease, to triumph over sickness and sin as I had never done before.

#### 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 507, lines 28-32, and page 508, lines 1-2 (unnumbered)  
21st ed, chapter XIV, same pages and lines.

and while we respect all that is good in the church, and outside of it, our later consecration to Christ has been on the ground of demonstration, and not profession, yea, to follow the command he gave to those he sent forth. For conscience's sake we dare not cling to the old belief, insomuch as understanding somewhat the Principle of his proof, the Life, and not death, that Jesus showed forth, raised us from hopeless disease, and gave us a triumph over sickness and sin, that we had never gained from our former beliefs and profession of religion.

#### 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 188, lines 13-23 (unnumbered). 6th ed., chapter IX, page 142, lines 13-23.

and while we respect all that is good in the church, and outside of it, our later consecration to Christ has been on the ground of demonstration, and not profession, yea, to follow the commands he gave to those he sent forth. For conscience's sake we dare not cling to the old belief, insomuch as understanding somewhat the Principle of his proof, the Life, and not death, that Jesus showed forth, raised us from hopeless disease, and gave us a triumph over sickness and sin, we never had gained from our former beliefs and profession of religion.

#### NOTE

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

Chapter V, page 310, lines 18-28 (unnumbered).

While respecting all that is good in the Church, or out of it, my later consecration to Christ has been on the ground of demonstration, not profession. In conscience, I cannot hold to my former beliefs. By understanding more of the Divine Principle of the deathless Jesus, I have been raised from hopeless disease, to triumph over sickness and sin as I had never done before.

#### 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 507, lines 28-32, and page 508, lines 1-2 (unnumbered). 21st ed., chapter XIV, page 507, lines 28-32, and page 508, lines 1-2 (unnumbered).

and while we respect  
all that is good in the church, and outside of it, our later  
consecration to Christ has been on the ground of demon-  
stration, and not profession, yea, to follow the command  
he gave to those he sent forth. For conscience's sake  
we dare not cling to the old belief, insomuch as under-  
standing somewhat the Principle of his proof, the Life,  
and not death, that Jesus showed forth, raised us from  
hopeless disease, and gave us a triumph over sickness and  
sin, that we had never gained from our former beliefs  
and profession of religion.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 188, lines 13-23 (unnumbered).  
6th ed., vol. 2, chapter IX, page 142, lines 13-23 (unnumbered).

and while we respect all that is good in the church, and outside of it, our later consecration to Christ has been on the ground of demonstration, and not profession, yea, to follow the commands he gave to those he sent forth. For conscience's sake we dare not cling to the old belief, insomuch as understanding somewhat the Principle of his proof, the Life, and not death, that Jesus showed forth, raised us from hopeless disease, and gave us a triumph over sickness and sin, we never had gained from our former beliefs and profession of religion.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 310, lines 18-28 (unnumbered).





11

Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material Misleading world measure aright. Even his righteous conceptions world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton and a friend of the impure, and Beelzebub is his patron.

NOTE

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

Chapter II, page 28, lines 15-21.

Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world Misleading conceptions. measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton, and a friend of the impure; and Beelzebub is his patron.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 28, lines 15-21.

Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: "He is a glutton, and a friend of the impure; and Beelzebub is his patron." Misleading  
conceptions.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 333, lines 16-22 (unnumbered).

Neither the origin, the character, nor the work of Jesus was understood. Not a single component part of his being did the material world measure aright. Even his righteousness and purity did not hinder men from saying, "He is a glutton, and a friend of the impure, and Beelzebub is his patron."

#### 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 ed (Chapter XIV), page 502, lines 29-32, and page 503, lines 1-2.

Jesus was neither understood in his origin, his nature, or works; not one component part of his being did the world of sense get right. Even his righteousness and purity hindered not the saying, He is Beelzebub, the chiefest of sinners, a glutton, and the friend of the impure.

#### 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 183, lines 27-32 (unnumbered). 6th ed., chapter IX, page 137, same lines.

Jesus was neither understood in his origin, his nature, or works; not one component part of his being did the world of sense get right. Even his righteousness and purity hindered not the accusation, he is Beelzebub, the chief of sinners, a glutton, and the friend of the impure.

#### NOTE

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

Chapter V, page 304, lines 29-32, and page 305, lines 1-2 (unnumbered).

Neither the origin, the character, nor the work of Jesus was understood. Not a single component part of his being did the material world measure aright. Even his righteousness and purity did not hinder men from saying, "He is a glutton, and a friend of the impure, and Beelzebub is his patron."

#### 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 502, lines 29-32, and page 503, lines 1-2 (unnumbered). 21st ed., chapter XIV, page 502, lines 29-32, and page 503 lines 1-2 (unnumbered).



Jesus was neither understood in his origin, his nature, or works; not one component part of his being did the world of sense get right. Even his righteousness and purity hindered not the saying, He is Beelzebub, the chiefest of sinners, a glutton, and the friend of the impure.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 183, lines 27-32 (unnumbered).  
6th ed., vol. 2, chapter IX, page 137, lines 27-32 (unnumbered).

Jesus was neither understood in his origin, his nature, or works; not one component part of his being did the world of sense get right. Even his righteousness and purity hindered not the accusation, he is Beelzebub, the chief of sinners, a glutton, and the friend of the impure.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 304, lines 29-32, and page 305, lines 1-2 (unnumbered).



Remember, thou Christian martyr, it is enough if  
thou art found worthy to unloose the sandals of thy  
Master's feet! To suppose that persecution  
Persecution prolonged for righteousness' sake belongs to the past,  
and that Christianity to-day is at peace with the world  
because it is honored by sects and societies, is to mis-  
take the very nature of religion. Error repeats itself.  
The trials encountered by prophet, disciple, and apostle,  
"of whom the world was not worthy," await, in some  
form, every pioneer of truth.

#### NOTE

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

Chapter II, page 28, lines 22-31.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet! To suppose that persecution for righteousness' sake belongs to the past - and that Christianity to-day is at peace with the world, because it is honored by sects and societies - is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, "of whom the world was not worthy," await, in some form, every pioneer of truth.

#### NOTE

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

Chapter II, page 28, lines 22-31.

Remember, thou Christian martyr, it is enough if thou  
art found worthy to unloose the sandals of thy Master's  
feet! To suppose that persecution for right-  
Persecution  
prolonged. eousness' sake belongs to the past - and that  
Christianity to-day is at peace with the world, because it  
is honored by sects and societies - is to mistake the  
very nature of religion. Error repeats itself. The trials  
encountered by prophet, disciple, and apostle, "of whom  
the world was not worthy," await, in some form, every  
pioneer of Truth.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 261st edition in 1903.  
Chapter II, page 28, lines 22-31.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet! To suppose that persecution for righteousness' sake belongs to the past, - and that Christianity to-day is at peace with the world, because it is honored by sects and societies, - is to mistake the very nature of this religion. History ever repeats itself. The trials encountered by prophet, disciple, and apostle, "of whom the earth was not worthy," await, in some form, every pioneer of Truth. Persecution.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter ~~XI~~, page 333, lines 23-32 (unnumbered).

Then remember, O thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's faith.

To suppose that persecution for righteousness' sake belongs to the past, - and that Christianity to-day is at peace with the world, because it is honored by sects and societies, - is to mistake its very nature. History will repeat itself. The trials encountered by prophet, disciple, and apostle, - "of whom the earth was not worthy," - always await, in some form, every pioneer of Truth.

#### 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 503, lines 3-13 (unnumbered).



Christian martyr of the nineteenth century, does it wrong thee one half as much? then remember, it is enough that you be found worthy to unloose the sandals of thy Master's faith. To conclude that persecution for righteousness' sake belongs to the past, and Christianity to-day is at peace with the world, honored by sects and societies, is to mistake its very nature. History will repeat itself; the trials of prophet, disciple, and apostle, those of whom "the earth was not worthy," await, in some form, the pioneers of 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 183, line 32, and page 184, lines 1-3 (unnumbered).

6th ed., chapter IX, pages 137 and 138, same lines.

Christian martyr  
of the nineteenth century, does it wrong thee one half  
as much? then remember, it is enough for thee "that  
the servant should be as his Lord," and that you be  
found worthy to unloose the sandals of thy Master's  
faith. To conclude persecution for righteousness' sake  
belongs to the past, and that Christianity to-day is at  
peace with the world, honored by sects and societies, is  
to mistake its very nature. History will repeat itself;  
the trials of prophet, disciple, and apostle, those of whom  
"the earth was not worthy," await, in some form, the  
pioneers of Truth.

NOTE

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

Chapter V, page 305, lines 2-13 (unnumbered).

Then remember, O thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's faith.

To suppose that persecution for righteousness' sake belongs to the past, - and that Christianity to-day is at peace with the world, because it is honored by sects and societies, - is to mistake its very nature. History will repeat itself. The trials encountered by prophet, disciple, and apostle, - "of whom the earth was not worthy," - always await, in some form, every pioneer of Truth.

#### 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 3-13 (unnumbered). 21st ed., chapter XIV, page 503, lines 3-13 (unnumbered).

Christian martyr of the nineteenth century, does it wrong thee one half as much? then remember, it is enough that you be found worthy to unloose the sandals of thy Master's faith. To conclude that persecution for righteousness' sake belongs to the past, and Christianity to-day is at peace with the world, honored by sects and societies, is to mistake its very nature. History will repeat itself; the trials of prophet, disciple, and apostle, those of whom "the earth was not worthy," await, in some form, the pioneers of Truth.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter X, page 183, line 32, and page 184, lines 1-9 (unnumbered). 6th ed., vol. 2, chapter IX, page 137, line 32, and page 138, lines 1-9 (unnumbered).

Those for  
whom he laid down all worldly honors, and bore their  
infirmities that through his stripes they might be  
healed, were his accusers. So will it be to-day, Chris-  
tian martyr; he who best understands the Truth of be-  
ing, will be most falsified, pursued, and condemned.

Christian martyr  
of the nineteenth century, does it wrong thee one half  
as much? then remember, it is enough for thee "that  
the servant should be as his Lord," and that you be  
found worthy to unloose the sandals of thy Master's  
faith. To conclude persecution for righteousness' sake  
belongs to the past, and that Christianity to-day is at  
peace with the world, honored by sects and societies, is  
to mistake its very nature. History will repeat itself;  
the trials of prophet, disciple, and apostle, those of whom  
"the earth was not worthy," await, in some form, the  
pioneers of Truth.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter V, page 298, lines 9-14, and page 305, lines 2-13  
(unnumbered).



There is too much animal courage in society and not sufficient moral courage. Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.

#### NOTE

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

Chapter II, page 28, line 32, and page 29, lines 1-6.

There is too much animal courage in society, and not sufficient moral courage. Christians must take up arms against error at home and abroad. They must grapple with sin, in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.

#### NOTE

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

Chapter II, page 28, line 32, and page 29, lines 1-6.



There is too much animal courage in society, and  
not sufficient moral courage. Christians must take up  
arms against error at home and abroad. They  
Bravery. must grapple with sin, in themselves and in  
others, and continue this warfare until they have finished  
their course. If they keep the faith, they will have  
the crown of rejoicing.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter ~~XI~~, page 334, lines 1-7 (unnumbered).

There is too much animal courage,  
and not sufficient moral courage, in society. Christians  
must take up arms against error at home and abroad.  
They must grapple with sin, in themselves and in others,  
and continue this warfare until they have finished their  
course. If they keep the faith, they will have the crown  
of rejoicing.

#### 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 22-28 (unnumbered).  
21st ed., chapter XIV, page 503, lines 22-28.

There is too much animal courage, and not sufficient moral courage, in society. Christians must take up arms against error at home and abroad, grapple with sin in themselves and others, and continue this warfare until they have finished their course, thenceforth to receive their reward.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter X, page 184, lines 16-21 (unnumbered) - 3rd ed. Chapter IX, page 138, same lines as 3rd ed. - 6th ed.

There is too much animal courage, and not sufficient moral courage in Society. Christians take up arms against error at home and abroad, grapple with sin in themselves and others, and continue this warfare until they have finished their course, and thenceforth receive its reward.

#### NOTE

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

Chapter V, page 306, lines 3-8 (unnumbered).

There is too much animal courage,  
and not sufficient moral courage, in society. Christians  
must take up arms against error at home and abroad.  
They must grapple with sin, in themselves and in others,  
and continue this warfare until they have finished their  
course. If they keep the faith, they will have the crown  
of rejoicing.

#### 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 22-28 (unnumbered).  
21st ed., chapter XIV, page 503, lines 22-28 (unnumbered).

There is too much animal  
courage, and not sufficient moral courage, in society.  
Christians grapple with sin in themselves and others, and  
continue this warfare until they have finished their  
course, thenceforth to receive their reward.

NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 184, lines 16-21 (unnumbered).  
6th ed., vol. 2, chapter IX, page 138, lines 16-21 (unnumbered).

There is too much animal courage, and not sufficient moral courage in Society. Christians take up arms against error at home and abroad, grapple with sin in themselves and others, and continue this warfare until they have finished their course, and thenceforth receive its reward.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 306, lines 3-8 (unnumbered).





Christian experience teaches faith in the right and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

NOTE

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

Chapter II, page 29, lines 7-11.

Christian experience teaches faith in the right, and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

#### NOTE

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

50th ed, chapter XI, page 334, lines 8-12 (unnumbered).

226th ed, chapter II, page 29, lines 7-11.

All Christians have similar experiences, if they perceive the spiritual idea, divested of all earthly concomitants, as in Christian Science.

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 ed, chapter XIV, page 508, lines 20-22 (unnumbered).

There is a connection inseparable between the experiences of every Christian who perceives the idea and accepts the understanding of 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 189, lines 12-14 (unnumbered). 6th ed., chapter IX, page 143, lines 12-14.

also there is a connection inseparable between their experiences, and those of every Christian who perceives the idea and accepts the understanding of God.

#### NOTE

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

Chapter V, page 311, lines 19-22 (unnumbered).

Divine Science teaches faith in the right, and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

#### 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 499, lines 18-22 (unnumbered). 21st ed., chapter XIV, page 499, lines 18-22 (unnumbered).

If

you understand the science of being sufficiently to have faith in the right, and no faith in wrong, you will work more earnestly, though more silently, mid persecution than applause, for your labor is more needed; and the reward of self-sacrifice is great, though it be never here.

#### NOTE

This version first appeared in the 3rd edition in 1881

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

3rd ed., vol. 2, chapter X, page 180, lines 27-32 (unnumbered).

6th ed., vol. 2, chapter IX, page 134, lines 27-32 (unnumbered).

If you understand the science of being sufficiently to have faith in the right, and no faith in wrong, you will work more earnestly, though more silently, perhaps, in persecution than amid applause, for your labor is more needed; and the reward of your self-sacrifice is great, though it be never here.

also there is a connection inseparable between their experiences, and those of every Christian who perceives the idea and accepts the understanding of God.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 301, lines 16-22, and page 311, lines 19-22 (unnumbered).





There is a tradition that Publius Lentulus wrote to the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus - that is, Joshua, or Saviour.

#### NOTE

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

Chapter II, page 29, lines 12-19.

There is a tradition that Publius Lentilus wrote to the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus - that is, Joshua, or Saviour.

#### NOTE

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

Chapter II, page 29, lines 12-19.

There is a tradition that Publius Lentulus wrote to the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus - that is, Joshua, or Saviour.

#### NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter X, page 334, lines 13-20 (unnumbered).

There is a tradition that Publius Lentulus wrote to the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those taught by A legend. Jesus in Science have reached the glorious perception that God is the author of mankind. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus - that is, Joshua, or Saviour.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XI, page 334, lines 13-20 (unnumbered).

Publius Lentulus wrote to the authorities at Rome,  
"The disciples of Jesus believe him the Son of God."  
Those taught by Jesus in Science have reached the glorious perception that God is the author of mankind. The virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus - i.e. Joshua, or Saviour.

#### 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 501, lines 10-15 (unnumbered).  
21st ed., chapter XIV, page 501, lines 10-15.

Publius Lentulus wrote to the conscript fathers at Rome: "The disciples of Jesus believe him the son of God." Those who were taught by him the science of being reached the glorious perception that God is the only author of man. The virgin mother conceived this idea of God, and named it Jesus;

#### 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 182, lines 11-16 (unnumbered). 6th ed., chapter IX, page 136, lines 11-16.

Publius Lentulus wrote to the conscript fathers at Rome, - "The disciples of Jesus believe him the son of God." Those who were taught by him the science of being, reached the glorious perception that God is the only author of man. The virgin mother first conceived this idea of God, and named it Jesus;

#### NOTE

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

Chapter V, page 303, lines 9-14 (unnumbered).



Publius Lentulus wrote to the authorities at Rome,  
"The disciples of Jesus believe him the Son of God."  
Those taught by Jesus in Science have reached the glorious perception that God is the author of mankind. The virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus - i.e. Joshua, or Saviour.

#### 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 501, lines 10-15 (unnumbered).  
21st ed., chapter XIV, page 501, lines 10-15 (unnumbered).

Publius Lentulus wrote to the conscript fathers at Rome: "The disciples of Jesus believe him the son of God." Those who were taught by him the science of being reached the glorious perception that God is the only author of man. The virgin mother conceived this idea of God, and named it Jesus;

#### NOTE

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

3rd ed., vol. 2, chapter X, page 182, lines 11-16 (unnumbered).

6th ed., vol. 2, chapter IX, page 136, lines 11-16 (unnumbered).

Publius Lentulus wrote to the conscript fathers at Rome, - "The disciples of Jesus believe him the son of God." Those who were taught by him the science of being, reached the glorious perception that God is the only author of man. The virgin mother first conceived this idea of God, and named it Jesus;

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 303, lines 9-14 (unnumbered).





The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an ideal in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed in infant form. Spiritual conception.

#### NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter II, page 29, lines 20-29.

The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever an ideal in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed in infant form. Spiritual conception.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 29, lines 20-29.

The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in infant form.

#### NOTE

This version first appeared in the 110th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 334, lines 21-30 (unnumbered).



The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, de-  
The Madonna. monstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in the infant form.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 110th edition in 1896. Chapter X↓, page 334, lines 21-30 (unnumbered).

The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of man. The Holy Ghost, or Divine Science, overshadowed the pure sense of the virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in the infant form.

#### 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 501, lines 16-24 (unnumbered). 21st ed., chapter XIV, page 501, same lines.

the illumination of spiritual sense put to silence personal sense with Mary, mastered material law, and proved through demonstration that God is the father of man. The science of being overshadowed the pure sense of the virgin mother with a full recognition that Spirit is the basis of being. The idea that we call substance, and Mary named Jesus, dwelt forever in the bosom of the Father, in the Principle of man, and woman perceived it because of her more spiritual nature. The belief that Life originates with the sexes is strongest in the most material natures; but the understanding of the spiritual origin of man cometh only to the pure in heart.

#### 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 182, lines 16-28 (unnumbered). 6th ed., chapter IX, page 136, lines 16-28.

the illumination of spiritual sense had put to silence personal sense with Mary, thus mastering material law and establishing through demonstration that God is the father of man. The science of being overshadowed the pure sense of the virgin mother with a full recognition that Spirit is the basis of being. The idea we call Substance, and Mary named Jesus, dwelt forever in the bosom of the Father, in the Principle of man, and woman perceived it because of her more spiritual nature. The belief that Life originates with the sexes, is strongest in the most material natures; whereas the understanding of the spiritual origin of man cometh only to the pure in heart.

#### NOTE

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

Chapter V, page 303, lines 14-27 (unnumbered).

The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of man. The Holy Ghost, or Divine Science, overshadowed the pure sense of the virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in the infant form.

#### 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 501, lines 16-24 (unnumbered).  
21st ed., chapter XIV, page 501, lines 16-24 (unnumbered).

the illumination of spiritual sense put to silence personal sense with Mary, mastered material law, and proved through demonstration that God is the father of man. The science of being overshadowed the pure sense of the virgin mother with a full recognition that Spirit is the basis of being. The idea that we call substance, and Mary named Jesus, dwelt forever in the bosom of the Father, in the Principle of man, and woman perceived it because of her more spiritual nature. The belief that Life originates with the sexes is strongest in the most material natures; but the understanding of the spiritual origin of man cometh only to the pure in heart.

#### NOTE

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

3rd ed., vol. 2, chapter X, page 182, lines 16-28 (unnumbered).

6th ed., vol. 2, chapter IX, page 136, lines 16-28 (unnumbered).

the illumination of spiritual sense had put to silence personal sense with Mary, thus mastering material law and establishing through demonstration that God is the father of man. The science of being overshadowed the pure sense of the virgin mother with a full recognition that Spirit is the basis of being. The idea we call Substance, and Mary named Jesus, dwelt forever in the bosom of the Father, in the Principle of man, and woman perceived it because of her more spiritual nature. The belief that Life originates with the sexes, is strongest in the most material natures; whereas the understanding of the spiritual origin of man cometh only to the pure in heart.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 303, lines 14-27 (unnumbered).





Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love - his Father or divine Principle.

NOTE

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

Chapter II, page 29, lines 30-32, and page 30, lines 1-4.

Man as the offspring of God, the idea of Spirit, is the immortal evidence that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love, - his Father, or divine Principle.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 29, lines 30-32, and page 30, lines 1-4.

Man, as the offspring of God, the idea of Spirit, is the immortal evidence that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of Life than other men, and could demonstrate the Science of his divine Principle.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 334, lines 31-32, and page 335, lines 1-4 (unnumbered).

Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of Life than other men, and could demonstrate the Science of the Divine Principle.

#### 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 501, lines 25-30 (unnumbered). 21st ed., chapter XIV, page 501, lines 25-30.

Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious God-being, the creative Wisdom; hence he was more spiritual, more the idea of God, and could demonstrate the science of Life beyond others whose origin is a material belief.

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 182, lines 28-32, and page 183, lines 1-2 (unnumbered).

6th ed., chapter IX, pages 136 and 137, same lines.

Man and woman, as ideas of God, i.e., Spirit, meet Soul's expectancy, and are immortal evidences that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious God-being in creative Wisdom; hence he was more spiritual, more the idea of God, and demonstrated the science of Life, as others cannot, whose origin is material.

NOTE

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

Chapter V, page 303, lines 27-32, and page 304, lines 1-2 (unnumbered).

Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of Life than other men, and could demonstrate the Science of the Divine Principle.

#### 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 501, lines 25-30 (unnumbered).  
21st ed., chapter XIV, page 501, lines 25-30 (unnumbered).

Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious God-being, the creative Wisdom; hence he was more spiritual, more the idea of God, and could demonstrate the science of Life beyond others whose origin is a material belief.

#### NOTE

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

3rd ed., vol. 2, chapter X, page 182, lines 28-32, and page 183, lines 1-2 (unnumbered).

6th ed., vol. 2, chapter IX, page 136, lines 28-32, and page 137, lines 1-2 (unnumbered).



This more pure, and spiritual idea, named Jesus, destroyed the beliefs of Life in matter, and gave to man the understanding of the Principle of being.

Man and woman, as ideas of God, i.e., Spirit, meet Soul's expectancy, and are immortal evidences that Spirit is harmonious, and man eternal. Jesus was the offspring of Mary's self-conscious God-being in creative Wisdom; hence he was more spiritual, more the idea of God, and demonstrated the science of Life, as others cannot, whose origin is material.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 297, lines 12-14, and page 303, lines 27-32, and page 304, lines 1-2 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will help in the preparation of the tax return and in the event of an audit. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is important to consult with a tax professional to ensure that the business is in compliance with all applicable laws. The third part of the paper discusses the importance of maintaining proper bookkeeping records. This will help in the preparation of the tax return and in the event of an audit. The fourth part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is important to consult with a tax professional to ensure that the business is in compliance with all applicable laws.

11

Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, with-  
Jesus the  
way-shower out measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as "the way."

NOTE

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

Chapter II, page 30, lines 5-13.

Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition; although he was endowed with the divine Spirit without Jesus the way-shower. measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as "the way."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 30, lines 5-13.

Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition; although he was endowed with the divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as the Way. Mediator.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 335, lines 5-13 (unnumbered).

Born of a woman, in the usual course of mortal advent, Jesus inherited in part Mary's earthly condition; while, at the same time, he was endowed with the Divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV page 508, lines 20-28 (unnumbered).

Jesus, born of a virgin-mother, seemed more miraculous to that age than he would to this. The babe of Bethlehem was the nearest approximation, since the creation recorded in Genesis, to the Science of Being. Born of a woman, in the usual course of mortal advent, Jesus inherited in part Mary's earthly condition; while, at the same time, he was endowed with the Divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind; but with his double nature he became "the true light, which enlighteneth every man."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIII, page 508, lines 23-32, and page 509, lines 1-4 (unnumbered). 21st ed., chapter XIV, same pages and lines as 16th ed.

Jesus born of a virgin mother, was more of a miracle to that age than to this. The Bethlehem babe was the nearest approximation since the record in Genesis to the science of being, in which Spirit makes man. But man born of woman being the usual advent of mortal man, this material belief entered in part Mary's spiritual conception of Jesus, which accounts for his struggles in Gethsemane, but it made him the mediator between God and mortal man. The lack of entire science in the advent of Jesus produced its own discord, and met its fate in death. Had his origin and birth, however, been wholly apart from mortal belief, Jesus would not have been recognized by mortal man; and "he was the light that was to lighten every man that cometh into the world"; he must be the mediator, or interpreter of Truth that destroys error and rebukes personal sense with the Principle of being.

#### 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 189, lines 14-31 (unnumbered). 6th ed., chapter IX, page 143, lines 14-31.



Jesus, born of a virgin mother, was more of a miracle to that age, than to this; for even the naturalist is now furnishing reports of embryology in some species wholly without the male element. The Bethlehem babe was the nearest approximation since the record in Genesis to the science of being, in which Spirit makes man; for man born of woman, was the usual advent of mortal man, and this material belief was what entered Mary's spiritual conception of Jesus, which accounts for the struggles of Gethsemane, but it made him the mediator between God and mortal man; this lack of entire science in the advent of Jesus, produced its discord, and met its fate in death. Had his origin and birth, however, been wholly apart from mortal belief, Jesus would not have been recognized by mortal man; and "he was the light that was to lighten every man that cometh into the world;" therefore he must be the mediator, or interpreter of Truth to error that destroyed error and rebuked personal sense with the Principle of being.

#### NOTE

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

Chapter V, page 311, lines 22-32, and page 312, lines 1-9 (unnumbered).

Born of a woman, in the usual course of mortal advent, Jesus inherited in part Mary's earthly condition; while, at the same time, he was endowed with the Divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 508, lines 20-28 (unnumbered).

Jesus, born of a virgin-mother, seemed more miraculous to that age than he would to this. The babe of Bethlehem was the nearest approximation, since the creation recorded in Genesis, to the Science of Being. Born of a woman, in the usual course of mortal advent, Jesus inherited in part Mary's earthly condition; while, at the same time, he was endowed with the Divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind; but with his double nature he became "the true light, which enlighteneth every man."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888.  
16th ed., chapter XIII, page 508, lines 23-32, and page 509, lines 1-4 (unnumbered)  
21st ed., chapter XIV, page 508, lines 23-32, and page 509, lines 1-4 (unnumbered).

Jesus, born of a virgin mother, was more of a miracle to that age than to this. The Bethlehem babe was the nearest approximation since the record in Genesis to the science of being, in which Spirit makes man. But man born of woman being the usual advent of mortal man, this material belief entered in part Mary's spiritual conception of Jesus, which accounts for his struggles in Gethsemane, but it made him the mediator between God and mortal man. The lack of entire science in the advent of Jesus produced its own discord, and met its fate in death. Had his origin and birth, however, been wholly apart from mortal belief, Jesus would not have been recognized by mortal man; and "he was the light that was to lighten every man that cometh into the world"; he must be the mediator, or interpreter of Truth that destroys error and rebukes personal sense with the Principle of being.

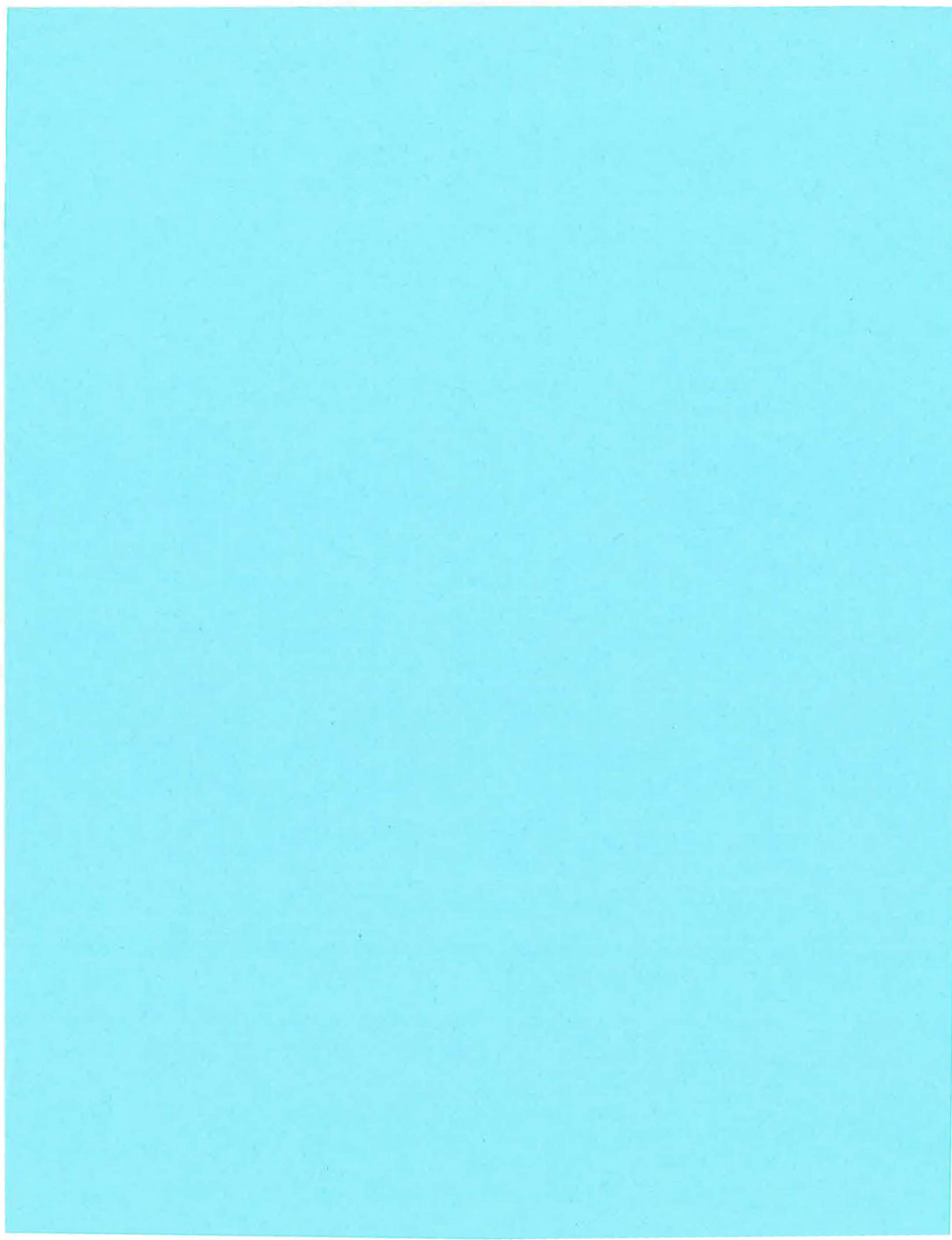
#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 189, lines 14-31 (unnumbered).  
6th ed., vol. 2, chapter IX, page 143, lines 14-31 (unnumbered).

Jesus, born of a virgin mother, was more of a miracle to that age, than to this; for even the naturalist is now furnishing reports of embryology in some species wholly without the male element. The Bethlehem babe was the nearest approximation since the record in Genesis to the science of being, in which Spirit makes man; for man born of woman, was the usual advent of mortal man, and this material belief was what entered Mary's spiritual conception of Jesus, which accounts for the struggles of Gethsemane, but it made him the mediator between God and mortal man; this lack of entire science in the advent of Jesus, produced its discord, and met its fate in death. Had his origin and birth, however, been wholly apart from mortal belief, Jesus would not have been recognized by mortal man; and "he was the light that was to lighten every man that cometh into the world;" therefore he must be the mediator, or interpretor of Truth to error that destroyed error and rebuked personal sense with the Principle of being.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 311, lines 22-32, and page 312, lines 1-9 (unnumbered).



Rabbi and priest taught the Mosaic law, which said:  
"An eye for an eye," and "Whoso sheddeth man's blood,  
by man shall his blood be shed." Not so did Jesus, the  
new executor for God, present the divine law of Love,  
which blesses even those that curse it.

#### NOTE

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

Chapter II, page 30, lines 14-18.

Rabbi and priest taught the Mosaic law, which said:  
"An eye for an eye," and "Whoso sheddeth man's  
blood, by man shall his blood be shed." Not so did  
Jesus, the new executor for God, present the divine law  
of Love, which blesses even those who curse it.

#### NOTE

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

Chapter II, page 30, lines 14-18.



Rabbi and priest taught the Mosaic law, which said:  
"An eye for an eye," and "Whosoever sheddeth man's  
blood, by man shall his blood be shed." Not                      Retaliation.  
so did Jesus, the new executor for God, pre-  
sent the divine law of Love, which blesses even those  
who curse it.

NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 335, lines 14-19 (unnumbered).

Rabbi and priest taught the Mosaic law, which said:  
"An eye for an eye," and "Whosoever sheddeth man's  
blood, by man shall his blood be shed." Not so did Jesus,  
the new executor of God, present the divine law of Love,  
which blesses even those who curse it.

#### 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 506, lines 14-18 (unnumbered).  
21st ed., chapter XIV, page 506, lines 14-18.

The rabbi and priest taught a material law, and it said "An eye for an eye," and "Whoso sheddeth man's blood, by man shall his blood be shed." Not so did Jesus, the new testator of God, copy his will; his law was Love, and "Greater love hath no man than this, that he lay down his life for a friend," but Jesus did this for his enemies, showing the spiritual import of the atonement.

#### 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 187, lines 1-8 (unnumbered).  
6th ed., chapter IX, page 141, lines 1-8.

The rabbi and priest taught a material law, and it was "An eye for an eye," and "whoso sheddeth man's blood, by man shall his blood be shed"; not so did Jesus, the new testator of God, copy his will; his law was Love, and "Greater love hath no man than this, that he lay down his life for a friend," but he did this for his enemies, showing the Love, the Life and Truth, that is the at-one-ment with God.

#### NOTE

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

Chapter V, page 308, lines 27-32, and page 309, lines 1-2 (unnumbered).

Rabbi and priest taught the Mosaic law, which said:  
"An eye for an eye," and, "Whosoever sheddeth man's  
blood, by man shall his blood be shed." No so did Jesus,  
the new executor of God, present the divine law of Love,  
which blesses even those who curse it.

#### 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 506, lines 14-18 (unnumbered).  
21st ed., chapter XIV, page 506, lines 14-18 (unnumbered).

The rabbi and priest taught a material law, and it said "An eye for an eye," and "Whoso sheddeth man's blood, by man shall his blood be shed." No so did Jesus, the new testator of God, copy his will; his law was Love, and "Greater love hath no man than this, that he lay down his life for a friend," but Jesus did this for his enemies, showing the spiritual import of the atonement.

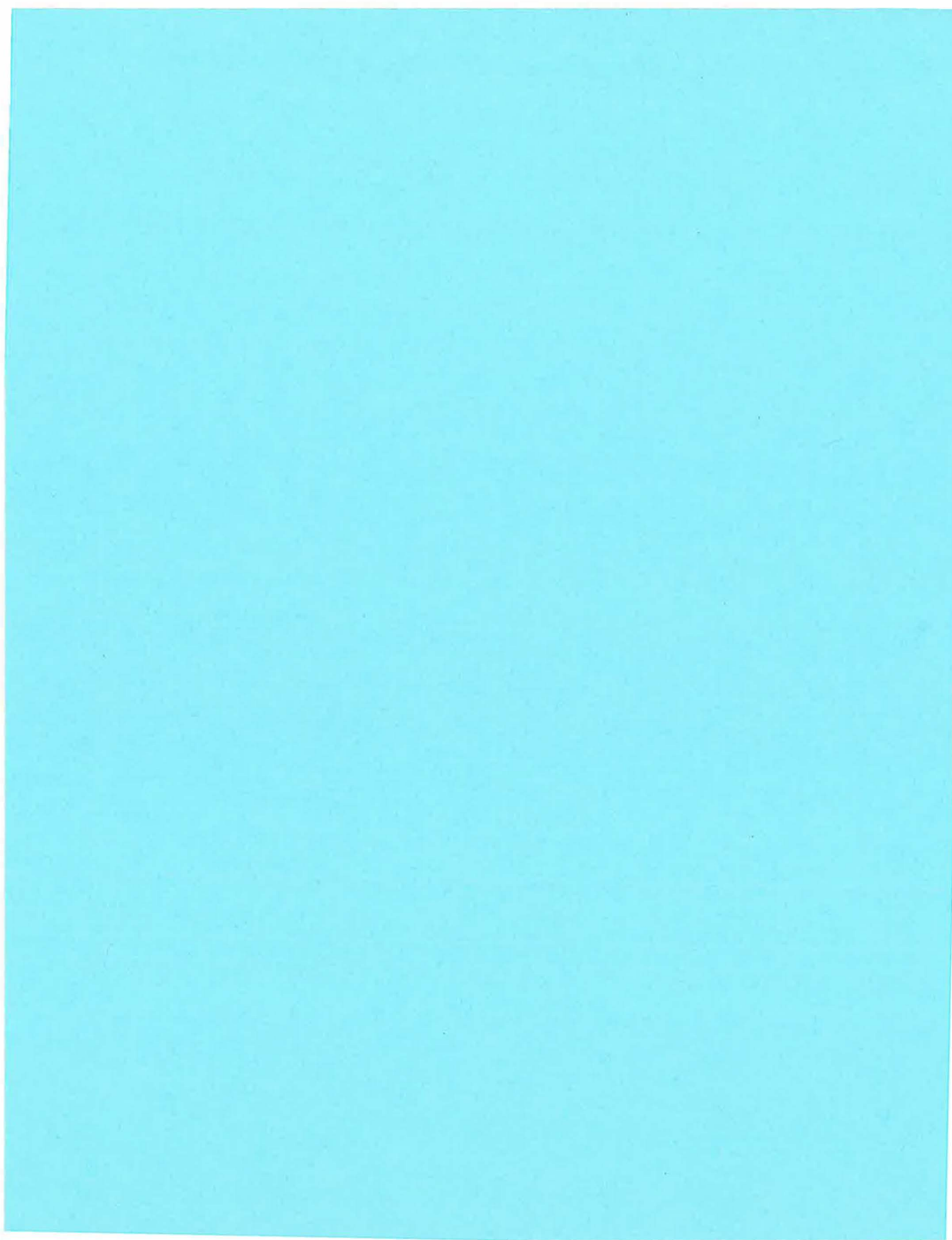
#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 187, lines 1-8 (unnumbered).  
6th ed., vol. 2, chapter IX, page 141, lines 1-8 (unnumbered).

The rabbi and priest taught a material law, and it was "An eye for an eye," and "whoso sheddeth man's blood, by man shall his blood be shed"; not so did Jesus, the new testator of God, copy his will; his law was Love, and "Greater love hath no man than this, that he lay down his life for a friend," but he did this for his enemies, showing the Love, the Life and Truth, that is the at-one-ment with God.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 308, lines 27-32, and page 309, lines 1-2 (unnumbered).





As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, -  
to point out the way of Truth and Life. This  
Rebukes helpful ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

#### NOTE

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

Chapter II, page 30, lines 19-25.

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error, and all sin, sickness, and death,

- to point out the way of Truth and Life.

Rebukes

helpful.

This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

#### NOTE

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

Chapter II, page 30, lines 19-25.

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error, and all sin, sickness, and death, - to point out the way of Truth and Life.

Rebukes.

This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

#### NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 335, lines 20-26 (unnumbered).

As the individual ideal of Truth, Jesus came to rebuke rabbinical error, and all sin, sickness, and death, - to point out the way of Truth and Life.

Rebukes.

This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter X, page 335, lines 20-26 (unnumbered).

As the individual ideal of Truth, Jesus came to rebuke rabbinical error, and all sin, sickness, and death, - to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of sense, of Truth and of error.

#### NOTE

This version first appeared in the 16th edition and it remained unchanged until the 50th edition in 1891. Chapter XIII (16th) & chapter XIV (21st ed), page 501, lines 31-32, and page 502, lines 1-4 (unnumbered).

This idea of Truth came to rebuke rabbinical error, to point out the way of Truth and Life, and to demonstrate, throughout the whole earthly career of Jesus, the difference between the offspring of Soul and sense, of Truth 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 183, lines 2-6 (unnumbered). 6th ed., chapter IX, page 137, lines 2-6.

This idea of Truth came to rebuke Rabbinical error; to point out the way of Truth and Life, and to demonstrate, as it did, throughout the whole earthly career of Jesus, the difference between the offspring of Soul, and of sense; of Truth, and error; Christ was God; therefore the Principle of the man, Jesus, otherwise his Father;

#### NOTE

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

Chapter V, page 304, lines 2-8 (unnumbered).

As the individual ideal of Truth, Jesus came to rebuke rabbinical error, and all sin, sickness, and death, - to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of sense, of Truth and of 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, page 501, lines 31-32, and page 502, lines 1-4 (unnumbered).

21st ed., chapter XIV, page 501, lines 31-32, and page 502, lines 1-4 (unnumbered).



This idea of Truth came to rebuke rabbinical error, to point out the way of Truth and Life, and to demonstrate, throughout the whole earthly career of Jesus, the difference between the offspring of Soul and sense, of Truth and error.

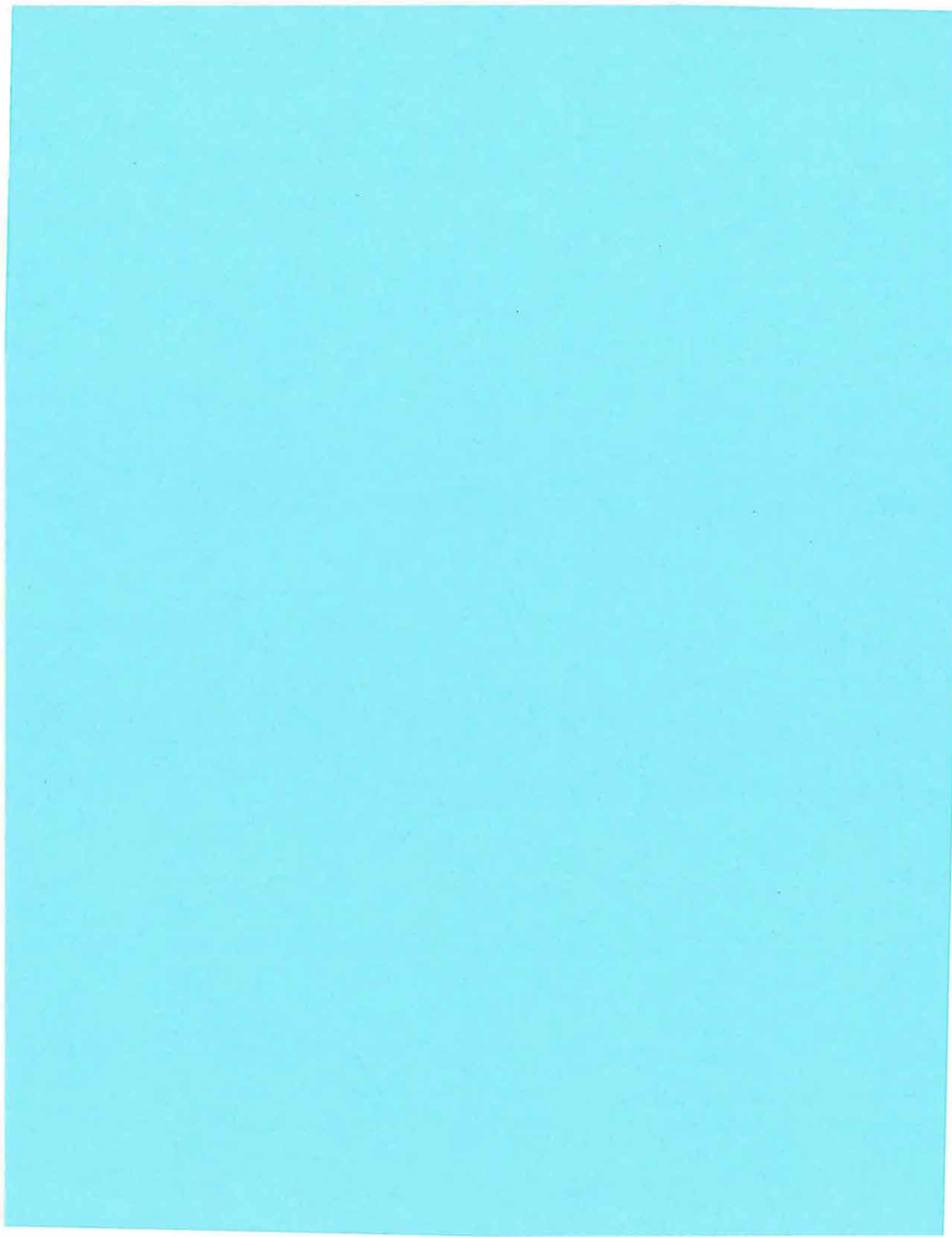
#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 183, lines 2-6 (unnumbered).  
6th ed., vol. 2, chapter IX, page 137, lines 2-6 (unnumbered).

This idea of Truth came to rebuke Rabbinical error; to point out the way of Truth and Life, and to demonstrate, as it did, throughout the whole earthly career of Jesus, the difference between the offspring of Soul, and of sense; of Truth, and error; Christ was God; therefore the Principle of the man, Jesus, otherwise his Father;

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 304, lines 2-8 (unnumbered).



If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found preaching the gospel to the poor. Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands.

#### NOTE

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

Chapter II, page 30, lines 26-32, and page 31, lines 1-3.

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found preaching the gospel to the poor. Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter II, page 30, lines 26-32, and page 31, lines 1-3.

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found preaching the Gospel to the poor. Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 335, lines 27-32, and page 336, lines 1-4 (unnumbered).

If we have triumphed sufficiently over the errors of sense for Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our own salvation in the way that Jesus taught and demonstrated. In meekness and might he was found preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

#### 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 ed), page 503, lines 29-32, and page 504, lines 1-6 (unnumbered).

If you have triumphed sufficiently over the errors of personal sense for Soul to hold the balance of power in your being, you will loathe sin, and rebuke it under whatever mask it appears; and you can bless your enemies only in this way, but they may not so construe it. We cannot choose but work out our own salvation on the Principle that Jesus taught and demonstrated, casting out devils, healing the sick, and preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

#### 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 22-31 (unnumbered). 6th ed., chapter IX, page 138, lines 22-31.



If you have triumphed sufficiently over the errors of personal sense for Soul to hold the balance of power in your being, you will loathe sin and rebuke it, under whatever mask it appears; and you can bless your enemies only in this way, but they may not so construe it. We cannot choose but work out our own salvation on the Principle Jesus taught and demonstrated, viz., casting out devils, healing the sick, and preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

#### NOTE

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

Chapter V, page 306, lines 9-18 (unnumbered).

If we have triumphed sufficiently over the errors of sense for Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our own salvation in the way that Jesus taught and demonstrated. In meekness and might he was found preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

#### 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 29-32, and page 504, lines 1-6 (unnumbered). 21st ed., chapter XIV, page 503, lines 29-32, and page 504, lines 1-6 (unnumbered).

If you have triumphed sufficiently over the errors of personal sense for Soul to hold the balance of power in your being, you will loathe sin, and rebuke it under whatever mask it appears; and you can bless your enemies only in this way, but they may not so construe it. We cannot choose but work out our own salvation on the Principle that Jesus taught and demonstrated, casting out devils, healing the sick, and preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 184, lines 22-31 (unnumbered).  
6th ed., vol. 2, chapter IX, page 138, lines 22-31 (unnumbered).

If you have triumphed sufficiently over the errors of personal sense for Soul to hold the balance of power in your being, you will loathe sin and rebuke it, under whatever mask it appears; and you can bless your enemies only in this way, but they may not so construe it. We cannot choose but work out our own salvation on the Principle Jesus taught and demonstrated, viz., casting out devils, healing the sick, and preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 306, lines 9-18 (unnumbered).



Jesus acknowledged no ties of the flesh. He said: "Call no man your father upon the earth: for one is your Father, which is in heaven." Again he asked: "Who is my mother, and who are my brethren," im- Fleshly ties  
temporalplying that it is they who do the will of his Father. We have no record of his calling any man by the name of father. He recognized Spirit, God, as the only creator, and therefore as the Father of all.

#### NOTE

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

Chapter II, page 31, lines 4-11.

Jesus acknowledged no ties of the flesh. He said:  
"Call no man your father upon the earth: for one is  
your Father, which is in heaven." Again he  
asked: "Who is my mother, and who are my  
brethren," implying it is they who do the will of his  
Father. We have no record of his calling any man  
by the name of father. He recognized Spirit, God, as  
the only creator, and therefore as the Father of all.

Fleshly ties  
temporal.

#### NOTE

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

Chapter II, page 31, lines 4-11.

Jesus acknowledged no ties of the flesh. He said:  
"Call no man your father upon the earth: for one is  
your Father, which is in heaven." Again he  
asked: "Who is my mother, and who are my  
brethren, but they who do the will of my Father?" We  
have no record of his calling any man by the name of  
father. He recognized Spirit, God, as the only Creator,  
and therefore as the Father of all.

Fleshly ties  
temporal.

#### NOTE

This version first appeared in the 240th edition in 1902  
and it remained unchanged until the 261st edition in 1903.  
Chapter II, page 31, lines 4-11.



Jesus acknowledged no ties of the flesh. He said:  
"Call no man your father upon the earth: for one is  
your Father, which is in heaven." Again he  
asked: "Who is my mother, and who are my  
brethren, but they who do the will of my Father?" We  
have no record of his calling any man by the name of  
father. He recognized Spirit as the only Creator, and  
therefore as the Father of all.

#### NOTE

This version first appeared in the 226th edition in 1902 and  
remained unchanged until the 240th edition in 1902.

Chapter II, page 31, lines 4-11.

Jesus acknowledged no ties of the flesh. He said:  
"Call no man your father upon the earth; for one is  
your Father, who is in Heaven." Again he  
Fleshly ties.  
asked: "Who is my mother, and who are my  
brethren, but they who do the will of my Father?" We  
have no record of his calling any man by the name of  
father. He recognized Spirit as the only Creator, and  
therefore as the Father of all.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XL, page 336, lines 5-12 (unnumbered).

Jesus acknowledged no ties of the flesh. He said, "Call no man your father upon the earth, for one is your Father, who is in heaven." Again he asked: "Who is my mother, and who are my brethren, but they who do the will of my Father?" We have no record of his calling any man Father. He recognized Spirit as the only Being, and therefore as the Father of all.

#### 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 502, lines 5-11 (unnumbered).

Jesus acknowledged no ties of flesh, saying, "Call no man your father upon the earth, for one is your Father which is in heaven." Again, "Who is my mother, and who are my brethren, but they that do the will of my Father." We have no record of his ever calling a man father. He recognized God the only Principle of being, therefore the Father of all.

#### 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 183, lines 6-13 (unnumbered). 6th ed., chapter IX, page 137, lines 6-13.

Jesus acknowledged no ties of flesh, saying, "Call no man your Father upon the earth, for one is your Father which is in heaven." Again, "Who is my mother, and who are my brethren, but they that do the will of my Father." We have no record of his ever calling a man father. He recognized God the only Principle of being, therefore, the Father of all.

#### NOTE

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

Chapter V, page 304, lines 8-15 (unnumbered).

Jesus acknowledged no ties of the flesh. He said, "Call no man your father upon the earth, for one is your Father, who is in heaven." Again he asked: "Who is my mother, and who are my brethren, but they who do the will of my Father?" We have no record of his calling any man Father. He recognized Spirit as the only Being, and therefore as the Father of all.

#### 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 502, lines 5-11 (unnumbered). 21st ed., chapter XIV, page 502, lines 5-11 (unnumbered).

Jesus acknowledged no ties of flesh, saying, "Call no man your father upon the earth, for one is your Father which is in heaven." Again "Who is my mother, and who are my brethren, but they that do the will of my Father." We have no record of his ever calling a man father. He recognized God the only Principle of being, therefore the Father of all.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 183, lines 6-13 (unnumbered).  
6th ed., vol. 2, chapter IX, page 137, lines 6-13 (unnumbered).

Jesus acknowledged no ties of flesh, saying, "Call no man your Father upon the earth, for one is your Father which is in heaven." Again, "Who is my mother, and who are my brethren, but they that do the will of my Father." We have no record of his ever calling a man father. He recognized God the only Principle of being, therefore, the Father of all.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 304, lines 8-15 (unnumbered).





First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes <sup>Healing</sup> primary Jesus "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, - following his demonstration so far as we apprehend it, - we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death. For what says Paul? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

#### NOTE

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

Chapter II, page 31, lines 12-24.

First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which <sup>Healing</sup> primary. makes him "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, - following his demonstration, so far as we apprehend it, - we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death. For what says Paul? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

#### 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 II, page 31, lines 12-24.

First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which <sup>Healing</sup> ~~primary~~ makes him "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, - following his demonstration, so far as we apprehend it, - we drink of his cup, partake of his immortality, and are baptized with his purity; and at last we shall sit down with him, in a full understanding of the divine Principle which was his true Life. For what says Paul? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 31, lines 12-24.

First, in the list of Christian duties, he taught his followers the healing power of Truth and Love. He at-

Primal  
healing.        tached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes him the Resurrection and the Life, to all who follow him in deed. Obeying his precious precepts, - following his demonstration, so far as we apprehend it, - we drink of his cup, partake of his immortality, and are baptized with his purity; and at last we shall sit down with him, in a full understanding of the divine Principle which was his true Life. For what says Paul? "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter Xl, page 336, lines 13-26 (unnumbered).

First, on the list of Christian duties, he taught his followers the healing power of Truth. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes him the Resurrection and the Life, to all who follow him in deed. Obeying his precious precepts, - following his demonstration, so far as we apprehend it, - we drink of his cup, partake of his deathless body, and are baptized with his purity; and at last we shall sit down with him, in a full understanding of the Divine Principle which was his real Life. For what says Paul: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

#### 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 ed., page 506, lines 19-31 (unnumbered).

First on the list of Christian duties, he taught his followers to heal the sick; he attached no importance to dead ceremonies: it was the living Christ, the Truth, that is Life, which made him the Resurrection and Life to all who follow him. Keeping his precious precepts and following his demonstration, we shall indeed drink of his cup and be baptized with his purity, until we sit down with him anew in a fuller understanding of the Principle of that man, Jesus. "For as often as ye eat his bread and drink his cup, ye do show forth the Lord's death till he come."

#### 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 187, lines 9-19 (unnumbered). 6th ed., chapter IX, page 141, lines 9-19.

First on the list of Christian duties, he taught his followers to heal the sick; he attached no importance to dead ceremonies; it was the living Christ, the Truth, that is Life, that made him the resurrection and Life to all who follow him. Thus keeping his precious precepts and following his demonstration in its understanding, we shall indeed drink his cup and be baptized with his purity, until we sit down with him anew in a fuller understanding of the Principle of that man, Jesus. "For as often as ye eat his bread and drink his cup, ye do show forth the Lord's death till he come."

#### NOTE

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

Chapter V, page 309, lines 3-13 (unnumbered).



First, on the list of Christian duties, he taught his followers the healing power of Truth. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes him the Resurrection and the Life, to all who follow him in deed. Obeying his precious precepts, - following his demonstration, so far as we apprehend it, - we drink of his cup, partake of his deathless body, and are baptized with his purity; and at last we shall sit down with him, in a full understanding of the Divine Principle which was his real Life. For what says Paul: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

#### 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 506, lines 19-31 (unnumbered). 21st ed., chapter XIV, page 506, lines 19-31 (unnumbered).

First on the list of Christian duties, he taught his followers to heal the sick; he attached no importance to dead ceremonies: it was the living Christ, the Truth, that is Life, which made him the Resurrection and Life to all who follow him. Keeping his precious precepts and following his demonstration, we shall indeed drink of his cup and be baptized with his purity, until we sit down with him anew in a fuller understanding of the Principle of that man, Jesus. "For as often as ye eat his bread and drink his cup, ye do show forth the Lord's death till he come."

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 187, lines 9-19 (unnumbered).  
6th ed., vol. 2, chapter IX, page 141, lines 9-19 (unnumbered).

First on the list of Christian duties, he taught his followers to heal the sick; he attached no importance to dead ceremonies; it was the living Christ, the Truth, that is Life, that made him the resurrection and Life to all who follow him. Thus keeping his precious precepts and following his demonstration in its understanding, we shall indeed drink his cup and be baptized with his purity, until we sit down with him anew in a fuller understanding of the Principle of that man, Jesus. "For as often as ye eat his bread and drink his cup, ye do show forth the Lord's death till he come."

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 309, lines 3-13 (unnumbered).



Referring to the materiality of the age, Jesus said:  
"The hour cometh, and now is, when the true wor-  
shippers shall worship the Father in spirit  
and in truth." Again, foreseeing the perse- <sup>Painful</sup>  
cution which would attend the Science of Spirit, Jesus <sup>prospect</sup>  
said: "They shall put you out of the synagogues; yea,  
the time cometh, that whosoever killeth you will think  
that he doeth God service; and these things will they  
do unto you, because they have not known the Father  
nor me."

NOTE

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

\* Chapter II, page 31, lines 25-32, and page 32, lines 1-2.

Referring to the materiality of the age, Jesus said:  
"The hour cometh, and now is, when the true wor-  
shippers shall worship the Father in spirit  
and in truth." Again, foreseeing the perse- Painful  
prospect.  
cution which would attend the Science of Spirit, Jesus  
said: "They shall put you out of the synagogues; yea,  
the time cometh, that whosoever killeth you will think  
that he doeth God service; and these things will they do  
unto you, because they have not known the Father nor  
me."

#### NOTE

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

Chapter II, page 31, lines 25-32, and page 32, lines 1-2.

Referring to the materiality of the age, Jesus said:  
"The hour cometh, and now is, when the true worship-  
pers shall worship the Father in Spirit and in  
Perspective. Truth. Again, foreseeing the persecution  
which would attend the Science of Spirit, Jesus said:  
"They shall put you out of the synagogues; yea, the  
time cometh, that whosoever killeth you, will think that  
he doeth God service; and these things will they do  
unto you, because they have not known the Father nor  
me."

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition.  
Chapter XI, page 336, lines 27-32, and page 337, lines  
1-4 (unnumbered).

Referring to the materiality of the age, Jesus said:  
"The hour cometh, and now is, when the true worship-  
pers shall worship the Father in Spirit and in Truth."  
Again, foreseeing the persecution that would attend the  
Science of Spirit, Jesus said: "They will put you out  
of the synagogues; yea, the hour is coming when every  
one who killeth you will think that he is offering sacri-  
fice to God; and these things will they do, because they  
neither know the Father nor me."

#### NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
Chapter XII page 502, lines 12-20 (unnumbered). - 16th ed.  
Chapter XIV, page 502, lines 12-20 (unnumbered). - 21st ed.



Referring to the materiality of the age, Jesus said:  
"The time cometh and now is that they who worship the  
Father shall worship Him in Spirit and in Truth."  
Again, foreseeing the persecution that must attend the  
introduction of this science, he said: "The time cometh  
that whosoever killeth you will think he doeth God ser-  
vice," "And these things will they do unto you because  
they have not known the Father or me."

#### 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 183, lines 14-21 (unnumbered).  
6th ed., chapter IX, page 137, lines 14-21.

Referring to the materiality of the age, he said, -  
"The time cometh and now is that they who worship  
the Father shall worship Him in Spirit and in Truth."  
Again, foreseeing the persecution that must attend the  
introduction of this science, he said, - "The time com-  
eth that whosoever killeth you will think he doeth God  
service." "And these things will they do unto you  
because they have not known the Father or me."

#### NOTE

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

Chapter V, page 304, lines 16-23 (unnumbered).

Referring to the materiality of the age, Jesus said: "The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth." Again, foreseeing the persecution that would attend the Science of Spirit, Jesus said: "They will put you out of the synagogues; yea, the hour is coming when every one who killeth you will think that he is offering sacrifice to God; and these things will they do, because they neither know the Father nor me."

#### 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 502, lines 12-20 (unnumbered). 21st ed., chapter XIV, page 502, lines 12-20 (unnumbered).

Referring to the materiality of the age, Jesus said:  
"The time cometh and now is that they who worship the  
Father shall worship Him in Spirit and in Truth."  
Again, foreseeing the persecution that must attend the  
introduction of this science, he said: "The time cometh  
that whosoever killeth you will think he doeth God ser-  
vice," "And these things will they do unto you because  
they have not known the Father or me."

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 183, lines 14-21 (unnumbered).  
6th ed., vol. 2, chapter IX, page 137, lines 14-21 (unnumbered).

Referring to the materiality of the age, he said, -  
"The time cometh and now is that they who worship  
the Father shall worship Him in Spirit and in Truth."  
Again, foreseeing the persecution that must attend the  
introduction of this science, he said, - "The time com-  
eth that whosoever killeth you will think he doeth God  
service." "And these things will they do unto you  
because they have not known the Father or me."

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter V, page 304, lines 16-23 (unnumbered).



In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was sacramentum, and our English word Sacred sacrament sacrament is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath, nor was the wine, used on convivial occasions and in Jewish rites, the cup of our Lord. The cup shows forth his bitter experience, - the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

NOTE

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

Chapter II, page 32, lines 3-14.

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was sacramentum, and our English word sac-  
Sacred  
sacrament. rament is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath; nor was the wine used on convivial occasions and in Jewish rites, the cup of our Lord. The cup was to show forth his sufferings, - the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

#### NOTE

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

Chapter II, page 32, lines 3-15.



In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was sacramentum, and our English word sacrament is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath; nor was the wine used on convivial occasions, and in Jewish rites, the cup of our Lord. The cup was to show forth his sufferings, - the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

Sacrament.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 337, lines 5-16 (unnumbered).

How truly Dr. Clarke writes, in that little poem called  
Cana: -

The social talk, the evening fire,  
The homely household shrine,  
Grow bright with angel-visits, when  
The Lord pours out the wine.

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was sacramentum, and our English word "sacrament" is derived from it. Also it was an ancient custom, among the Jews, for the master of a feast to pass to each guest a cup of wine. But the Eucharist neither commemorates a Roman soldier's oath, nor the wine used on convivial occasions and at Jewish rites the cup of our Lord. The cup was to show forth his sufferings, - the cup which he prayed might pass from him, then bowed in holy submission to divine decree.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 505, lines 12-17, and page 509, lines 10-20 (unnumbered). The lines by Dr. Clarke do not really correspond to anything in the final edition, paragraph #52, but they did introduce the subject of 'wine'. This 35th edition (thru the 48th) served as a transitional period when the poetry lines continued along with the new material until the poem was dropped by the 50th edition.

How truly Dr. Clarke writes, in that little poem called  
Cana: -

The social talk, the evening fire,  
The homely household shrine,  
Grow bright with angel-visits, when  
The Lord pours out the wine.

#### NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 35th edition in 1888.  
Chapter XIII, page 505, lines 12-17 (unnumbered). - 16th ed.  
Though this paragraph and poem cannot truly be said to  
correspond to the final edition paragraph #52, it does  
introduce the subject of 'wine'.  
Also, chapter XIV by 21st edition.

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was sacramentum, and our English word "sacrament" is derived from it. Also it was an ancient custom, among the Jews, for the master of a feast to pass to each guest a cup of wine. But the Eucharist neither commemorates a Roman soldier's oath, nor the wine used on convivial occasions and at Jewish rites the cup of our Lord. The cup was to show forth his sufferings, - the cup which he prayed might pass from him, then bowed in holy submission to divine decree.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 509, lines 10-20 (unnumbered).



"As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it."

NOTE

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

Chapter II, page 32, lines 15-19.

As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, "Take eat; this is my body." And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of 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 337, lines 17-20 (unnumbered).

As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, "Take eat, this is my body." And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it."

#### 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 ed), page 505, lines 1-4 (unnumbered).



"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat, this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'"

#### 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 307, lines 19-23 (unnumbered).  
3rd ed., chapter X, page 185, lines 28-32 (unnumbered).  
6th ed., chapter IX, page 139, lines 28-32 (unnumbered).

As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, "Take eat, this is my body." And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it."

#### 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 505, lines 1-4 (unnumbered). 21st ed., chapter XIV, page 505, lines 1-4 (unnumbered).

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat, this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'"

#### NOTE

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

3rd ed., vol. 2, chapter X, page 185, lines 29-33 (unnumbered).

6th ed., vol. 2, chapter IX, page 139, lines 29-33 (unnumbered).

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat, this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it.'"

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 307, lines 19-23 (unnumbered).



The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them spiritual refreshment bread. This would have been foolish in a literal sense; but in its spiritual signification, it was natural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views.

#### NOTE

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

Chapter II, page 32, lines 20-27.

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed, and gave them <sup>Spiritual</sup> refreshment. bread. This would have been foolish, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed; - he withdrew from the material senses, to refresh his heart with brighter, and spiritual views.

#### NOTE

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

Chapter II, page 32, lines 20-27.

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed, and gave them bread. This would have been foolish, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed. He withdrew from the material senses, to refresh his heart with brighter and spiritual views.

Soul-food.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 337, lines 21-28 (unnumbered).



The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples were eating when Jesus prayed, and gave them bread. This would have been improper, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed; that is, he withdrew from the material senses, to refresh his being with brighter views.

#### 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 ed), page 505, lines 5-11 (unnumbered).

The true sense of that occasion is lost spiritually, if confined to the use of bread and wine. The disciples were eating when he prayed and gave them bread. This would have been improper in a literal sense; but in its spiritual signification it was natural and beautiful. Jesus prayed; was "absent from the body and present with the Lord."

#### 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 186, lines 1-7 (unnumbered).  
6th ed., chapter IX, page 140, lines 1-7.

The glorious sense or proof of that hour is lost spiritually, when confined to a literal sense, or the use of bread and wine. The disciples were eating when he prayed and gave them bread. Now this would have been improper in a literal sense; but in its spiritual, it was natural and beautiful. Jesus prayed; was "absent from the body and present with the Lord."

#### NOTE

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

Chapter V, page 307, lines 24-30 (unnumbered).

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples were eating when Jesus prayed, and gave them bread. This would have been improper, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed; that is, he withdrew from the material senses, to refresh his being with brighter views.

How truly Dr. Clarke writes, in that little poem called Cana: -

The social talk, the evening fire,  
The homely household shrine,  
Grow bright with angel-visits, when  
The Lord pours out the wine.

#### 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 505, lines 5-17 (unnumbered). 21st ed., chapter XIV, page 505, lines 5-17 (unnumbered).

#### ALSO NOTE

The poem by Dr. Clarke does not appear in any edition beginning with the 50th in 1891; therefore it is included here with the 54th paragraph because of its location in the text and its subject matter.

The true sense of that occasion is lost spiritually, if confined to the use of bread and wine. The disciples were eating when he prayed and gave them bread. This would have been improper in a literal sense; but in its spiritual signification it was natural and beautiful. Jesus prayed; was "absent from the body and present with the Lord."

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 186, lines 1-7 (unnumbered).  
6th ed., vol. 2, chapter IX, page 140, lines 1-7 (unnumbered).

The glorious sense or proof of that hour is lost spiritually, when confined to a literal sense, or the use of bread and wine. The disciples were eating when he prayed and gave them bread. Now this would have been improper in a literal sense; but in its spiritual, it was natural and beautiful. Jesus prayed; was "absent from the body and present with the Lord."

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 307, lines 24-30 (unnumbered).



The Passover, which Jesus ate with his disciples in  
the month Nisan on the night before his crucifixion,  
Jesus' sad was a mournful occasion, a sad supper taken  
repast at the close of day, in the twilight of a  
glorious career with shadows fast falling around; and  
this supper closed forever Jesus' ritualism or concessions  
to matter.

#### NOTE

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

Chapter II, page 32, lines 28-32, and page 33, lines 1-2.



The Passover, which Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a mournful occasion, a sad supper, taken at the close of day, - in the twilight of a glorious career, with shadows fast falling around; and this supper closed forever Jesus' ritualism, or concessions to matter.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter II, page 32, lines 28-32, and page 33, lines 1-2.

The Passover, which Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a mournful occasion, a sad supper, taken at the close of day, - in the twilight of a glorious career, Sad repast. with shadows fast falling around; and this supper closed forever Jesus' ritualism, or concessions to matter.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 337, lines 31-32, and page 338, lines 1-5 (unnumbered).

The Passover that Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a mournful occasion, a sad supper, taken at the close of day, in the twilight of a glorious career with shadows fast falling around it; and this supper closed forever his ritualism, or concessions to matter.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV page 509, lines 21-26 (unnumbered).

The Passover that Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a mournful occasion, a sad supper, taken at the close of day, in the twilight of a glorious career with shadows fast falling around it; and this supper closed forever his ritualism, or concessions to matter.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 509, lines 21-26 (unnumbered).



His followers, sorrowful and silent, anticipating the hour  
of their Master's betrayal, partook of the heavenly manna,  
which of old had fed in the wilderness the  
persecuted followers of Truth. Their bread Heavenly  
supplies  
indeed came down from heaven. It was the great truth  
of spiritual being, healing the sick and casting out error.  
Their Master had explained it all before, and now this  
bread was feeding and sustaining them. They had borne  
this bread from house to house, breaking (explaining) it to  
others, and now it comforted themselves.

#### NOTE

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

Chapter II, page 33, lines 3-12.

His followers, sorrowful and silent, - anticipating  
the hour of their Master's betrayal, - partook of the  
heavenly manna, which of old had fed, in the  
wilderness, the persecuted followers of Truth. Heavenly  
supplies.  
Their bread indeed came down from heaven. It was the  
great Truth of spiritual being, healing the sick and casting  
out error. Their Master had explained it all before; and  
now this bread was feeding and sustaining them. They  
had borne this bread from house to house, breaking (ex-  
plaining) it to others; and now it comforted themselves.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter II, page 33, lines 3-12.

His followers, sorrowful and silent, - anticipating the hour of their Master's betrayal, - partook of the heavenly manna, which of old had fed, in Heavenly supplies. the wilderness, the persecuted followers of Truth. Their bread indeed came down from Heaven. It was the great Truth of spiritual Being, healing the sick and casting out error. Their Master had explained it all before; and now this bread was feeding and sustaining them. They had borne this bread from house to house, breaking (explaining) it to others; and now it comforted themselves.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X~~l~~, page 338, lines 6-16 (unnumbered).



His followers, silent, self-forgetful, strong, - anticipating the hour of their Master's betrayal, - partook of the heavenly manna, that of old had fed, in the wilderness, the persecuted followers of Truth. Their bread came down from heaven. It was the great Truth of spiritual being, that healed the sick and cast out error. Their Master had explained it all before; and now this bread was feeding and sustaining them. They had borne this bread from house to house, breaking (explaining) it to others; and now it comforted themselves.

#### 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., page 505, lines 18-27 (unnumbered). Chapter XIV, 21st ed., same page and lines.

His followers, silent, humble, patient, self-sacrificing, and strong, anticipating the hour of their Master's betrayal, sat eating the manna, that before had fed the persecuted followers of Truth in the wilderness. Their bread came down from heaven; it was the great Truth of spiritualized being, that had healed the sick, and cast out error; their Master had broken, explained it to them before, and now it was feeding, sustaining them; they also had borne it from house to house, "breaking," explaining it to others; and now it comforted 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 186, lines 7-17 (unnumbered). 6th ed., chapter IX, page 140, lines 7-17.

His

followers silent, humble, patient, self-sacrificing, and strong, anticipating the approaching hour of their Master's betrayal, sat eating the manna, that before had fed the persecuted followers of Truth in the wilderness. Their bread came down from heaven; it was the great Truth of spiritualized being, that often had healed the sick, and cast out error; their Master had broken, explained it to them before, and now it was feeding, sustaining them; they also had borne it from house to house, "breaking," explaining it to others; and now it comforted them.

#### NOTE

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

Chapter V, page 307, lines 30-32, and page 308, lines 1-9 (unnumbered).

His followers, silent, self-forgetful, strong, - anticipating the hour of their Master's betrayal, - partook of the heavenly manna, that of old had fed, in the wilderness, the persecuted followers of Truth. Their bread came down from heaven. It was the great Truth of spiritual being, that healed the sick and cast out error. Their Master had explained it all before; and now this bread was feeding and sustaining them. They had borne this bread from house to house, breaking (explaining) it to others; and now it comforted themselves.

#### 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 505, lines 18-27 (unnumbered).  
21st ed., chapter XIV, page 505, lines 18-27 (unnumbered).

His followers, silent, humble, patient, self-sacrificing, and strong, anticipating the hour of their Master's betrayal, sat eating the manna, that before had fed the persecuted followers of Truth in the wilderness. Thier bread came down from heaven; it was the great Truth of spiritualized being, that had healed the sick, and cast out error; their Master had broken, explained it to them before, and now it was feeding, sustaining them; they also had borne it from house to house, "breaking," explaining it to others; and now it comforted them.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 186, lines 7-17 (unnumbered).  
6th ed., vol. 2, chapter IX, page 140, lines 7-17 (unnumbered).

His  
followers silent, humble, patient, self-sacrificing, and  
strong, anticipating the approaching hour of their Mas-  
ter's betrayal, sat eating the manna, that before had  
fed the persecuted followers of Truth in the wilderness.  
Their bread came down from heaven; it was the great  
Truth of spiritualized being, that often had healed the  
sick, and cast out error; their Master had broken, ex-  
plained it to them before, and now it was feeding, sus-  
taining them; they also had borne it from house to  
house, "breaking," explaining it to others; and now  
it comforted them.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter V, page 307, lines 30-32, and page 308, lines  
1-9 (unnumbered).



For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, "Drink ye all of it."

#### NOTE

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

Chapter II, page 33, lines 13-17.



For this Truth their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks, and said, "Drink ye all of it."

#### NOTE

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

Chapter II, page 33, lines 13-17.

For this Truth their Master was about to suffer violence, and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory shining already about him, he gave thanks, and said, "Drink ye all of it."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 338, lines 17-21 (unnumbered).

For this Truth their Master was about to suffer violence, to drink the cup of sorrow. He must leave them. Wrapped in the great glory of an everlasting victory, he gave thanks, and said, "Drink ye all of it."

#### 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 505, lines 28-31 (unnumbered). 21st ed., chapter XIV, same page and lines.

For this Truth their Master was about to suffer violence, and his cup of sorrow he must leave to them; he had drunk of it even with thanks, and now, remembering the cross and crown it brought, he said to his followers, "Drink ye all of 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 186, lines 17-21 (unnumbered). 6th ed., chapter IX, page 140, lines 17-21.

For this Truth their Master was about to suffer violence, and his cup of sorrow he must leave to them; he had drank it even with thanks, after a momentary weakness that said, "Let this cup pass from me," and now remembering also the cross and crown it bore, he said to his followers, "Drink ye all of it."

NOTE

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

Chapter V, page 308, lines 9-15 (unnumbered).

For this Truth their Master was about to suffer violence, to drink the cup of sorrow. He must leave them. Wrapped in the great glory of an everlasting victory, he gave thanks, and said, "Drink ye all of it."

#### 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 505, lines 28-31 (unnumbered).  
21st ed., chapter XIV, page 505, lines 28-31 (unnumbered).

For this Truth their Master was about to suffer violence, and his cup of sorrow he must leave to them; he had drunk of it even with thanks, and now, remembering the cross and crown it brought, he said to his followers, "Drink ye all of it."

#### NOTE

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

3rd ed., vol. 2, chapter X, page 186, lines 17-21 (unnumbered).

6th ed., vol. 2, chapter IX, page 140, lines 17-21 (unnumbered).

For this Truth their Master was about to suffer violence, and his cup of sorrow he must leave to them; he had drank it even with thanks, after a momentary weakness that said, "Let this cup pass from me," and now remembering also the cross and crown it bore, he said to his followers, "Drink ye all of it."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 308, lines 9-15 (unnumbered).







When the human element in him struggled with the  
divine, our great Teacher said: "Not my will, but Thine,  
be done!" that is, Let not the flesh, but the  
Spirit, be represented in me. This is the                      The holy  
new understanding of spiritual Love. It gives all for                      struggle.  
Christ, or Truth. It blesses enemies, heals the sick,  
casts out error, raises the dead from trespasses and  
sins, and preaches the gospel to the poor, the meek in  
heart.

#### NOTE

This version first appeared in the 278th edition in 1903  
and it remained unchanged until the 1907 edition.

Chapter II, page 33, lines 18-26.

When the human element in him struggled with the divine, our great Leader said: "Not my will, but Thine, be done!" that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart.

## NOTE

When the human element in him struggled with the  
divine, our great Leader said: "Not my will, but Thine  
be done!" that is, "Let not the flesh, but the  
The holy  
struggle. Spirit, be represented in me." This is the  
new understanding of spiritual Love. It gives all for  
Christ, or Truth. It blesses enemies, heals the sick,  
casts out error, raises the dead from trespasses and  
sins, and preaches the Gospel to the poor, the meek  
in heart.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 338, lines 22-30 (unnumbered).

When the human in him struggled with the divine,  
our great leader said, "Not my will but Thine be done."  
What he meant was this: "Let not the flesh, but the  
Spirit, be represented in me." This is the new under-  
standing of impersonal Love. It gives all for Christ, or  
Truth. It blesses its enemies, heals the sick, casts out  
error, raises the dead from trespasses and sins, and  
preaches the gospel to the poor.

#### 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  
506, lines 6-13 (unnumbered).

When the human  
struggled with the divine, our great exemplar said, "Not  
my will but thine be done"; not the flesh, but Spirit, be  
represented in me. For this is the new understanding of  
Love impersonal, giving up all for Christ, Truth, blessing  
them that curse you, healing the sick, casting out error,  
raising the dead in belief, and preaching the gospel to the  
poor.

#### 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 186, lines 25-32 (unnumbered).  
6th ed., chapter IX, page 140, lines 25-32.

When  
the human struggled with the divine, our great exemplar said, "Not my will but thine be done"; not personal sense, but Soul be represented by me. This new understanding of the Love that is impersonal, gives up all for Christ, Truth, blesses them that curse it, heals the sick, casts out error, raises those dead in belief, and preaches to the poor.

#### NOTE

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

Chapter V, page 308, lines 19-26 (unnumbered).



When the human in him struggled with the divine,  
our great leader said, "Not my will but Thine be done."  
What he meant was this: "Let not the flesh, but the  
Spirit, be represented in me." This is the new under-  
standing of impersonal Love. It gives all for Christ, or  
Truth. It blesses its enemies, heals the sick, casts out  
error, raises the dead from trespasses and sins, and  
preaches the gospel to the poor.

#### 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 506, lines 6-13 (unnumbered).  
21st ed., chapter XIV, page 506, lines 6-13 (unnumbered).

When the human  
struggled with the divine, our great exemplar said, "Not  
my will but thine be done"; not the flesh, but Spirit, be  
represented in me. For this is the new understanding of  
Love impersonal, giving up all for Christ, Truth, blessing  
them that curse you, healing the sick, casting out error,  
raising the dead in belief, and preaching the gospel to the  
poor.

#### 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, vol. 2, page 186, lines 26-33 (unnumbered).  
6th ed., chapter IX, vol. 2, page 140, lines 26-33 (unnumbered).

When

the human struggled with the divine, our great exemplar said, "Not my will but thine be done"; not personal sense, but Soul be represented by me. This new understanding of the Love that is impersonal, gives up all for Christ, Truth, blesses them that curse it, heals the sick, casts out error, raises those dead in belief, and preaches to the poor.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 308, lines 19-26 (unnumbered).



Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body "holy, acceptable unto God," that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

Incisive  
questions

#### NOTE

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

Chapter II, page 33, lines 27-32, and page 34, lines 1-9.

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing that Truth has come to the understanding, by casting out error and making the body "holy, acceptable unto God"? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for it is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

Incisive  
questions.

#### NOTE

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

Chapter II, page 33, lines 27-32, and page 34, lines 1-9.

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing that Truth has come to the understanding, by casting out error and making the body "holy, acceptable unto God"? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for it is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

Incisive  
questions.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 33, lines 27-32, and page 34, lines 1-9.

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing that Truth has come to the understanding, by casting out error and making the body "holy, acceptable unto God"? If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

Incisive  
questions.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 33, lines 27-32, and page 34, lines 1-9.



Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup?

Are all who eat bread and drink wine in

Incisive  
questions.

memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing that Truth has come to the understanding, by casting out error, and making the body "holy and acceptable unto God"? If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>l</sup>, page 338, lines 31-32, and page 339, lines 1-13 (unnumbered).

Are all who eat bread and drink wine in memory of Jesus willing to take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing forth, in the body, that Truth has come to the understanding, by casting out error, healing the sick, and making the body "holy and acceptable?" If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or "God with us;" and if a friend be with us, why need we memorials of that friend?

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions that attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup?

#### 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 504, lines 23-32, and page 506, lines 1-5 (unnumbered). 21st ed (chapter XIV), same pages and lines as 16th ed.

But all who eat bread and drink wine in memory of Christ are not ready or willing to drink his cup, and to leave all for Christ, the Truth and Life, that is, God. Then wherefore ascribe to this willingness with a dead rite, before showing forth in our body that Truth has come to our understanding, and it heals the sick, and makes the body holy and acceptable? And if Christ, Truth, has thus come to us in demonstration, no commemoration is requisite, for it is "God with us."

Professors of Christ, are you drinking this cup? Has the blood of the new Testament, the sufferings and persecutions that attend a new and higher understanding of God, been shared by you? have you drunk this cup? if not, have you commemorated Jesus in his cup?"

#### 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 185, lines 19-27 (unnumbered).

6th ed., chapter IX, page 138, lines 19-27.

3rd ed., chapter X, page 186, lines 20-25 (unnumbered).

6th ed., chapter IX, page 140, lines 20-25.

Also note that this paragraph ends with a (") but does not have an open ("). This is a mistake in the 3-15th editions and it should show an open and close (") around the word "cup" as was the case in the immediately preceding 1st edition.

But all who eat bread and drink wine in memory of Christ, are not ready or willing to drink his cup, and to leave all for Christ, the Truth and Life, that is God. Then wherefore ascribe to this willingness with a dead rite, before showing forth in your body, that the Truth has come to your understanding, that heals the sick, and makes the body holy and acceptable, that Paul said, was "our only reasonable service." And if Christ, Truth, has come to us in demonstration, no commemoration is requisite, for it is "God with us."

Professors of Christ, are you drinking this cup? has the blood of the New Testament, the sufferings and persecutions that attend a new understanding of God, been shared by you? have you drank this cup? if not, have you commemorated Jesus in his "cup?"

#### NOTE

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

Chapter V, page 307, lines 8-18, and page 308, lines 15-19 (unnumbered).

Are all who eat bread and drink wine in memory of Jesus willing to take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing forth, in the body, that Truth has come to the understanding, by casting out error, healing the sick, and making the body "holy and acceptable?" If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or "God with us;" and is a friend be with us, why need we memorials of that friend?

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions that attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup?

#### 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 504, lines 23-32, and page 506, lines 1-5 (unnumbered). 21st ed., chapter XIV, page 504, lines 23-32, and page 506, lines 1-5 (unnumbered).

But all who eat bread and drink wine in memory of Christ are not ready or willing to drink his cup, and to leave all for Christ, the Truth and Life, that is, God. Then wherefore ascribe to this willingness with a dead rite, before showing forth in our body that Truth has come to our understanding, and it heals the sick, and makes the body holy and acceptable? And if Christ, Truth, has thus come to us in demonstration, no commemoration is requisite, for it is "God with us."

Professors of Christ, are you drinking this cup? Has the blood of the new Testament, the sufferings and persecutions that attend a new and higher understanding of God, been shared by you? have you drunk this cup? if not, have you commemorated Jesus in his cup?"

#### NOTE

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

3rd ed., vol. 2, chapter X, page 185, lines 20-28, and page 186, lines 21-26 (unnumbered).

6th ed., vol. 2, chapter IX, page 139, lines 20-28, and page 140, lines 21-26 (unnumbered).

But all who eat bread and drink wine in memory of Christ, are not ready or willing to drink his cup, and to leave all for Christ, the Truth and Life, that is God. Then wherefore ascribe to this willingness with a dead rite, before showing forth in your body, that the Truth has come to your understanding, that heals the sick, and makes the body holy and acceptable, that Paul said was "our reasonable service." And if Christ, Truth, has come to us in demonstration, no commemoration is requisite, for it is "God with us."

Professors of Christ, are you drinking this cup? has the blood of the New Testament, the sufferings and persecutions that attend a new understanding of God, been shared by you? have you drank this cup? if not, have you commemorated Jesus in his "cup?"

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 307, lines 8-18, and page 308, lines 15-19 (unnumbered).





If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of ~~millennial~~ <sup>body</sup> his cup, they would have revolutionized the ~~Fellowship~~ <sup>with Christ</sup> world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, - the receptive thought, - they will bring in the millennium.

NOTE

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

Chapter II, page 34, lines 10-17.

If all who ever partook of this sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the Millennial glory. world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, - the receptive thought, - they will bring in the millennium.

#### NOTE

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

Chapter II, page 34, lines 10-17.

If all who ever partook of this sacrament had really commemorated the sufferings of Jesus, and drank of his cup, they would have revolutionized the Millennium. world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out error, and preach Christ, or Truth, to the poor, they will bring in the millennium.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 339, lines 14-20 (unnumbered).

If all who have ever partaken of the sacrament had really commemorated the sufferings of Jesus, and drank of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out error, and preach Christ, or Truth, to the poor, they will speedily establish the millennium.

#### 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., page 504, lines 16-22 (unnumbered). Chapter XIV, 21st ed, same page and lines.

If all who have partaken of the sacrament intended to commemorate the sufferings of Jesus had drunk "his cup," they would have revolutionized the world; or if all who partake of these symbols to-day were Christians, taking up their cross, healing the sick, casting out error, and preaching Christ, Truth, to the poor, it would establish the millennium.

#### 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 185, lines 13-19 (unnumbered). 6th ed., chapter IX, page 139, lines 13-19.

If all those partaking of the sacrament intended to commemorate the sufferings of Jesus, had drank "his cup," they would have revolutionized the world; or if all who partake of these symbols to-day, were Christians, taking up their cross, healing the sick, casting out error, and preaching Christ, Truth, to the poor, it would establish the millennium.

NOTE

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

Chapter V, page 307, lines 1-7 (unnumbered).

If all who have ever partaken of the sacrament had really commemorated the sufferings of Jesus, and drank of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out error, and preach Christ, or Truth, to the poor, they will speedily establish the millennium.

#### 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 504, lines 16-22 (unnumbered). 21st ed., chapter XIV, page 504, lines 16-22 (unnumbered).

If all who have partaken of the sacrament intended to commemorate the sufferings of Jesus had drunk "his cup," they would have revolutionized the world; or if all who partake of these symbols to-day were Christians, taking up their cross, healing the sick, casting out error, and preaching Christ, Truth, to the poor, it would establish the millennium.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter X, page 185, lines 13-19 (unnumbered).  
6th ed., vol, 2, chapter IX, page 139, lines 13-19 (unnumbered).



If all those partaking of the sacrament intended to commemorate the sufferings of Jesus, had drank "his cup," they would have revolutionized the world; or if all who partake of these symbols to-day, were Christians, taking up their cross, healing the sick, casting out error and preaching Christ, Truth, to the poor, it would establish the millennium.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 307, lines 1-7 (unnumbered).



2 of 2

Chapter 2  
Atonement

Para 61-~~134~~  
135

Through all the disciples experienced, they became more spiritual and understood better what the Master had

Fellowship  
with Christ      taught. His resurrection was also their resur-  
rection. It helped them to raise themselves and  
others from spiritual dulness and blind belief in God into  
the perception of infinite possibilities. They needed this  
quickenings, for soon their dear Master would rise again  
in the spiritual realm of reality, and ascend far above  
their apprehension. As the reward for his faithfulness,  
he would disappear to material sense in that change which  
has since been called the ascension.

#### NOTE

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

Chapter II, page 34, lines 18-28.

Through all the disciples experienced, they became more spiritual, and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness, and from blind belief in God, into the perception of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual realm of reality, and ascend far above their apprehension. As the reward for his faithfulness he would disappear to material sense, in that change which has since been called the ascension.

#### NOTE

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

Chapter II, page 34, lines 18-28.

Through all the disciples beheld, they became more spiritual, and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness, and from blind belief in God, into the perception of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual realm of reality, and ascend far above their apprehension. As the reward for his faithfulness he would disappear to material sense, in that change which has since been called the ascension.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 34, lines 18-28.

Through all the disciples beheld, they became more spiritual, and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, and from a blind belief in God, into a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of existence, and ascend far above their apprehension. As the reward for his faithfulness he would disappear to material sense, in that change which has since been called the Ascension.

Fellowship  
with Christ.

#### NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 339, lines 21-32 (unnumbered).

Through all the disciples beheld, they became more spiritual, and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, and from a blind belief in God, into a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of existence, and fly far beyond their apprehension. As the reward for his faithfulness he would disappear to material sense, in that change which has since been called the Ascension.

Fellowship  
with Christ.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter X, page 339, lines 21-32 (unnumbered).



Through all the disciples saw they became more spiritual, and could better understand what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, from a blind belief in God, to a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of being, and go far beyond their comprehension. As the reward for his faithfulness, he would disappear to material sense, in the change which has since been called the Ascension.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 508, lines 10-20 (unnumbered). - 16th ed. Chapter XIV, page 508, lines 10-20 (unnumbered). - 21st ed.

From all the disciples had seen and suffered, they became more spiritual, therefore they could better understand what the Master had taught them. His final demonstration was the resurrection to them and the way to raise others; it raised them from the blindness of a belief in God to a clearer understanding of Life, Truth, and Love. They needed this, for soon their dear Master, just risen to their comprehension would rise again, higher in the spiritual scale of being, and so much beyond them in reward for his faithfulness, he would disappear to their more material thoughts, and Biblical history would name it the ascension.

#### 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 188, line 32, and page 189, lines 1-12 (unnumbered). 6th ed., chapter IX, pages 142 and 143, same lines.

From all the disciples had seen and suffered, they became more spiritual, therefore could better understand what the Master had taught them. This, therefore, was the resurrection, for it raised them from the blindness of a belief in God to the understanding of Him, "Whom to know aright was Life." They needed this, for soon their dear Master that had just risen to their comprehension would rise again, higher in the spiritual scale of being, and so much beyond them in reward for all his faithfulness, he would disappear to their more material thoughts, and Biblical history would name it the ascension.

#### NOTE

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

Chapter V, page 311, lines 5-16 (unnumbered).

Through all the disciples saw they became more spiritual, and could better understand what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, from a blind belief in God, to a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of being, and go far beyond their comprehension. As the reward for his faithfulness, he would disappear to material sense, in the change which has since been called the Ascension.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 508, lines 10-20 (unnumbered).

Through all the disciples saw they became more spiritual, and could better understand what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, from a blind belief in God, to a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of being, and go far beyond their comprehension. As the reward for his faithfulness, he would disappear to material sense, in the change which has since been called the Ascension. All Christians have similar experiences, if they perceive the spiritual idea, divested of all earthly concomitants, as in Christian Science.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIII, page 508, lines 10-22 (unnumbered).

From all the disciples had seen and suffered, they became more spiritual, therefore they could better understand what the Master had taught them. His final demonstration was the resurrection to them and the way to raise others; it raised them from the blindness of a belief in God to a clearer understanding of Life, Truth, and Love. They needed this, for soon their dear Master, just risen to their comprehension would rise again, higher in the spiritual scale of being, and so much beyond them in reward for his faithfulness, he would disappear to their more material thoughts, and Biblical history would name it the ascension. There is a connection inseparable between the experiences of every Christian who perceives the idea and accepts the understanding of God.

#### NOTE

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

3rd ed., vol. 2, chapter X, page 188, line 32, and page 189, lines 1-14 (unnumbered).

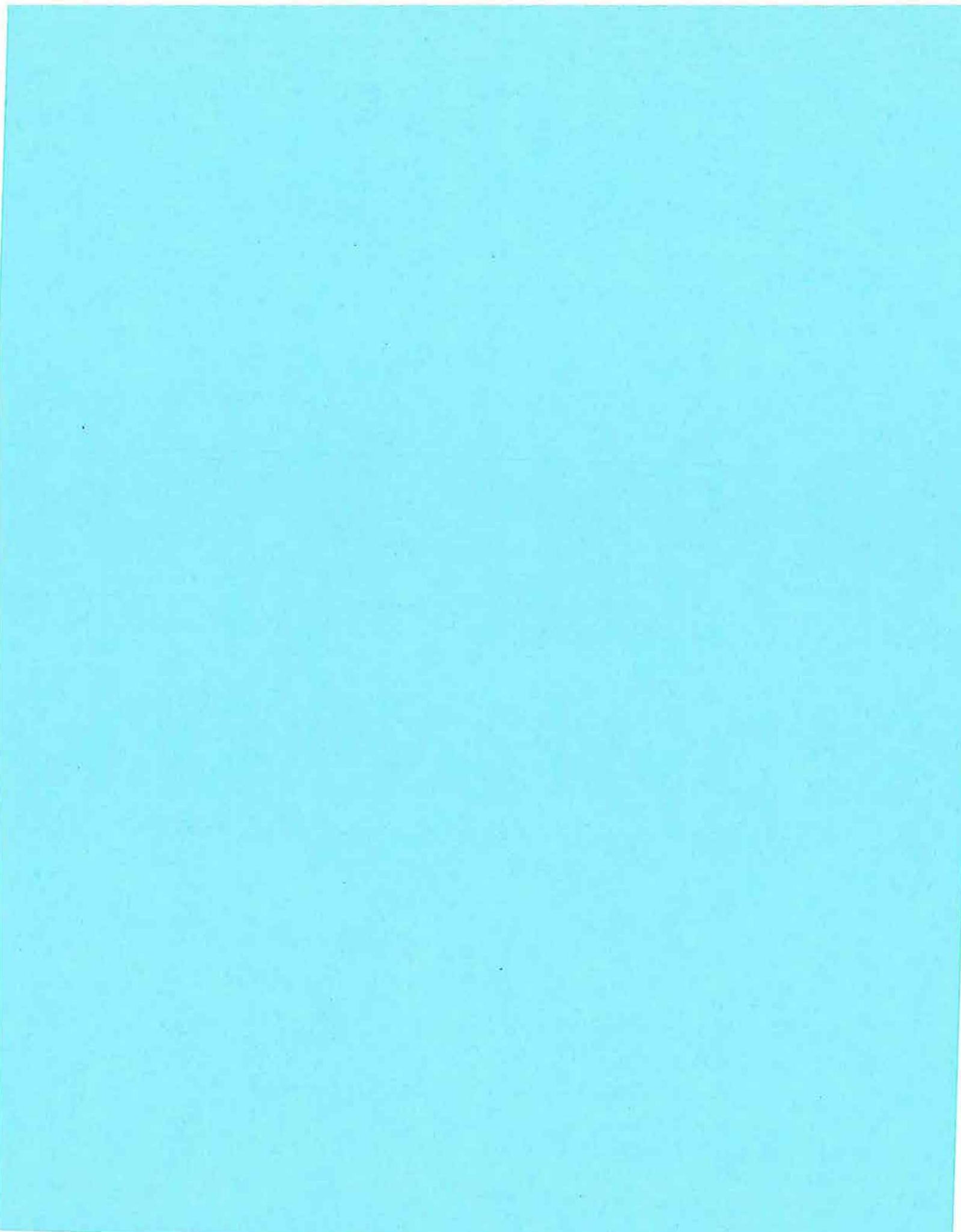
6th ed., vol. 2, chapter IX, page 142, line 32, and page 143, lines 1-14 (unnumbered).

The final sentence in this version beginning, "There is a connection...", is not found in later editions beginning with the 16th in 1886.

From all the disciples had seen and suffered, they became more spiritual, therefore could better understand what the Master had taught them. This, therefore, was the resurrection, for it raised them from the blindness of a belief in God to the understanding of Him, "Whom to know aright was Life." They needed this, for soon their dear Master that had just risen to their comprehension would rise again, higher in the spiritual scale of being, and so much beyond them in reward for all his faithfulness, he would disappear to their more material thoughts, and Biblical history would name it the ascension.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V, page 311, lines 5-16 (unnumbered).





What a contrast between our Lord's last supper and  
his last spiritual breakfast with his disciples  
The last breakfast in the bright morning hours at the joyful  
meeting on the shore of the Galilean Sea! His gloom  
had passed into glory, and his disciples' grief into repent-  
ance, - hearts chastened and pride rebuked. Convinced  
of the fruitlessness of their toil in the dark and wakened  
by their Master's voice, they changed their methods, turned  
away from material things, and cast their net on the right  
side. Discerning Christ, Truth, anew on the shore of  
time, they were enabled to rise somewhat from mortal  
sensuousness, or the burial of mind in matter, into new-  
ness of life as Spirit.

#### NOTE

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

Chapter II, page 34, lines 29-32, and page 35, lines 1-9.

What a contrast between our Lord's last supper, and  
his last spiritual breakfast with his disciples  
The last breakfast. in the bright morning hours, at the joyful  
meeting on the shore of the Galilean Sea! His gloom  
had passed into glory, and his disciples' grief into re-  
pentance, - hearts chastened and pride rebuked. Con-  
vinced of the fruitlessness of their toil in the dark, and  
wakened by their Master's voice, they changed their  
methods, turned away from material things, and cast  
their net on the right side. Discerning Christ, Truth,  
anew on the shore of time, they were enabled to rise  
somewhat from mortal sensuousness, or the burial of  
mind in matter, to newness of life as Spirit.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter II, page 34, lines 29-32, and page 35, lines 1-9.

What a contrast between our Lord's Last Supper and his last spiritual breakfast with his disciples, in the bright morning hours, at the joyful meeting The last breakfast. on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance, hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark, and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, to newness of life in Spirit.

#### NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter X, page 340, lines 1-13 (unnumbered).

What a contrast between our Lord's Last Supper and his last spiritual breakfast with his disciples, in the bright morning hours, at the joyful meeting The last breakfast. on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance, hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark, and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, to newness of Life in Christ.

#### NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter XI, page 340, lines 1-13 (unnumbered).

What a contrast between our Lord's Last Supper and his last spiritual breakfast with his disciples, in the bright morning hours, at the joyful meeting The last breakfast. on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into hope, through hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark, and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, to newness of Life in Christ.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter X, page 340, lines 1-13 (unnumbered).

What a contrast between our Lord's Last Supper and his last spiritual breakfast with his disciples, in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into hope, hearts chastened, and pride rebuked. Convinced of their fruitless toil in the dark, and wakened by their Master's voice, they left their nets, turned away from material callings, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensualisms, or the burial of mind in matter, to newness of life in Christ.

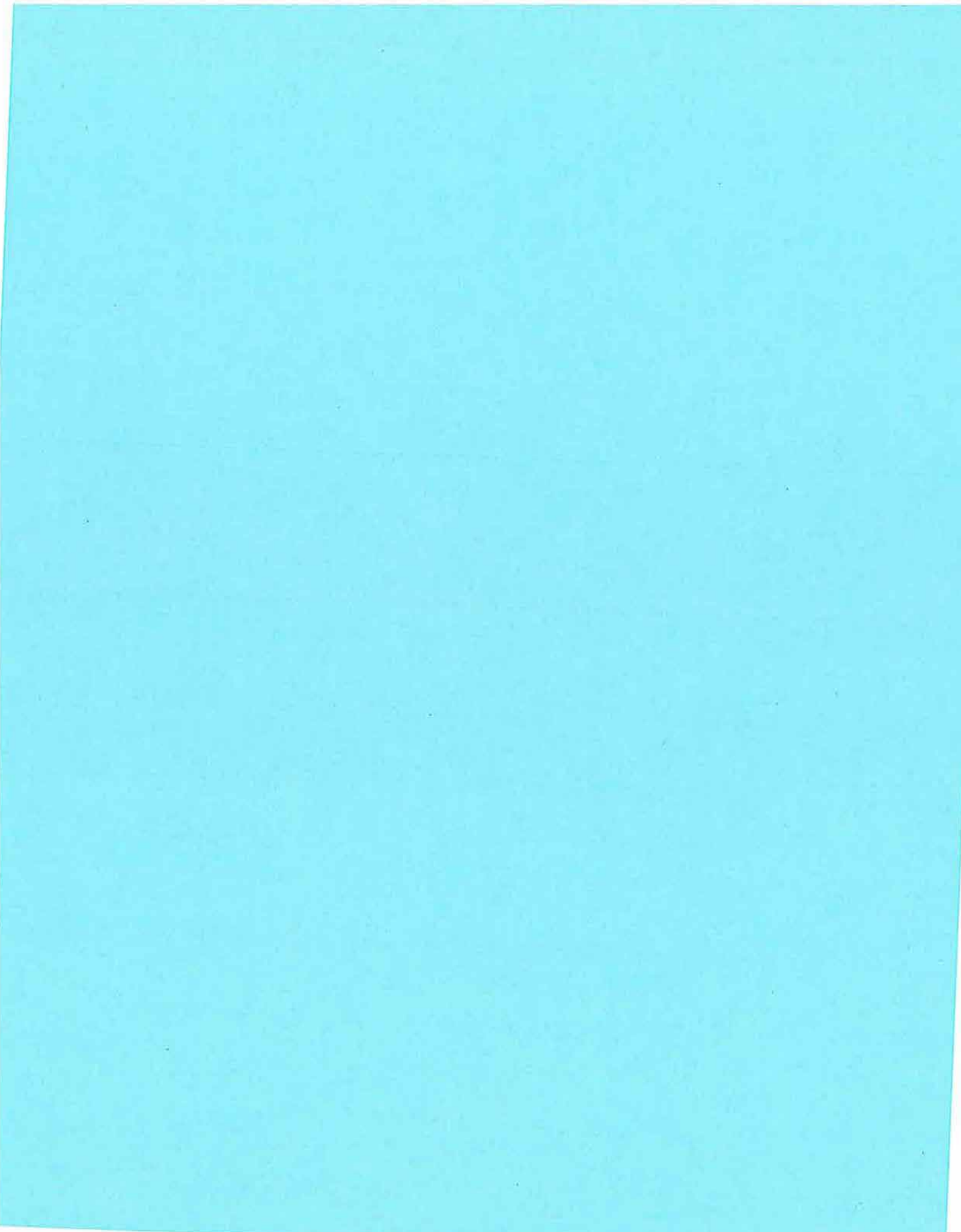
#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 509, lines 27-32, and page 510, lines 1-6 (unnumbered).

What a contrast between our Lord's Last Supper and his last spiritual breakfast with his disciples, in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into hope, hearts chastened, and pride rebuked. Convinced of their fruitless toil in the dark, and wakened by their Master's voice, they left their nets, turned away from material callings, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensualisms, or the burial of mind in matter, to newness of life in Christ.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 509, lines 27-32, and page 510, lines 1-6 (unnumbered).





This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

#### NOTE

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

Chapter II, page 35, lines 10-18.

This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 35, lines 10-18.

This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle thereof. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 340, lines 14-22 (unnumbered).

This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal that Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle thereof. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his final ascension above the flesh, when he rose out of the senses' sight.

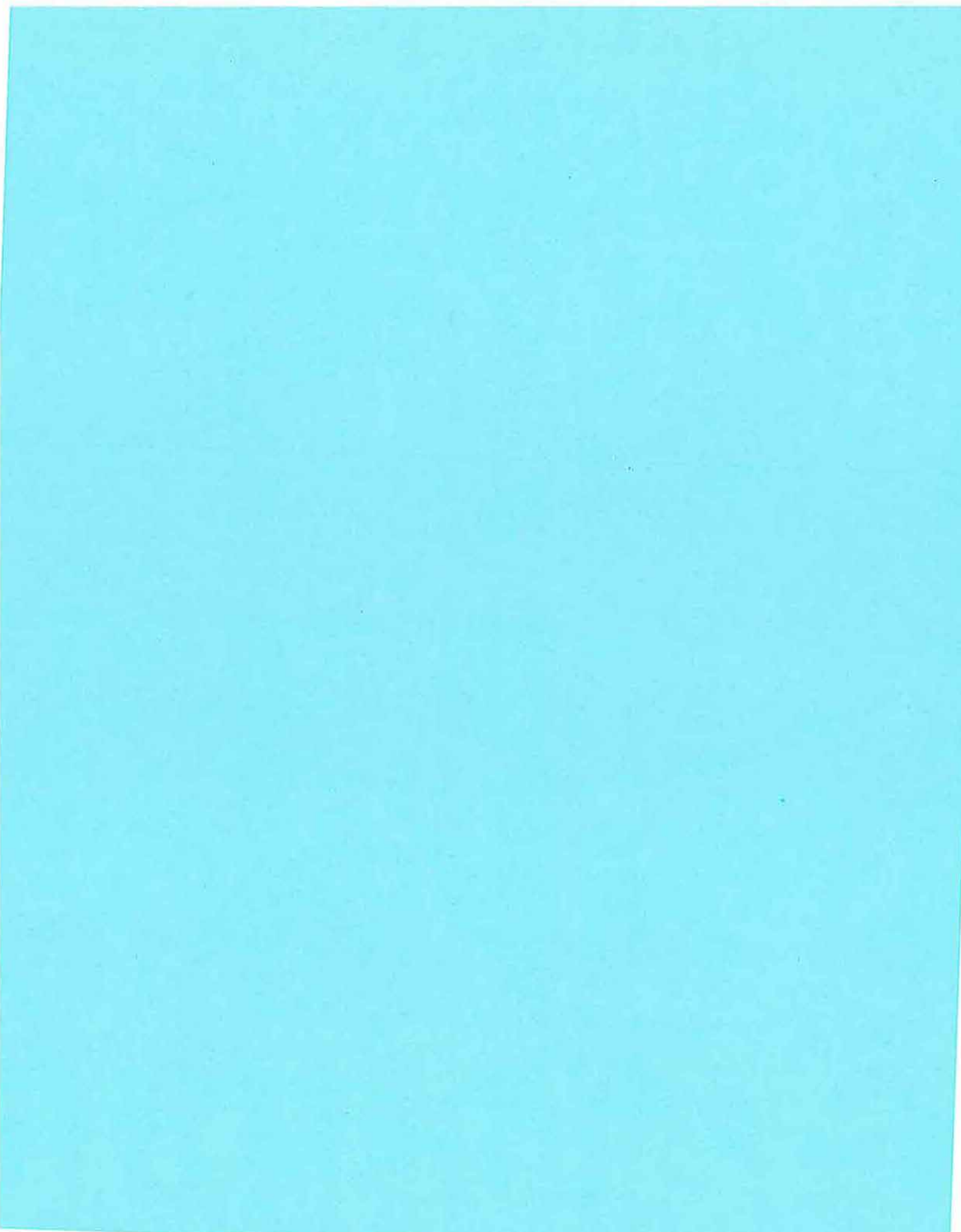
#### NOTE

This version first appeared in the 35th edition of 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 510, lines 7-15 (unnumbered).

This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal that Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle thereof. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his final ascension above the flesh, when he rose out of the senses' sight.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIV, page 510, lines 7-15 (unnumbered).



Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, - casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

#### NOTE

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

Chapter II, page 35, lines 19-29.

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love, - casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross; our wine the inspiration of Love, - the draught our Master drank, and commended to his followers.

Spiritual  
Eucharist.

#### NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter II, page 35, lines 19-29.



Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love, - casting out error and healing the sick. Our eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross; our wine the inspiration of Love, - the draught our Master drank, and commended to his followers.

Spiritual  
baptism.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 35, lines 19-29.

Our baptism is a purification from all error. Our church is built on the divine Principle of Christian Science. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love, - casting out error and healing the sick. Our eucharist is spiritual communion with the one God. Our bread, "which cometh down from Heaven," is Truth. Our cup is the cross, our wine the inspiration of Love, - the draught our Master drank, and commended to his followers.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XI, page 341, lines 22-32 (unnumbered). page 340 by 58th edition, same lines.

XX. Our baptism is a purification from the flesh.  
Our church is built on Christ, the Divine Principle of  
the man Jesus. We can unite with this church only as  
we are new born of Spirit, - as we reach the Life that  
is Truth and the Truth that is Life, - bringing forth the  
fruits of Love, casting out error and healing the sick.  
Our eucharist is spiritual communion with the Father,  
the one Spirit. Our bread is that "which cometh down  
from heaven." Our cup is the cross-bearing inspiration  
of Love - the cup that our Master drank, and of which  
he said, "Drink ye all of it."

#### NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter IX (Platform of Christian Scientists), page  
382, lines 29-32, and page 383, lines 1-7 (unnumbered).  
21st ed , chapter X (same pages and lines).

XIX. That our Church is built on Christ, not a person, but the Principle that Christ said is "the Way, the Truth, and the Life"; that Christian Science is the Way and its foundations are eternal. That in reality we unite with Christ's Church only as we become unselfish and pure, and are new-born babes into the Life that is Truth, casting out error and healing the sick, thus re-establishing the Christianity of ancient Prophet and Apostle. That our only cup is the one our Master drank, and we are not to refuse, namely, persecutions for righteousness' sake, "for theirs is the kingdom of Heaven," even the reign of harmony that the divine science of Christianity includes.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI (Platform), page 198, lines 8-20 (unnumbered).

By 6th ed. chapter X, page 152, same lines.

XIX. That our church is built on Christ, not a person, but the Principle that Jesus told us is Christ, namely, "The Way, the Truth, and the Life;" that Christian Science is the Way and its foundations are eternal. That in reality we unite with this Church, only, as we become unselfish and pure, and are new-born babes into the Life that is Truth, and Truth that is Life, which casts out error and heals the sick, thus re-establishing the Christianity of ancient Prophet and Apostle. That our only cup is the one our Master drank and we are not to refuse, namely, persecutions for righteousness' sake, "for theirs is the Kingdom of Heaven" - the reign of harmony that scientific Christianity demonstrates.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter IV (Metaphysics), page 147, lines 26-32, and page 148, lines 1-6 (unnumbered).

#### ALSO NOTE

A dash (-) has been inserted following the word 'Heaven' on line 5 of page 148 to reflect the errata page.



The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to the sinner. They, who know not purity and affection by experience, can never find bliss in the blessed company of

Final  
purpose            Truth and Love simply through translation  
                         into another sphere. Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy.

#### NOTE

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

Chapter II, page 35, lines 30-32, and page 36, lines 1-9.

The design of Love is to reform the sinner. If his punishment here has been insufficient to reform him, the good man's heaven would be a hell to the sinner. They who know not purity and affection by experience, can never find bliss in the blessed company of Truth and

Love, simply through translation into another  
Final  
purpose. sphere. Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, in which justice is the handmaid of mercy.

#### NOTE

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

Chapter II, page 35, lines 30-32, and page 36, lines 1-9.



The design of Love is to reform the sinner. If his punishment has been insufficient to reform him, the good man's Heaven would be a hell to the sinner. They who know not purity and affection by experience, can never find bliss in the blessed company of Truth and Love, simply through translation into another sphere. Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, in which Justice is the handmaid of Mercy.

Final  
purpose.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>l</sup>, page 341, lines 3-14 (unnumbered) - 50th ed. By the 58th ed., page 341, lines 1-12.

#### Love offers

no compromise with sin, and pays no debt of sin's contracting, though it points out the way of escape from sin and suffering. The shedding of the blood of "that righteous man" was itself a crime, and affords no excuse for further sin, for the crucifixion can never make black appear white, or justify evil. Jesus taught that God punishes sin in order to destroy it.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter XIV, page 509, lines 7-14 (unnumbered).

Love is no compromise with sin, and pays no debt of its contracting; but it does point out the way to escape from sin and reach the harmony and science of being. The blood of that righteous man, shed by sinners, was a crime that affords no ground for further sin or a belief in its pardon. Jesus taught the way of escape from sin, but he also taught that sin must be destroyed; that God punishes and destroys, instead of pardons, sin.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter X, page 190, lines 4-12 (unnumbered) - 3rd ed. Chapter IX, page 144, lines 4-12 (unnumbered) - 6th ed.

Love is no compromise with sin, and pays no debt of its contracting; but it can and does point out the way to escape from it and reach the harmony and science of being. The blood of that righteous man shed by sinners, was a crime that affords no ground for further sin or a belief of its pardon, it was an injustice to humanity that the best man should be sacrificed by the worst men. Jesus taught the way of escape from sin, but that all that sinneth shall die, in other words, that sin must be destroyed. Wisdom punishes, instead of pardons, sin.

#### NOTE

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

Chapter V, page 312, lines 15-25 (unnumbered).

The design of Love is to reform the sinner. If his punishment here has been insufficient to reform him, the good man's heaven must be to him a hell. They who know not purity and Love by experience, can never find bliss in purity, Truth, and Love, simply by being translated into another sphere. Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. The remission of the penalty due for sin would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, in which justice is the handmaid of mercy.

Jesus suffered for the Truth that destroys error, and blesses all mankind; but the sinner can learn that Truth only in the ratio of his suffering for sin.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. and Dem), page 272, lines 15-25, and chapter XIII, page 509, lines 5-7 (unnumbered). 21st ed., chapter VIII, same page and lines, and chapter XIV, same page and lines.

#### ALSO NOTE

The second paragraph beginning, "Jesus suffered....," is not in the final version, but has been included here due to subject.

Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer. That Christian martyr suffered for the Truth, that destroys error, and blesses the whole world, and the sinner must learn that Truth by the things he suffers.

The design of Love is to reform the sinner; and if his punishment here has been insufficient to reform him, the good man's Heaven would be to him a hell. They can never find bliss in purity, Truth, and Love, to whom those are the very opposite of themselves. Wisdom prevents not the necessity, in science, for sin to suffer sufficiently, before or after death, to stop sinning. To destroy the penalty due to sin would be for Truth to pardon error, in which case the sinner is no wiser for what he has experienced. If sin escapes the punishment it deserves, it is not according to God's government, where justice is the handmaid of mercy. For sin to produce suffering is the only way to destroy sin.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., Vol. 2, chapter X, page 189, line 32, and page 190, lines 1-4, and chapter VII, page 81, lines 28-32, and page 82, lines 1-9 (unnumbered).

6th ed., Vol. 2, chapter IX, page 143, line 32, and page 144, lines 1-4, and chapter VI, page 35, lines 28-32, and page 36,

Their punishment here being insufficient to reform them, which is the design of Wisdom, the good man's heaven would be to them a hell. How can they find bliss in purity and Truth, to whom these are the very opposites of themselves? There is nothing in mercy or Love that can pardon the necessity in science for sinners to suffer for sin, either before or after death, sufficiently to stop sinning, this alone will do it. To destroy the penalty due to sin, would be for Truth to pardon error, in which case, the sinner is no wiser for what he has experienced; if he escapes the punishment he deserves, it is not according to God's government, in which justice is the handmaid of mercy. For sin to produce suffering is the only way to destroy sin;

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 72, lines 1-14 (unnumbered).

#### ALSO NOTE

A comma has been added after the word 'sinning' on line 8 so as to reflect the correction on the errata page.







Jesus endured the shame, that he might pour his dear-bought bounty into barren lives. What was his earthly reward? He was forsaken by all save John, the beloved disciple, and a few women who bowed in silent woe beneath the shadow of his cross. The earthly price of spirituality in a material age and the great moral distance between Christianity and sensualism preclude Christian Science from finding favor with the worldly-minded.

NOTE

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

Chapter II, page 36, lines 10-18.

Jesus endured the shame, that he might pour his dear-bought bounty into barren lives. What was his earthly reward? He was forsaken by all save a few women bowed in silent woe beneath the shadow of his cross. The earthly price of spirituality in a material age, and the great moral distance between Christianity and sensualism, preclude Christian Science from finding favor with the worldly-minded.

#### NOTE

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

Chapter II, page 36, lines 10-17.

Jesus endured the shame, that he might pour his dear-  
bought bounty into barren lives. What was his earthly  
reward? He was forsaken by all save a few  
women, bowed in silent woe beneath the  
shadow of his cross. The earthly price of spirituality  
in a material age, and the great moral distance between  
Christianity and sensualism, preclude Science from find-  
ing favor with the worldly-minded.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 341, lines 15-22 (unnumbered). Lines  
13-20 by the 58th ed.

The earthly price of spirituality in a material age, and the great moral distance between Christianity and sensualism, preclude Science from finding favor with the million.

These lines by F.W. Myers touch the solitude of Truth in the world: -

Safe to the hidden house of Thine abiding.

Carry the weak ones and the heart that faints.

Shield from the scorn, and cover from the chiding;

Give the world joy, but patience to the saints.

Jesus endured hardship that he might pour his dear-bought bounty into barren lives; and what was his earthly reward? He was forsaken by all save a few women, bowed in silent woe beneath the shadow of his cross.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 266, lines 23-32, and page 281, lines 3-7 (unnumbered). 21st ed., chapter VIII, same pages and lines.

#### ALSO NOTE

The lines by Myers do not appear in the final edition (they were dropped by the 50th). They are placed with paragraph #66 because of their location in the text and subject matter.

This is the earthly cost of spirituality in the eyes of materialism. The great moral distance between Christianity and sensualism precludes the favor of the worldling. But if sense approves, Soul condemns, and when man praises, God receives no thanks.

Jesus had suffered and experienced for them to pour his dear-bought bounty into their barren hearts, and what was the reward? Forsaken of all save the women who bent in woe at the foot of the cross.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 76, lines 1-5, and page 89, lines 10-13 (unnumbered).

6th ed., vol. 2, chapter VI, page 30, lines 1-5, and page 43, lines 10-13 (unnumbered).

This is the worldly cost of being spiritual in an age material. And the impossibility for worldly favor to attend Christianity is seen in its great moral distance from it. When personal sense approves, Soul condemns, and when man praises, God receives no thanks. One of the evidences that materiality is an error, is, that happiness from this source depends on worldly prosperity.

He had suffered and experienced for them, to give liberally of his dear-bought bounty unto their famine; and what was his reward? Forsaken of all save a loving few, who knelt in woe at the scene of his crucifixion.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 66, lines 24-31, and page 79, lines 21-25 (unnumbered).

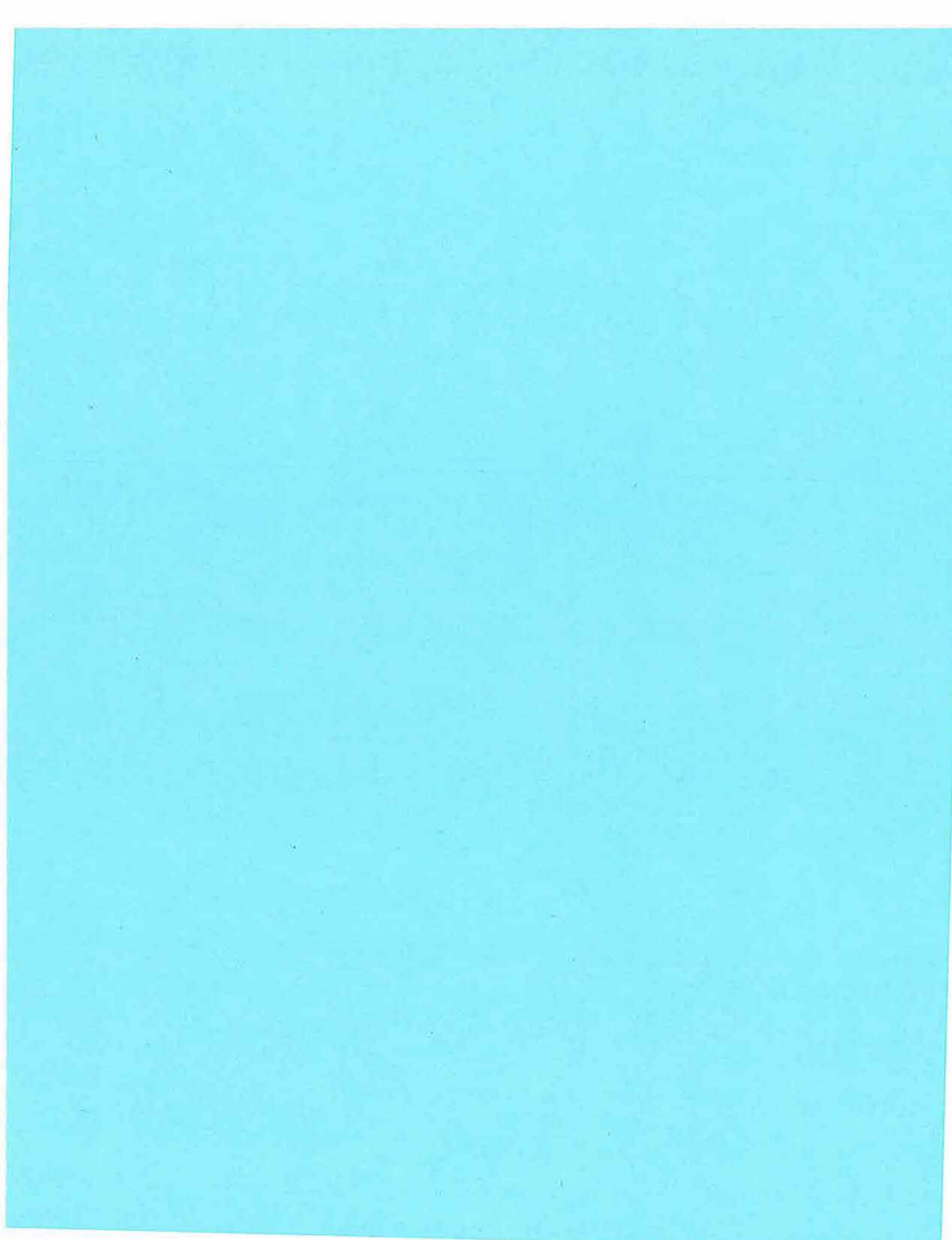
This is what it means to be spiritual in an age of materiality. The impossibility for worldly favor to attend Christianity is seen in its great moral distance from it. When personal sense approves, Soul condemns, and where man praises, God receives no thanks. One of the evidences of materialism and error is when the belief of Life in matter is full of worldly prosperity.

He had suffered and experienced for them, to give liberally his dear-bought bounty unto their famine; but what was his reward? Forsaken of all save a loving few, who knelt in woe at the scene of his crucifixion.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 127, lines 8-15, and page 140, lines 4-8 (unnumbered).





A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as well as of mercy. It is quite as impossible for Righteous retribution sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

#### NOTE

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

Chapter II, page 36, lines 19-29.

A selfish and limited mind may be unjust; but the unlimited and divine Mind is the immortal law of justice, as well as of mercy. It is quite as impossible for sinners to receive their full punishment this side of the grave, as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences up to the last moment, and then be suddenly pardoned and pushed into heaven; or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives, in return for our efforts at well doing.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 36, lines 18-29.

A selfish and limited mind may be unjust; but the unlimited and divine Mind is the immortal law of justice, as well as of mercy. It is quite as impossible for sinners to receive their full punishment this side the grave, as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences up to the last moment, and then be suddenly pardoned and pushed into Heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives, in return for our efforts at well-doing.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 340, lines 23-32, and page 341, lines 1-2 (unnumbered). - 50th ed.

By the 58th edition it was page 341, lines 21-32.

A personal or limited mind may be unjust, but the unlimited Divine Mind is the immortal law of justice as well as mercy. It is quite as impossible that mortals should receive their full punishment this side the grave, as that this world should bestow on them their full reward. The hand of Love is not satisfied with giving us only toils, sacrifices, cross-bearings, multiplied trials, and mockery of our motives. It is absurd to suppose that the wicked gloat over their offences up to the last moment, and are then suddenly pardoned, and pushed into heaven.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 272, lines 4-14 (unnumbered).

21st ed., chapter VIII, same page and lines.

A person may reward unjustly, but the divine Principle and Intelligence that we name God cannot change His immortal law of justice and mercy. That we receive all the punishment we deserve before the change named death is quite as impossible as that we have all our rewards here. Is toil and sacrifice bearing the cross, only to see our motives mocked and trials multiply, sufficient from the hand of Love? Do the wicked suffer here all they have to experience, and, gloating in sin and succeeding in villanies up to the moment they pass suddenly from sight in all this loathsomeness, are they pardoned, and pushed straight into glory?

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 81, lines 17-28 (unnumbered).  
6th ed., vol. 2, chapter VI, page 35, lines 17-28 (unnumbered).

A person may reward unjustly, but a Principle cannot do this. That we receive all punishment on earth, is quite as false as that all our rewards are mundane; who will say that unceasing toil and sacrifice, that bearing the cross only to see Christian science mocked, is sufficient from the hand of Love? Or who will say that the wicked suffer here all they have to experience, when gloating in sensuality and hypocrisy, or murder and rapine, and succeeding in villanies up to the time they pass suddenly from sight in all this loathsomeness, that they are pardoned, and pushed straight into glory?

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 71, lines 22-32, and page 72, line 1 (unnumbered).

A person may reward unjustly, but Principle cannot. That we receive all deserved punishment on earth, is quite as false as that all our rewards are mundane; and who that toils and sacrifices unceasingly bearing the cross only to see their existence mocked, will say this is sufficient from the hand of Love? Or again, that those have suffered all they have to experience, who still gloating in sensuality and hypocrisy, or murder and rapine, succeeding in all villanies up to the time they pass suddenly from sight in this loathsomeness, are pardoned, and pushed straight into glory?

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 132, lines 9-19 (unnumbered).





Vicarious  
suffering

Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which destroys the belief called sin? Does not Science show that sin brings suffering as much to-day as yesterday? They who sin must suffer. "With what measure ye mete, it shall be measured to you again."

#### NOTE

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

Chapter II, page 36, lines 30-32, and page 37, lines 1-4.

Vicarious  
suffering. Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which destroys sin? Does not Science show that sin brings suffering as much to-day as ever before? They who sin must suffer. "With what measure ye mete, it shall be measured to you again."

#### NOTE

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

Chapter II, page 36, lines 30-32, and page 37, lines 1-4.

Religious history repeats itself in the suffering of the  
just for the unjust. Can God therefore overlook the law  
of righteousness which destroys sin? Does  
Vicarious suffering. not Science show that sin brings suffering as  
much to-day as ever before? They who sin must suffer.  
"Whatsoever measure ye mete, it shall be measured to  
you again."

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 261st edition in 1903.  
50th ed., chapter XI, page 342, lines 1-7 (unnumbered).  
226th ed., chapter II, page 36, lines 30-32, and page 37,  
lines 1-4.

Jesus suffered for the Truth that destroys error, and blesses all mankind; but the sinner can learn that Truth only in the ratio of his suffering for sin.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter XIII, 16th ed, page 509, lines 5-7 (unnumbered). Chapter XIV, 21st ed, page 509, lines 5-7 (unnumbered).

Jesus never ransomed man by paying the debt that sin incurs; whosoever<sup>s</sup> sins must suffer. That Christian martyr suffered for the Truth, that destroys error, and blesses the whole world, and the sinner must learn that Truth by the things he suffers.

#### 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 189, line 32, and page 190, lines 1-4 (unnumbered). 6th ed., chapter IX, page 143, line 32, and page 144, lines 1-4 (unnumbered).

Jesus never ransomed man, by paying the debt sin incurs; whosoever sins must suffer. This Christian martyr suffered for the Truth, that destroyed error, and while it blessed the whole world, was that for which it hated him; even the sinner must learn Truth, by the things he suffers.

#### NOTE

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

Chapter V, page 312, lines 10-15 (unnumbered).

History repeats itself in the suffering of the just for the unjust. Does God therefore overlook sin? Does not sin necessitate suffering as much to-day as ever before? They should suffer who sin. "Whatsoever measure ye mete, it shall be measured to you again."

Love offers no compromise with sin, and pays no debt of sin's contracting, though it points out the way of escape from sin and suffering. The shedding of the blood of "that righteous man" was itself a crime, and affords no excuse for further sin, for the crucifixion can never make black appear white, or justify evil. Jesus taught that God punishes sin in order to destroy it.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 273, lines 6-10 (unnumbered), and chapter XIII, page 509, lines 7-14 (unnumbered). 21st ed., chapter VIII, same lines and page, and chapter XIV, same lines and page.

#### ALSO NOTE

The second paragraph beginning, "Love offers...", is not in the final edition but is included here due to the subject.



Love is no compromise with sin, and pays no debt of its contracting; but it does point out the way to escape from sin and reach the harmony and science of being. The blood of that righteous man, shed by sinners, was a crime that affords no ground for further sin or a belief in its pardon. Jesus taught the way of escape from sin, but he also taught that sin must be destroyed; that God punishes and destroys, instead of pardons, sin.

History repeats itself in the just suffering for the unjust; then God has not pardoned sin, and we all shall suffer who sin, and must, until divine science destroys all error.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., Vol. 2, chapter X, page 190, lines 4-12, and chapter VII, page 82, lines 17-20 (unnumbered). 6th ed., vol. 2, chapter IX, page 144, lines 4-12, and chapter VI, page 36, lines 17-20 (unnumbered).

and that history repeats itself in the just suffering for the unjust; then how has God pardoned sin? We all suffer because of sin, and must, until science destroys sin.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 72, lines 22-25 (unnumbered).

Love is no compromise with sin, and pays no debt of its contracting; but it can and does point out the way to escape from it and reach the harmony and science of being. The blood of that righteous man shed by sinners, was a crime that affords no ground for further sin or a belief of its pardon, it was an injustice to humanity that the best man should be sacrificed by the worst men. Jesus taught the way of escape from sin, but that all that sinneth shall die, in other words, that sin must be destroyed. Wisdom punishes, instead of pardons, sin.

[history]... repeats itself in the just suffering for the unjust; then how has God pardoned sin? We all suffer because of sin, and must until science destroys sin and its sufferings.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V (Prayer & Atonement), page 312, lines 15-25, and chapter II (Imp. & Dem.), page 133, lines 6-9 (unnumbered).

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems.

2. The second section focuses on the role of technology in modern record management. It highlights how cloud storage and data analytics tools can enhance the efficiency and security of record-keeping processes. The author notes that while technology offers significant benefits, it also introduces new challenges related to data privacy and system reliability.

3. The third part of the document addresses the legal and regulatory requirements governing record-keeping. It provides an overview of key legislation and standards that organizations must adhere to. The text stresses the importance of staying updated on these regulations, as they can vary significantly across different jurisdictions and industries.

4. The final section discusses the human element of record management. It emphasizes the need for training and education to ensure that staff are equipped with the necessary skills to manage records effectively. The author also touches upon the importance of establishing clear policies and procedures to guide record-keeping practices throughout the organization.

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit. Martyrs inevitable

Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense and to permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

#### NOTE

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

Chapter II, page 37, lines 5-15.

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel, or with fire; but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense, and permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

#### NOTE

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

Chapter II, page 37, lines 5-15.

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or Martyrs. with fire; but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense, and permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

#### NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>l</sup>, page 342, lines 8-18 (unnumbered).

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or Martyrs. with fire; but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarify the atmosphere of material sense, and permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter XI, page 342, lines 8-18 (unnumbered).



History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or Martyrs. with fire; but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are luminaries which sink below the horizon of material sense, but reappear to humanity in the purer Heaven of Soul. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XI, page 342, lines 8-18 (unnumbered).

Mortals try in vain to slay error with the steel, when it falls only before the sword of Spirit. Our various theories will never lose their imaginary power, for good or evil, until we lose our belief in them, and make Life its own proof of harmony and God.

History is full of records of suffering. "The blood of the martyrs is the seed of the church." The word martyr in the Greek meant witness: but those who testified for Truth were so often persecuted unto death, that at length the word martyr was narrowed in its significance, and came to mean always one who dies for his convictions. A new faith in Christ, Truth, caused men to be burned, and the rights of man to be christened with the gallows.

Martyrs are human links, connecting one stage with another in the history of religion. They are luminaries that sink below the horizon of personal sense, but re-appear in the amplitude of Soul. Consciousness of right brings its own reward; but not amid the smoke of the battle is merit seen or appreciated.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 257, lines 4-8, and page 272, lines 30-32, and page 273, lines 1-5, and page 274, lines 1-6 (unnumbered).  
21st ed., chapter VIII, pages and lines the same.

Alas! that man should take a material thought and call it a sword to slay error with, when the two-edged sword of Truth destroys it so much more effectually. Our nameless theories lose their power for good or evil when man loses his belief in them and makes Life its own proof of harmony and God.

Contemplating history from all moral data down to the present, we learn that faith in Christ, Truth, which caused our martyrs to be burned and the rights of man christened on a gallows, has the same fate to-day.

The martyrs are links in being, from the human to the divine, the luminaries of the ages, that, like the sun, go down to personal sense, to reappear in all the amplitude of their lives. Self-conscious right brings its own reward; but not amid the smoke of battle is the right seen or appreciated.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter <sup>vll</sup>, page 67, lines 18-23, and page 82, lines 13-17, and page 83, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter <sup>vi</sup>, page 21, lines 18-23, and page 36, lines 13-17, and page 37, lines 1-6 (unnumbered).

Metaphysical science reveals the Truth of all being and it knocks at the door of history; it is for us to say whether we will open unto it.

Contemplating history from all moral data down to the present, we learn, that the faith in Christ, Truth, that caused our martyrs to be burned, and the rights of man christened on a gallows, meets the same fate to-day;

The martyr-spirit is the stepping-stone from the human to the divine; martyrs are the luminaries of Soul that, like the sun, go down to personal sense to re-appear in the amplitude of being, when sensuality shall have given place to spirituality, and their stand-point is reached. Self-conscious right brings its own reward, but not amid the smoke of battle is the right seen, or appreciated.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 55, lines 4-6, and page 72, lines 18-21, and page 73, lines 6-13 (unnumbered).

There is but one law and but one law-giver, the former is science, the latter God, Soul, the only Life, substance, and Intelligence of man and the universe; and not in the least dependent on matter conditions, or acting by reason of them, but destroying them all. This Truth knocks at the door of history; it is for us to say whether we will open and receive it.

Materia medica, hygiene, physiology, creeds and ritualism will lose their power for good or evil, when man loses his belief in them, and makes Life its own proof of harmony and God. That which is right is immortal, and the opposite of right is mortal.

Contemplating history from every moral data, down to the present, we learn the faith in Christ, Truth, that caused our martyrs to be burned, and the rights of man to be christened on a gallows,

The martyr-spirit is the stepping-stone from the human to the divine; martyrs are the luminaries of Soul that go down to personal sense, like the sun to appear again in the amplitude of their being, when sensuality shall give place to spirituality, and the leaders' stand-point is reached. Truth is self-conscious right that brings its own reward, but not amid the smoke of battle is it seen, or appreciated.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 115, lines 10-21, and page



When will Jesus' professed followers learn to emulate him in all his ways and to imitate his mighty works?

Those who procured the martyrdom of that  
righteous man would gladly have turned his  
sacred career into a mutilated doctrinal platform. May  
the Christians of to-day take up the more practical im-  
port of that career! It is possible, - yea, it is the duty  
and privilege of every child, man, and woman, - to follow  
in some degree the example of the Master by the demon-  
stration of Truth and Life, of health and holiness. Chris-  
tians claim to be his followers, but do they follow him in  
the way that he commanded? Hear these imperative com-  
mands: "Be ye therefore perfect, even as your Father  
which is in heaven is perfect!" "Go ye into all the world,  
and preach the gospel to every creature!" "Heal the  
sick!"

Complete  
emulation

#### NOTE

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

Chapter II, page 37, lines 16-31.

When will his professed followers learn to emulate  
Jesus in all his ways, and imitate his mighty works?  
Those who procured the martyrdom of that  
righteous man should gladly have turned his Complete  
emulation.  
sacred career into a mutilated doctrinal platform. May  
the Christians of to-day take up the more practical import  
of that career! It is possible - yea, it is the duty and  
privilege of every child, man, and woman - to follow in  
some degree, by the demonstration of Truth and Life,  
health and holiness, the example of the Master. Chris-  
tians claim to be his followers, but do they follow him  
in the way that he commanded? Hear these impera-  
tive commands: "Be ye therefore perfect, even as your  
Father which is in heaven is perfect!" "Go ye into all  
the world and preach the gospel to every creature!"  
"Heal the sick!"

#### NOTE

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

Chapter II, page 37, lines 16-31.



When will his professed followers learn to emulate Jesus in all his ways, and imitate his mighty works?

Those who procured the martyrdom of that Complete emulation. righteous man turned his sacred career into a mutilated doctrinal platform. May the Christians of this century take up the more practical import of that career! It is possible - yea, it is the duty and privilege of every child, man, and woman - to follow, in some degree, by the demonstration of Truth and Life, the example of the Master. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye perfect, even as your Father which is in Heaven is perfect!" "Go ye into all the world and preach the Gospel to every creature!" "Heal the sick!"

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 342, lines 19-32, and page 343, lines 1-2 (unnumbered).

The right spirit is  
expressed in Miss Coolidge's poem: -

If I were told that I must die to-morrow,  
That the next sun  
Which sinks should bear me past all fear and sorrow  
For any one, -  
All the fight fought, all the short journey through, -  
What should I do?

I do not think that I should shrink or falter,  
But just go on,  
Doing my work, nor change nor seek to alter  
Aught that is gone;  
But rise and move and love and smile, and pray  
For one more day.

When will his followers learn to emulate Jesus in all his ways, and imitate his mighty works? Those who procured the martyrdom of that righteous man turned his sacred career into a doctrinal platform. Let Christians of this century learn the more practical import of that career.

It is possible - it is the duty and privilege of every child, man, and woman - to follow in some degree the example of the Master. This is just what Christians claim to do; but do they follow him as they might? No! Hear these imperative commands: "Be ye perfect, even as your Father which is in heaven is perfect;" "Go ye into all the world, and preach the gospel to every creature;" "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 VII (Imp. & Dem.), page 274, lines 6-19, and page 286, lines 31-32, and page 287, lines 1-4, and page 289, lines 17-24 (unnumbered).

21st ed., chapter VIII, same pages and lines as the other.

#### ALSO NOTE

The first paragraph in this version which consists of the poem by Miss Coolidge is not in the final edition or in any edition beginning with the 50th in 1891. These lines are included here with paragraph #70 due to their content.

When will it be seen by his faithful followers that they will pass from earth to heaven, from matter to Spirit, sooner if they triumph over death? But those who consented to the martyrdom of a righteous man made a doctrinal platform out of that sacred history.

But it is possible, and the privilege of all Christendom, to follow the example of our master, and just what they claim to do. And yet the imperative commands, "Be ye perfect, even as your Father which is in Heaven is perfect," "Go ye into all the world, preach the gospel," "Heal the sick," etc., have little inspiration to nerve Christian effort.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 93, lines 12-16, and page 95, lines 2-8 (unnumbered).

6th ed., vol. 2, chapter VI, page 47, lines 12-16, and page 49, lines 2-8 (unnumbered).

but those consenting to the martyrdom of a righteous man were only willing out of their wicked work to make a doctrinal platform for saving souls, a contradiction in terms.

but we hesitate not to say it is the privilege and possibility of all Christians to follow his example, and just what they claim to do, but in order to accomplish this they must obey his first command, namely "Go ye unto all the world and heal the sick," as proof they understand his example, and the Principle on which he healed. But the vengeance with which doctrines and beliefs pursue Truth, has not ceased at this period.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 83, lines 9-12, and page 84, lines 29-32, and page 85, lines 1-4 (unnumbered).

#### ALSO NOTE

On line 12 of page 83, a comma has been substituted for the exclamation mark in the text, and a period has been substituted at the end of the sentence for the question mark in the text - all according to instructions on the errata page.

but  
those consenting to the martyrdom of a righteous man  
were only willing out of their wicked work to make a  
doctrinal platform for saving souls?

but we hesitate not to say it  
is the privilege and possibility of all Christians to fol-  
low his example, and what they claim to do, but they  
must keep his first command, "to heal the sick," as  
proof they understand this example, and the Princi-  
ple that healed. We see some amelioration of the stake  
and gibbet in this age, but the vengeance with which  
doctrines and beliefs pursue Truth, has not ceased in  
this century.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 143, lines 19-22, and page  
145, lines 7-15 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will help in the preparation of the tax return and in the event of an audit. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is important to consult with a tax professional to ensure that the business is in compliance with all applicable laws. The third part of the paper discusses the importance of maintaining proper bookkeeping records. This will help in the preparation of the tax return and in the event of an audit. The fourth part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is important to consult with a tax professional to ensure that the business is in compliance with all applicable laws. The fifth part of the paper discusses the importance of maintaining proper bookkeeping records. This will help in the preparation of the tax return and in the event of an audit.

Why has this Christian demand so little inspiration to stir mankind to Christian effort? Because men are assured that this command was intended only for a particular period and for a select number of followers. Jesus' teaching belittled lowers. This teaching is even more pernicious than the old doctrine of foreordination, - the election of a few to be saved, while the rest are damned; and so it will be considered, when the lethargy of mortals, produced by man-made doctrines, is broken by the demands of divine Science.

#### NOTE

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

Chapter II, page 37, line 32, and page 38, lines 1-9.



Why has this Christian demand so little inspiration to stir mankind to Christian effort? Because men are assured that this command was intended only for a particular period, and for a select number of Jesus' teaching belittled followers. This teaching is even more pernicious than the old doctrine of foreordination, - the election of a few to be saved, while the rest are damned; and so it will be considered, when the lethargy of mortals produced by man-made doctrines, is broken by the demands of divine Science.

#### NOTE

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

Chapter II, page 37, lines 32, and page 38, lines 1-9.

Why has this Christian demand so little inspiration to spur mankind to Christian effort? Because men are assured that this command was intended only for a particular moment and for a select number of followers. This teaching is more pernicious than the old doctrine of foreordination, - the election of a few to be saved, while the rest are damned; and so it will be considered, when this lethargy of mortal belief, produced by man-made doctrines, is broken by the demands of Divine Science. Jesus' teaching belittled.

#### NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 343, lines 3-12 (unnumbered).

Why have Christian demands so little inspiration to spur mankind to Christian effort? Because men are assured that these commands were intended only for a particular moment and for a select number of followers. This teaching is more pernicious than the old doctrine of foreordination, - the election of a few to be saved, while the rest are damned; and so it will be considered, when this lethargy of mortal belief, produced by man-made doctrines, is broken by the demands of Divine Science.

Jesus' teaching belittled.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XI, page 343, lines 3-12 (unnumbered).

Why have these demands so little inspiration to spur us to Christian effort? Because men are assured that these commands were addressed to only a select number of followers. This teaching is more pernicious than the old doctrine of foreordination, the election of a few to be saved in heaven, while the rest are damned in hell; and so it will be considered when the demands of Divine Science break this lethargy of mortal belief.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 289, lines 25-32 (unnumbered).

21st ed., chapter VIII, same page and lines.



Jesus said: "These signs shall follow them that believe;...they shall lay hands on the sick, and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow you," but them - "them that believe" in all time to come. Here the word hands is used metaphorically, as in the text, "The right hand of the Lord is exalted." It expresses spiritual power; otherwise the healing could not have been done spiritually. At another time Jesus prayed, not for the twelve only, but for as many as should believe "through their word."

#### NOTE

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

Chapter II, page 38, lines 10-20.

Jesus said: "These signs shall follow them that believe;...they shall lay hands on the sick, and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow you," but them - "them that believe," and in all time to come. Here the word hands is used metaphorically, as in the text, "The right hand of the Lord is exalted." It expresses spiritual power, otherwise the healing could not have been done spiritually. At another time he prayed, not for the twelve only, but for as many as should believe "through their word."

#### NOTE

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

Chapter II, page 38, lines 10-20.

Jesus said: "These signs shall follow them that believe;...they shall lay hands on the sick, and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow you," but them - "them that believe," and in all time to come. Here the word "hands" is used metaphorically, as in the text, "The right hand of the Lord is exalted." It expresses spiritual power, otherwise the healing could not have been done spiritually. At another time he prayed, not for the Twelve only, but for as many as should believe "through their word."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter II, page 38, lines 10-20.



Jesus said: "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow you," but them - "them that believe," and in all time to come. At another time he prayed, not for the Twelve only, but for as many as should believe "through their word."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 343, lines 13-20 (unnumbered).

Jesus said: "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow you," but them - "them that believe," in all time to come. At another time he prayed not for the twelve only, but for as many as should believe "through their word."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 290, lines 1-7 (unnumbered).



Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ, Material pleasures his spiritual selfhood, never suffered. Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love. To those buried in the belief of sin and self, living only for pleasure or the gratification of the senses, he said in substance: Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you. He taught that the material senses shut out Truth and its healing power.

#### NOTE

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

Chapter II, page 38, lines 21-32.

Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ Material pleasures. his spiritual selfhood, never suffered. Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love. To those buried in the belief of sin and self, living only for pleasure or the gratification of the senses, he said in substance: Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you. He taught that the material senses shut out Truth and its healing power.

#### NOTE

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

Chapter II, page 38, lines 21-32.

Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ, Material pleasures. his spiritual selfhood, never suffered. Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love. To those buried in the belief of sin and self, living only for pleasure or the gratification of the senses, he said: "Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you." He taught that the material senses shut out Truth and its healing power.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 38, lines 21-32.

Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ never suffered. Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love. To those buried in the belief of sin and self, living only for pleasure, or the gratification of the senses, he said: "Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you." In other words, he taught that the material senses shut out Truth and its healing power.

Material  
pleasures.

#### NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter X, page 343, lines 21-32 (unnumbered).

Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ never suffered. Jesus mapped out the path Material pleasures. for others. He unveiled the Christ, the divine Love. To those buried in the belief of sin and self, living only for pleasure, or the gratification of the senses, he said: "Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you." In other words, he taught that the material senses shut out Truth and its healing power.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter X, page 343, lines 21-32 (unnumbered).



Jesus experienced few of the pleasures of personal sense; but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ never suffered. Jesus mapped out the path for others. He unveiled the Divine Love. To those buried in the belief of sin and self, living only for pleasure, or the gratification of the senses, he said, "Having eyes ye see not, and having ears ye hear not, lest ye should understand and be converted, and I might heal you." Sensualism shuts out Truth and its healing power.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 269, lines 5-14 (unnumbered).

21st ed., chapter VIII, same page and lines.

Jesus

experienced few of the pleasures of the so-called personal senses, but "he bore our infirmities," his sufferings were the fruits of other people's sins, not his own: but Christ, Soul, never suffered. Jesus mapped out the path for others, he unveiled the unselfish Love that is God; and to those buried in the belief of sin and self, living alone for pleasure or the gratification of the senses, he said, "Having eyes ye see not, and ears ye hear not, that ye might understand and be converted and I might heal you." Their material beliefs shut out communication with Truth and the power of its healing.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 78, lines 6-17 (unnumbered).  
6th ed., vol. 2, chapter VI, page 32, lines 6-17 (unnumbered).

Jesus experienced few of the so-called pleasures of personal sense; perhaps he knew its pains, for "he bore our infirmities that through his stripes we might be healed;" but Jesus' sufferings came through contact with sinners; Christ, the Soul of that man never suffered. Jesus mapped out the path of the science of being, and through poverty of sense was enriched by Soul; but to those buried in the belief of Life in matter, and insisting that we see alone with eyes, and hear with ears, and feel through nerves, he said, "Having eyes ye see not, and ears ye hear not, that ye might understand and be converted and I might heal you."

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 69, lines 3-14 (unnumbered).

Jesus experienced few of the so-called pleasures of personal sense; perhaps he knew its pains, for "he bore our infirmities that through his stripes we might be healed;" Truth in contact with error produced chemicalization. Hence our Master's sufferings came through contact with sinners; but Christ the Soul of man never suffered. Jesus mapped out the path of the science of being, and through poverty of sense was enriched by Soul; but to those buried in the belief of Life in matter, and insisting that we see alone with eyes, and hear with ears, and feel through nerves, he said, "Having eyes ye see not, and ears ye hear not, that ye might understand and be converted and I might heal you."

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 129, lines 22-32, and page 130, lines 1-2 (unnumbered).



Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity's last triumph. He won eternal honors. He over-  
Mockery  
of truth  
came the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

#### NOTE

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

Chapter II, page 39, lines 1-9.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he recieved, his followers endure, until Christianity's last triumph. He won eternal honors. He over- Mockery of truth. came the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 39, lines 1-9.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers must endure, until Christianity triumph. He won eternal honors. He over-  
Mockery  
of truth.  
came the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 39, lines 1-9.



Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he recieved, his followers must endure, until Christianity Mockery. triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 344, lines 1-10 (unnumbered).

We need "Christ, and him crucified." We must have trials and self-denials, as well as Truth and victories, until all error is destroyed.

Meekly our Master met the common mockery of his unconscious grandeur. The indignities he received, his followers must endure, until his religion triumphs. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 264, lines 13-15, and page 265, lines 27-32 (unnumbered). 21st ed., chapter VIII (Imp. & Dem.), lines and pages the same.

What we need is Christ and him crucified, Truth and trials, self-denials and victories, until we put all error under our feet.

Meekly, and yet a victor, the Master met the mockery of his self-conscious God-being. "He maketh himself as God" was the foundation of all accusations against him. The indignities he met his followers must meet until Truth is better understood. He won eternal honors; he overcame the material world, sin, sickness, and death, and proved their nothingness;

#### NOTE

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

3rd ed., vol. 2, chapter VII, page 73, lines 18-20, and page 75, lines 8-14 (unnumbered).

6th ed., vol. 2, chapter VI, page 27, lines 18-20, and page 29, lines 8-14 (unnumbered).

What we want is, "Christ and Him crucified," in other words, Truth and the cross-bearing that attends it, to make mankind better.

Our Master, meekly and yet as a victor bore the mockery of his self-conscious God-being. "He maketh himself as God," was the foundation of all accusations against him; and the indignities that he met, his followers must again meet, until Truth is understood. He overcame the world, temptation and sin, and proved their nothingness. He taught through the science of being, salvation from sin, sickness, and death, and established the proof that the "I" is Christ, and that Christ is God, the Soul and Life of man.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 64, lines 1-4, and page 65, lines 30-32, and page 66, lines 1-7 (unnumbered).

What

we want is, "Christ and Him crucified," in other words, Truth and the cross-bearing that attends it, to make mankind better.

Our

Master, meekly, and yet as a victor bore the mockery of his self-conscious God-being. "He maketh himself as God," was the foundation of all accusations against him; and the indignities he met, his followers must now meet, until this Truth is understood. He overcame the world, temptations and sins, proving their nothingness. He wrought through the science of being, the example of salvation from sin, sickness, and death, and established the proof that he was Christ, and that Christ is God, the Soul and Life of man.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 124, lines 16-19, and page 126, lines 13-23 (unnumbered).



The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss.

The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

A belief  
suicidal

#### NOTE

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

Chapter II, page 39, lines 10-17.

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss.

The Bible calls death an enemy; and Jesus overcame death and the grave, instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

A belief  
suicidal.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 39, lines 10-17.



The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss.

The Bible calls death an enemy; and Jesus overcame death as an enemy, instead of yielding to it. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

A belief  
suicidal.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 39, lines 10-17.

The suicidal belief that Soul is in the body regards death as a friend, as a stepping-stone to immortality and bliss. The Bible calls death an enemy; and A belief suicidal. Jesus overcame death as an enemy, instead of yielding to it. He was the Way. To him, therefore, death was not the threshold over which he must pass into living glory.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 344, lines 11-17 (unnumbered).



"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," - meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which <sup>Present</sup> salvation to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously. This thought is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

#### NOTE

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

Chapter II, page 39, lines 18-30.

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," - meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation, in spirit and life. Present salvation. Now is the time for so-called material pains and material pleasures to pass away; for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists, and governs the universe harmoniously. This thought is apprehended slowly; and the interval before its attainment is attended with doubts and defeats as well as triumphs.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 39, lines 18-30.

"Now," cried the apostle, "is the accepted time, behold now is the day of salvation," - meaning, not that now men must prepare for a future-world salvation. Present salvation, or safety, but that now is the time in which to experience that salvation, in Spirit and Life. Now is the time for so-called material pains and material pleasures to pass away; for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists, and governs the universe harmoniously. This thought is apprehended slowly; and the interval before its attainment is attended with doubts and defeats as well as triumphs.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 344, lines 18-30 (unnumbered).

The so-called pains of matter are productive of less error than are its pleasures; although both are unreal, because they are impossible. To break this earthly spell mortals must get the true idea and Divine Principle of all that really is, and governs the universe and man harmoniously. This idea is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

"Now," cried the apostle, "is the accepted time, behold now is the day of salvation;" meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation, in Spirit 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 VII (Imp. & Dem.), page 263, lines 10-17, and page 266, lines 1-5 (unnumbered). 21st ed., chapter VIII, same pages and lines.

hence  
the so-called pains of matter are productive of less error  
than its pleasure, although both are unreal because they  
are untrue. To break the spell of this mortal error we  
must gain the idea of the divine Principle of all that  
really is, and governs harmoniously the universe and  
man. This idea is understood slowly, and the interval,  
filled with approaches to it through beliefs, is attended  
with doubts and discords.

he taught, in the  
science of being, a full salvation, the triumph of Truth  
over all error, and established the proof thereof.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 72, lines 18-26, and page  
75, lines 14-16 (unnumbered).

6th ed., vol. 2, chapter VI, page 26, lines 18-26, and page  
29, lines 14-16 (unnumbered).



To break the fetters of this mortal belief, we must understand the scientific relationship between God and man, or Principle and its idea; but before this is really understood, the interval will be filled with approaches to it through belief; that will be attended with doubt, discord and sin.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. vol. 2, chapter 1, page 62, lines 10-15 (unnumbered).

To let oneself out of this nutshell, we must understand the scientific relationship between God and man, or Principle and its idea; but before this is really understood, the interval will be filled with approaches to it through belief; and this will be attended with doubt, discord and sin.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 122, lines 18-23 (unnumbered).



Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving the scope and tendency of Christian healing and its Science, will support them. Another will say: "Go thy way for this time; when I have a convenient season I will call for thee."

#### NOTE

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

Chapter II, page 39, lines 31-32, and page 40, lines 1-7.

Who will stop the practice of sin, so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Sin and penalty. Christian, perceiving its scope and tendency, will support Christian healing and its Science. Another will say: "Go thy way for this time; when I have a convenient season I will call for thee."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter II, page 39, lines 31-32, and page 40, lines 1-7.

Who will stop the practice of sin, so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving its scope and tendency, Sin and penalty. will support Christian healing and its Science. Others will say: "Go thy way for this time; when we have a more convenient season we will call for thee."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 344, lines 31-32, and page 345, lines 1-7 (unnumbered).

Who will stop sinning, so long as he believes in the pleasures of sin? When mortals admit that evil confers no pleasure, they turn from it. Remove error from thought, and you prevent the error.

The advanced thinker and devout Christian, perceiving its scope and tendency, will support Christian healing and its Science. Others will say, "Go thy way for this time; when we have a more convenient season we will call for thee."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 272, lines 26-29, and page 290, lines 8-12 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Believing in the pleasures of sin,  
who will stop sinning?

When mortal man admits there is no pleasure in evil  
he will turn away from it. Remove error from thought  
and you will prevent the act.

To the advanced thinker, perceiving the scope and  
tendency of Truth, we look for support, while others  
shall say to metaphysics: "Go thy way for this time;  
when we have a convenient season we will call for thee."

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 82, lines 9-13, and  
page 95, lines 14-17 (unnumbered).  
6th ed., vol. 2, chapter VI, page 36, lines 9-13, and  
page 49, lines 14-17 (unnumbered).



Who

that believes in the pleasures of sin will stop sinning?  
When a man admits there is no pleasure in sin, he has  
begun to save himself.

Wisdom has given us more foresight; to  
the advanced thinkers, who perceive the scope and  
tendency of Truth, we look for support; while others  
will say to the science of being, as did one of old, to  
please the Rabbis, "Go thy way for this time."

#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
vol. 2, chapter 1, page 72, lines 14-17, and page 85,  
lines 14-18 (unnumbered).

For sin to produce suffering is the only way  
to destroy it to him who believes in the pleasures of sin.  
When man admits there is no pleasure in sin, he has  
begun to save himself.

Wisdom  
has given us more foresight than this; to the advanced  
thinkers perceiving the scope and tendency of Truth  
we may look for support; while others will say to the  
science of being, as did one of old, to please the Rabbis,  
"Go thy way for this time."

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 132, lines 31-32, and page  
133, lines 1-2, and page 145, lines 25-30 (unnumbered).



Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin. If the saying is true, "While there's life there's hope," its opposite is also true, While there's sin there's doom. Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies less criminal?

#### NOTE

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

Chapter II, page 40, lines 8-16.

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty, only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin. If the saying be true, "While there's life there's hope," its opposite is also true, While there's sin there's doom. Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies less criminal?

#### NOTE

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

Chapter II, page 40, lines 8-17.

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty, only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin. If the saying be true, "While there's life there's hope," its opposite is also true, While there's sin there's doom. Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies less criminal?

#### NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>l</sup>, page 345, lines 8-17 (unnumbered).

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty, only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin. If the saying be true, "While there's life there's hope," its opposite is also true, "While there's sin there's doom." Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies less criminal?

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter X~~l~~, page 345, lines 8-17 (unnumbered).

Divine Science adjusts the balance as Jesus adjusted it. Science removes penalty, only by first removing the sin which incurs the penalty. Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies any the less?

This is my sense of divine pardon, or God's method of destroying sin.

If the saying be true, "While there's life there's hope," its opposite is also true, "While there's sin there's doom."

#### NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter VIII (Imp. & Dem.), page 273, lines 11-16, and lines 21-25 (unnumbered).



Divine Science adjusts the balance as Jesus adjusted it. Science removes penalty, only by first removing the sin which incurs the penalty. Another's suffering cannot lessen our own liability. Did the martyrdom of John Brown make the political crimes of Jefferson Davis the less?

This is my sense of divine pardon, or God's method of destroying sin.

If the saying be true, "While there's life there's hope," its opposite is also true, "While there's sin there's doom."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 21st edition in 1896. Chapter VII (Imp. & Dem.), page 273, lines 11-16, and lines 21-25 (unnumbered).

Did the martyrdom of John Brown make one of Jefferson Davis's crimes less, or less deserving its reward?

NOTE

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

3rd ed., vol. 2, chapter VII, page 82, lines 21-22 (unnumbered).

6th ed., vol. 2, chapter VI, page 36, lines 21-22 (unnumbered).

Refute calumny only for Truth's sake, and leave the future years to expose the slanderer and to reward those who wait on God; fear not the individual falsehood, but promulgate Truth to gain the balance against error. Earth holds not a majority of righteous men, and in proportion as we rise in the scale of being, do we learn this; but because evil boasts of greater numbers, it hath no advantage for any one. To-day sin offers a premium; let down the bars of morality, and you are society's favorite; put them up higher than society can leap, and it brings opprobrium on the reformer.

Did the martyrdom of John Brown make one of the crimes of Jefferson Davis less, or less deserving its reward?

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I (Imp. & Dem.), page 25, lines 11-21, and page 72, lines 25-27 (unnumbered).

#### ALSO NOTE

The first paragraph which begins "Refute calumny...", is not to be found in any edition after the 2nd. This material is included here with paragraph #78 because of general content which is in the final edition and appears in greatly altered form in the 16th edition in 1886 (after being totally missing from the 3rd thru 15th editions).

Those who understand the science of being, bear testimony to Truth, insomuch as they must understand what is indispensable to gain it. Never refute calumny except for Truth's sake; leaving the future years to expose the slanderer and liar, and reward those who wait on God; fear not the individual falsehood, and promulgate Truth sufficiently to gain some balance for the world. Earth holds not a majority of righteous men, and in proportion as we rise in the scale of being, do we learn this, but because evil boasts of greater numbers, this hath no advantage for the sinner. To-day sin offers a premium; let down the bars of morality, and you are society's favorite; put them up higher than society can leap, and you bring opprobrium on the bartender.

Did the martyrdom of John Brown make one of the crimes of Jefferson Davis less, or less deserving its reward?

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 83, lines 25-32, and page 84, lines 1-7, and page 133, lines 9-11 (unnumbered).

the first of these is the fact that the  
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Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show us the way and the power of Truth. If a career so great ~~Suffering~~ and good as that of Jesus could not avert a ~~inevitable~~ felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him through the triumphal arch of Truth and Love.

#### NOTE

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

Chapter II, page 40, lines 17-24.

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show us the way and power of Truth. If a career so great and Suffering inevitable. good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him, through the triumphal arch of Truth and Love.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 40, lines 18-25.

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show forth the power of Truth and Love. If a career so ~~Suffering~~ inevitable. great and good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him, through the triumphal arch of everlasting life.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 40, lines 18-25.



Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show forth the power of Truth and Love. If a career so great and good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him, through the triumphal arch of immortality.

Suffering  
inevitable.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 345, lines 18-25 (unnumbered).

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show forth the power of Truth and Love. If a career so great and good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him, through the gate of martyrdom.

Suffering  
inevitable.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XI, page 345, lines 18-25 (unnumbered).

Jesus suffered for the Truth that destroys error, and blesses all mankind; but the sinner can learn that Truth only in the ratio of his suffering for sin. Love offers no compromise with sin, and pays no debt of sin's contracting, though it points out the way of escape from sin and suffering.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter XIII, 16th ed., and chapter XIV, 21st ed., page 509, lines 5-10 (unnumbered).

Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer. That Christian martyr suffered for the Truth, that destroys error, and blesses the whole world, and the sinner must learn that Truth by the things he suffers. Love is no compromise with sin, and pays no debt of its contracting; but it does point out the way to escape from sin and reach the harmony and science of being.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter X, page 189, line 32, and page 190, lines 1-7 (unnumbered) - 3rd ed.

Chapter IX, pages 143 and 144, same lines - 6th ed.

Jesus never ransomed man, by paying the debt sin incurs; whosoever sins must suffer. This Christian martyr suffered for the Truth, that destroyed error, and while it blessed the whole world, was that for which it hated him; even the sinner must learn Truth, by the things he suffers. Love is no compromise with sin, and pays no debt of its contracting; but it can and does point out the way to escape from it and reach the harmony and science of being.

#### NOTE

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

Chapter V, page 312, lines 10-18 (unnumbered).

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show forth the power of Truth and Love.

If a life so great and good could not avert a felon's fate, better submit peacefully to human brutality, and enter divine honor through the gate of martyrdom.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 278, lines 24-26, and page 281, lines 10-12 (unnumbered). 21st ed., chapter VIII, same pages and lines.

The basis of all health, sinlessness, and immortality, is Truth understood; but it was for promulgating Truth that the great Teacher of divine science was martyred.

Was it just for Jesus to suffer? No; but it was inevitable in this sensual world, where the good are supposed to suffer because of the evil, while the evil derive their only blessings from the good.

If Truth spared him not the false accusation, Jesus would submit to a felon's death.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 87, lines 3-9, and page 89, lines 17-18 (unnumbered). 6th ed., vol. 2, chapter VI, page 41, lines 3-9, and page 43, lines 17-18 (unnumbered).

The basis of all health, sinlessness and immortality is this great Truth understood, namely, that God is the only Intelligence; and for promulgating this Truth, the great Teacher of the science of Life was martyred. The reward of our Master was not of earth, not from matter, but Spirit, while all his sufferings came from the materiality of others, and not because of his own, but of their sins. Then was it just for Jesus to suffer? No, but it was inevitable in this sensual world where the good suffer because of the evil, and the evil derive their only blessings from the good.

Jesus,  
disdaining artifice or brute courage, when Truth could not protect him from the false accusation, could submit to a felon's death.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 77, lines 17-27, and page 79, lines 27-30 (unnumbered).

#### ALSO NOTE

The phrase, "Jesus, disdaining artifice or brute courage", actually corresponds to another paragraph but is presented here in order to clarify the idea discussed in the remainder of the sentence.



The basis of all health, sinlessness and immortality is the one great Truth, that God is the only Intelligence, and for this Truth, the great Teacher of the science of Life was martyred. The reward of our Master was not on earth, and not in matter, but Spirit, while all his sufferings came from the materiality of the age, and were not because of his own sins, but the sins of others. Then was it just for him to suffer? No, but it was inevitable in this wicked world where the good suffer because of the evil, even as the evil derive blessings from the good.

when Truth could not protect him from the false accusation, was able to submit to a felon's death.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 138, lines 1-11, and page 140, lines 11-13 (unnumbered).



Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personal-Service and worship ity. It is sad that the phrase divine service has come so generally to mean public worship instead of daily deeds.

NOTE

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

Chapter II, page 40, lines 25-30.

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles, and not merely worship his personality. Service and worship. It is sad that the phrase divine service has come so generally to mean public worship, instead of daily deeds.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 40, lines 26-31.

Our heavenly Father, the divinely intelligent Principle  
of Jesus' demonstration, demands that all men should  
follow the example of our Master and his  
apostles, and not merely worship his per-                      Service and  
sonality.                      worship.  
It is sad that the phrase divine service has  
come so generally to mean public worship, instead of  
daily deeds.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XL, page 345, lines 26-32 (unnumbered).

Our Heavenly Father, the Divine Principle of that demonstration, demands that we do as Jesus did, and not merely that we worship his personality.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 287, lines 31-32, and page 288, line 1 (unnumbered). 21st ed., chapter VIII, same pages and lines.

The divine Principle  
of that demonstration, and not a person, interprets that  
phenomenon;

NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 94, lines 3-5 (unnumbered).  
6th ed., vol. 2, chapter VI, page 48, lines 3-5 (unnumbered).

The re-appearing of Jesus was not mediumship, he came through a Principle and not a person.

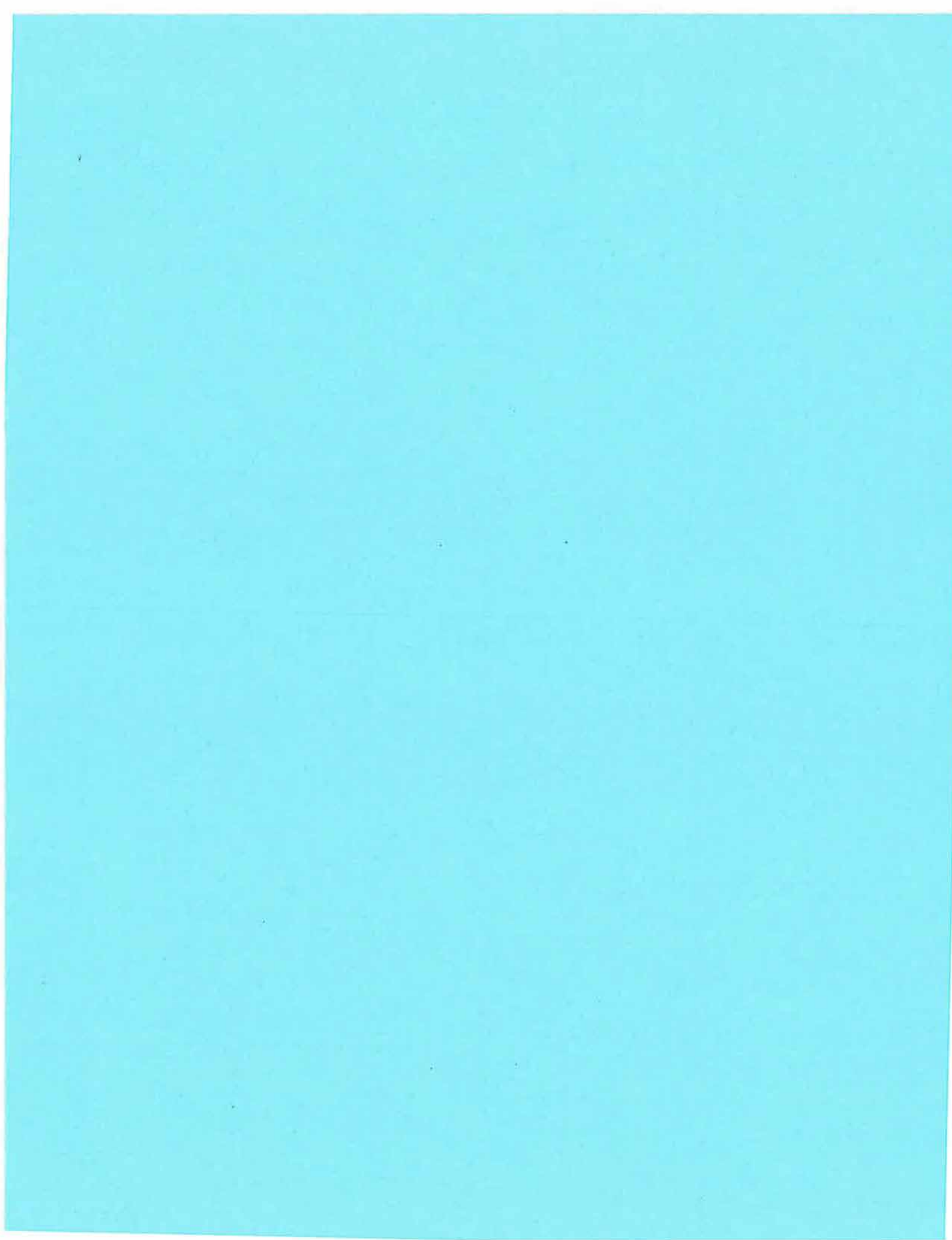
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881<sup>1</sup>. Vol. 2, chapter 1, page 83, lines 22-24 (unnumbered).

ALSO NOTE

The first phrase of this paragraph, "The re-appearing of Jesus was not mediumship," does not correspond to this paragraph, but is included here to help present the idea of this early version.





The nature of Christianity is peaceful and blessed,  
but in order to enter into the kingdom, the anchor of  
hope must be cast beyond the veil of matter into the  
Shekinah into which Jesus has passed before us; and  
this advance beyond matter must come  
through the joys and triumphs of the right-                      Within  
eous as well as through their sorrows and afflictions.                      the veil  
Like our Master, we must depart from material sense  
into the spiritual sense of being.

#### NOTE

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

Chapter II, page 40, lines 31-32, and page 41, lines 1-7.

The nature of Christianity is peaceful and blessed; but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter, in the Shekinah into which Jesus has passed before us; and this must come through the joys and triumphs of the righteous, as well as through their sorrows and afflictions. Like our Master, we must get away from material sense, into the spiritual sense.

## NOTE

The nature of Christianity is peaceful and blessed;  
but in order to enter into the kingdom, the anchor of  
hope must be cast beyond the veil of matter,  
Within the veil. in the Shekinah into which Jesus has passed  
before us; and this must come through the joys and  
triumphs of the righteous, as well as their sorrows and  
afflictions. Like our Master, we must get away from  
material sense, into the spiritual sense.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter X, page 346, lines 1-8 (unnumbered).

How well is the helpful purpose of Christianity expressed in some lines by G.L. Banks: -

I live for those who love me,  
For those who know me true,  
For the heaven that smiles above me,  
And awaits my Spirit too;  
For all human ties that bind me,  
For the task by God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.

#### 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 496, lines 24-33 (unnumbered). 21st ed., chapter XIV, page 496, same lines.

The nature of Christianity is peace and blessedness; but the joys and triumphs, as well as the afflictions of the righteous, must place the anchor of hope beyond the vail of matter, in the Shekinah into which Jesus passed before us.. Like him, we must get away from material sense, into the spiritual sense of 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 VII (Imp. & Dem.), page 290, lines 22-27 (unnumbered).

21st ed., chapter VIII, same page and lines.

The  
very nature of Christianity is peace and blessedness, but  
its joys and triumphs are not mundane; they anchor our  
hopes beyond the vale, taking them away from earth to  
heaven.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 95, lines 27-31 (unnumbered).  
6th ed., vol. 2, chapter VI, page 49, lines 27-31 (unnumbered).

The very nature of Christianity is peace and blessedness, but its joys and triumphs are not of earth, but are passing away from matter to Spirit.

NOTE

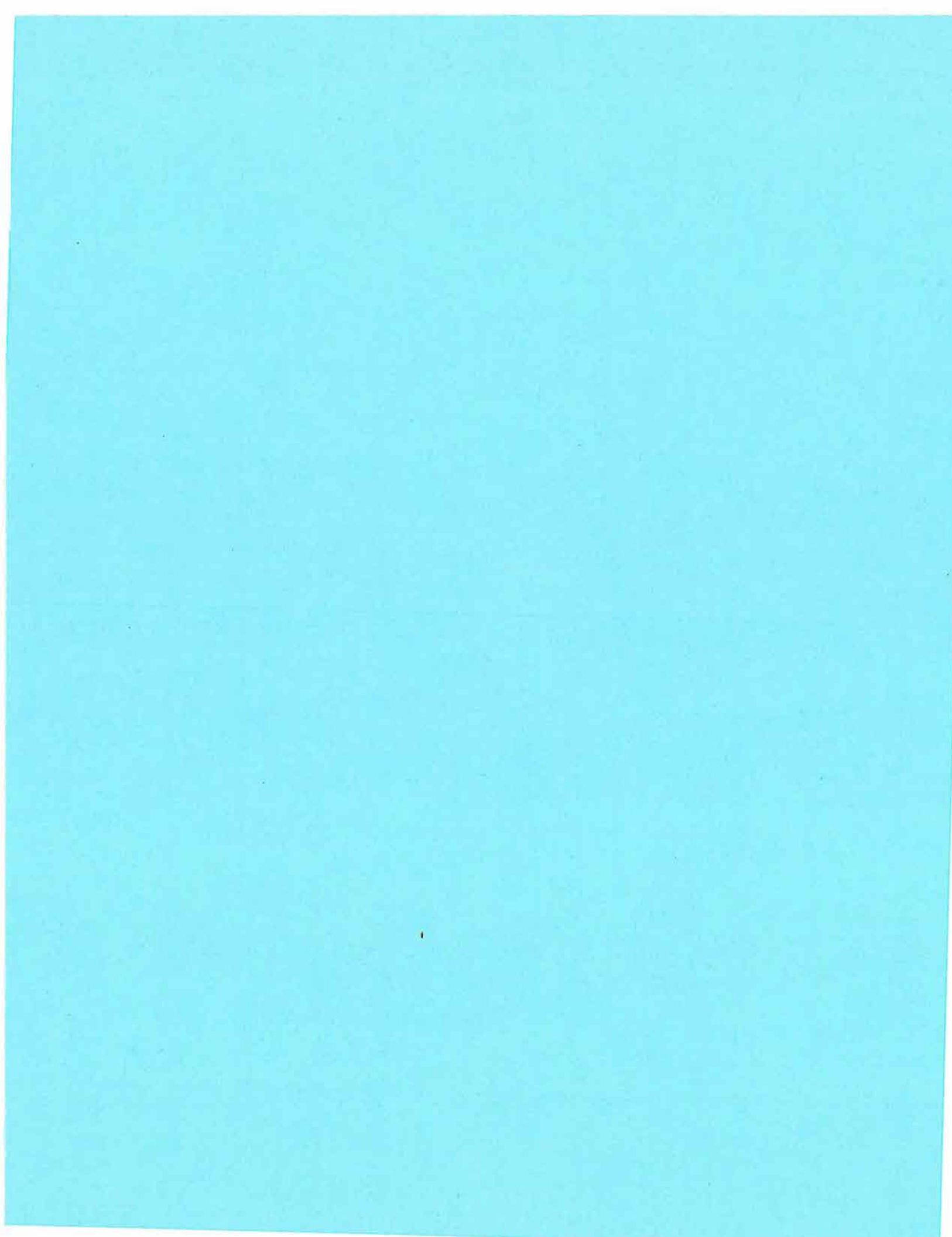
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 85, lines 26-28 (unnumbered).



The  
very nature of it is peace and blessedness, but its joys  
and triumphs are not earthly, they are passing away  
from matter to Spirit.

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 146, lines 5-8 (unnumbered).



The God-inspired walk calmly on though it be with bleeding footprints,, and in the hereafter they will reap what they now sow. The pampered hypocrite may have a flowery pathway here, but The thorns  
and flowers he cannot forever break the Golden Rule and escape the penalty due.

## NOTE

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

Chapter II, page 41, lines 8-13.

The God-inspired walk calmly on, though it be with  
bleeding footprints, and in the hereafter reap what they  
now sow. The pampered hypocrite may have  
a flowery pathway here, but he cannot forever       The thorns  
break the Golden Rule and escape the penalty due.       and flowers.

NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter II, page 41, lines 8-12.

The God-inspired walk calmly on, though it be with  
bleeding footprints, and in the hereafter reap what they  
now sow. The pampered hypocrite may have  
The thorns  
and flowers. a flowery pathway here, but he is sure to be  
pierced with sharper thorns hereafter.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 346, lines 9-13 (unnumbered).

The God-inspired walk calmly on, though it be with bleeding footprints, and hereafter they shall reap what they have sown. The pampered hypocrite may have a flowery pathway here, but he has the sharper thorns hereafter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 273, lines 17-21 (unnumbered).

21st ed., chapter VIII, same page and lines.

The God-inspired walk with bleeding footprints here,  
but calmly on, and in the Hereafter reap what they have  
sown; but the pampered hypocrite has his laurel here  
and the thorns hereafter.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 82, lines 23-26 (unnumbered).  
6th ed., vol. 2, chapter VI, page 36, lines 23-26 (unnumbered).

Woman, especially, should grasp the standard of virtue, and though she battle beneath stripes, fall with her armor on, or lay it down on the field of victory. To ask in prosperity, "am I right?" is wiser than to ask this in adversity. One in a million does this, but can we lessen the number against that one?

Right advances slowly and with bleeding footsteps, but Truth can afford to wait, for "the eternal years of God are hers."

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I (Imp. & Dem.), page 25, lines 22-30 (unnumbered).

#### ALSO NOTE

The first paragraph, beginning, "Woman, especially, should...", is not to be found in any edition beginning with the 3rd in 1881. It is included here with paragraph #82 because of its location immediately preceding that second half of this version beginning, "Right advances slowly...." and because of general content.



Woman especially should hold the standard that rebukes vice, and saith to virtue, join us, and though we battle beneath stripes, we will fall in our armor, or lay it down on the field of victory. To ask in prosperity, "am I right?" is wiser than to ask this in adversity. One in a million does this, but can we lessen the number against that one?

Right advances slowly and with bleeding footsteps, but Truth can afford to wait, for "the eternal years of God are hers."

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 84, lines 8-17 (unnumbered).

#### ALSO NOTE

The word 'to' has been inserted between the words 'saith' and 'virtue' on line 9 to reflect the errata page. Also, see notes on 2nd edition for further explanation of first paragraph in this and 2nd edition versions.



The proofs of Truth, Life, and Love, which Jesus gave by casting out error and healing the sick, completed his earthly mission; but in the Christian Church this demonstration of healing was early lost, <sup>Healing</sup> early lost about three centuries after the crucifixion. No ancient school of philosophy, materia medica, or scholastic theology ever taught or demonstrated the divine healing of absolute Science.

#### NOTE

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

Chapter II, page 41, lines 14-21.

The proofs which Jesus gave of Truth, Life, and Love, by casting out error and healing the sick, completed his earthly mission; but in the Christian Church this demonstration of healing was <sup>Healing</sup> early lost. early lost, about three centuries after the crucifixion. No ancient school of philosophy, materia medica, or scholastic theology ever taught or demonstrated the divine healing of absolute Science.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 41, lines 13-20.

The demonstration which Jesus gave of Truth and Love, by casting out error and healing the sick, completed his earthly mission; but in the Christian Church this demonstration of healing was early lost. Healing early lost. No ancient school of philosophy or scholastic theology ever taught or demonstrated the divine healing of Truth and Love.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 41, lines 13-20.

The demonstration which Jesus gave of Truth and Love, by casting out error and healing the sick, completed his earthly mission; but in the Christian Healing lost. Church this demonstration of healing was early lost, about three centuries after the crucifixion. No ancient school of philosophy ever taught or demonstrated the divine healing of Truth and Love.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 346, lines 14-20 (unnumbered).

The demonstration that Jesus gave of Truth and Love, by casting out error and healing the sick, did all for the world that can be done. No ancient school of philosophy ever taught or demonstrated the Divine Science of Life, Truth, and Love. In the Christian Church this demonstration of healing was early lost, about three centuries after the crucifixion.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 273, lines 26-32 (unnumbered).  
21st ed., chapter VIII, page and lines the same.

The demonstration that Jesus gave of God, Truth, casting out error and healing the sick did more for the world than was ever done before. The Grecian schools of philosophy never taught the race the divine demonstration of Life, Truth, or Love, and the history of Christianity lost early the divine element that heals mind and 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 VII, vol. 2, page 82, lines 27-32 (unnumbered).

6th ed., vol. 2, chapter VI, page 36, lines 27-32 (unnumbered).



The demonstration that Jesus gave of God, Truth, casting out error and healing the sick, did more for the world than a problem wrought out mathematically does for the learner; it taught the human race how to demonstrate the Principle that is God, instead of worshipping a person; and this demonstration should have explained the example of Jesus, and solved being harmoniously ere this.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 72, lines 31-32, and page 73, lines 1-6 (unnumbered).

#### ALSO NOTE

On line 3, page 73, the comma has been placed after 'God' and the comma has been removed which followed 'Principle' in the text, in order to reflect the corrections on the errata page.

The demonstration Jesus gave of God, did for the world more than a problem wrought and explained in mathematics does for the learner; it taught the human race how to demonstrate aright the Principle, that is God; and if this demonstration had been understood, man would have reached the example of Jesus, and solved his being harmoniously ere this.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 133, lines 16-22 (unnumbered).



Jesus foresaw the reception Christian Science would have before it was understood, but this foreknowledge hindered him not. He fulfilled his God-mission, and then sat down at the right hand of the Father. Immortal  
achieval Persecuted from city to city, his apostles still went about doing good deeds, for which they were maligned and stoned. The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a national Deity; but that belief, from their time to ours, has never made a disciple who could cast out evils and heal the sick.

#### NOTE

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

Chapter II, page 41, lines 22-32.

Jesus foresaw the reception Christian Science must receive before it was understood, but this coldness hindered him not. He fulfilled his God-mission, and then sat down at the right hand of the Father. Persecuted from city to city, his apostles still went about doing good deeds, for which they were maligned and stoned. The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a national Deity; but that belief, from their time to ours, has never made a disciple who could cast out evils and heal the sick.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 41, lines 21-32.

Jesus foresaw the reception Christian Science must receive before it was understood, but this coldness hindered him not. He fulfilled his God-mission, Achieval. and then sat down at the right hand of the Father. Persecuted from city to city, his apostles still went about doing good deeds, for which they were maligned and stoned. The Truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a national Deity; but that belief, from their time to ours, has never made a disciple who could cast out error and heal the sick.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 346, lines 21-32 (unnumbered).

Jesus foresaw the reception Christian Science must receive before it was understood, but this coldness hindered him not. He fulfilled his Soul-mission, Achieval. and then sat down at the right hand of the Father. Persecuted from city to city, his apostles still went about doing good deeds, for which they were maligned and stoned. The Truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a national Deity; but that belief, from their time to ours, has never made a disciple who could cast out error and heal the sick.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891 Chapter XI, page 346, lines 21-32 (unnumbered).

Jesus foresaw the reception the Science of Mind must receive before it would be understood, but this coldness hindered him not. He fulfilled his Soul-mission, and then sat down at the right hand of the Father. Persecuted from city to city, he still went about doing good deeds, for which he was maligned and stoned.

The truth Jesus taught, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a personal Deity, but that belief never made a Christian.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 278, lines 4-9, and lines 14-17 (unnumbered).

21st ed., chapter VIII, same lines and page.



Jesus proved the reception  
his metaphysics meets before it is understood, but the  
malice that error aims at Truth hindered him not; he  
must fulfil his Soul-mission, and triumph over death,  
before he could sit down at the right hand of the Father,  
find peace in Life, the Principle of this problem of being.  
Persecuted from city to city, Jesus went about doing  
good, for which he was maligned and stoned.

The Truth he taught was shunned  
because it demanded more than they were willing to  
practise. Simply believing in a personal Deity never  
made a Christian.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 86, lines 17-24, and  
lines 28-31 (unnumbered).  
6th ed., vol. 2, chapter VI, page 40, lines 17-24, and  
lines 28-31 (unnumbered).

Jesus taught  
and practised this science, he also tested the reception  
it would meet before it was understood; and notwithstanding the malice that error aimed at Truth, he fulfilled his Soul-mission, triumphed over sense, and sat down at the right hand of the Father, having solved being on its Principle, of Truth, Life and Love. The "I" that Jesus said was God, and not man, was "no respecter of persons;" therefore, Jesus claimed no personal worship. Persecuted from city to city, he went about doing good, for which he was maligned and stoned. The Truth he taught was shunned by many, only because it demanded more of them than they practised.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 76, lines 28-32, and page 77, lines 1-6, and lines 9-10 (unnumbered).

## Jesus

taught and practiced the science of being, tested the reception it would meet before it was understood, and notwithstanding the malice that error aimed at Truth, fulfilled his Soul-mission, triumphed over sense, and sat down at the right hand of the Father, having solved being on its Principle, which is Truth, Life and Love. He who was God, and not in man, was "no respecter of persons;" therefore, claimed no personal worship. Persecuted from city to city, he went about doing good, for which he was maligned and stoned.

Truth that is felt is hated by the sinner; for it cuts off right hands, plucks out the eyes, and calls on him to become wise.

## NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 137, lines 13-23, and lines 26-28 (unnumbered).



Jesus' life proved, divinely and scientifically, that God is Love, whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging love of God.

NOTE

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

Chapter II, page 42, lines 1-4.

Jesus' life proved, divinely and scientifically, that God is Love; whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging love of God.

#### NOTE

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

Chapter II, page 42, lines 1-4.

Jesus' life proved, divinely and Scientifically, that God is Love; whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging Love of God.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 347, lines 1-4 (unnumbered).

His life  
proved, divinely and scientifically, that God is Love;  
whereas priest and rabbi affirmed God to be a person  
who loves and hates. The Jewish theology gave no  
evidence of unchanging Love.

NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter VII (Imp. & Dem.), page 278, lines 9-13  
(unnumbered).

21st ed., chapter VIII, same lines and page.



He taught  
and proved in divine science that God is Love; but  
priest and rabbi affirmed that God is a person, who  
loves and hates, and gives no proof of Love as an un-  
changing Principle.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 86, lines 24-28 (unnumbered).  
6th ed., vol. 2, chapter VI, page 40, lines 24-28 (unnumbered).

Jesus taught that God is Love, but Pharisee and Priest affirmed that God is a person that can love and hate.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 77, lines 7-8 (unnumbered).

Jesus taught  
us Principle is God, and God is Love, but Pharisee and  
Priest affirmed God is person that can love and hate.

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 137, lines 23-25 (unnumbered).



The universal belief in death is of no advantage. It  
cannot make Life or Truth apparent. Death  
A belief  
in death will be found at length to be a mortal dream,  
which comes in darkness and disappears with the light.

NOTE

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

Chapter II, page 42, lines 5-8.

The universal belief in death is of no advantage. It  
cannot make Life or Truth apparent. Death  
A belief  
in death. will be found at length to be a mortal  
dream, which comes in darkness and disappears with  
the light.

#### NOTE

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

50th ed., chapter XI, page 347, lines 5-9 (unnumbered).

226th ed., chapter II, page 42, lines 5-9.

The universal belief in death is of no advantage.  
It cannot make Life or Truth apparent. Death will be  
found at length to be a mortal dream, that comes in  
darkness and disappears with light.

#### NOTE

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

16th ed., chapter I (Science of Being), page 67, lines 20-23  
(unnumbered).

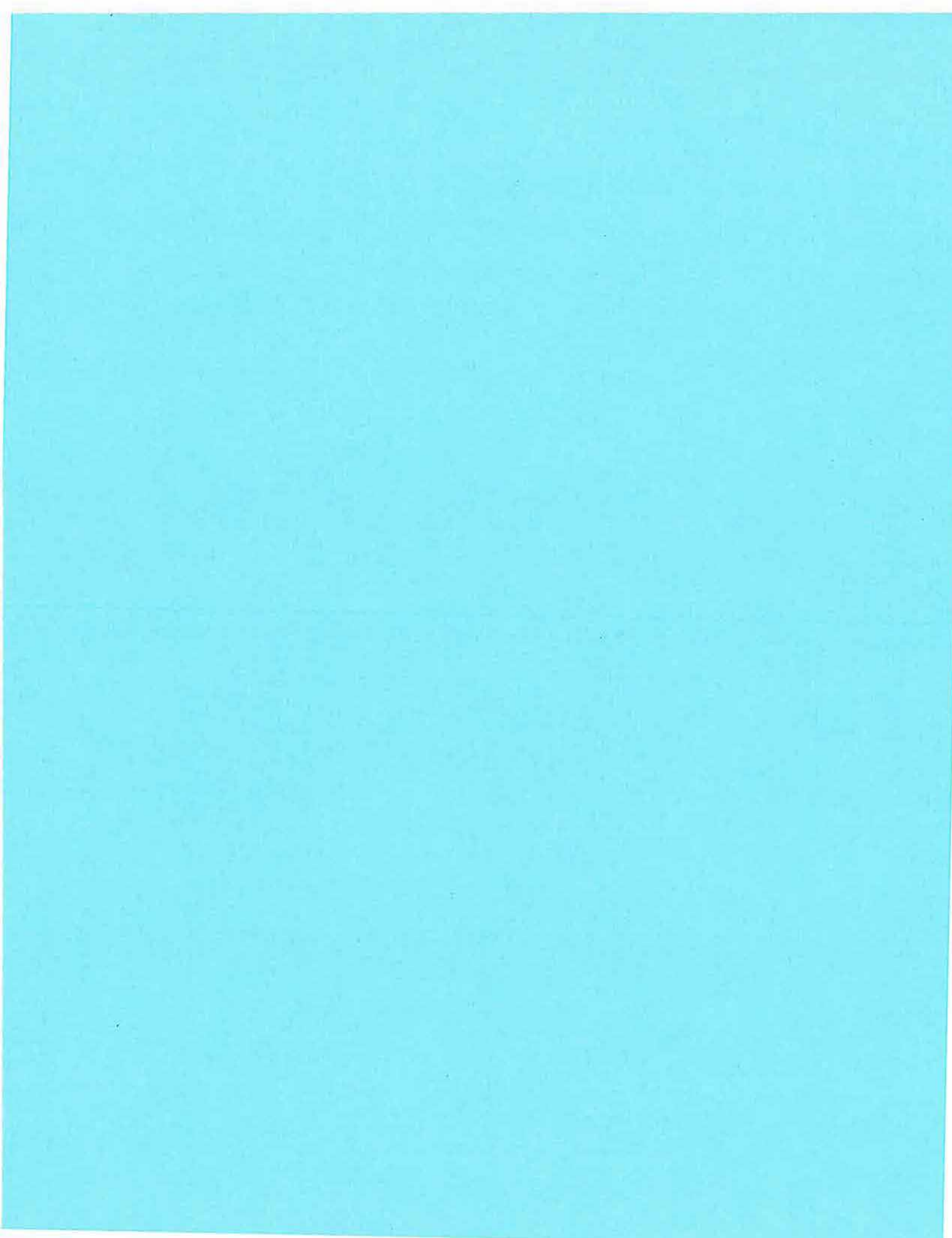
36th ed., chapter V (Science of Being), page 203, lines 20-23  
(unnumbered).

and nothing but  
the universal belief of death can make it apparent to mortal sense, and then it is real only as a dream that comes in darkness and disappears with the light.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 58, lines 28-31 (unnumbered).





The "man of sorrows" was in no peril from salary or popularity. Though entitled to the homage of the world and endorsed pre-eminently by the approval  
Cruel  
desertion of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross.

NOTE

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

Chapter II, page 42, lines 9-14.

The "man of sorrows" was in no peril from salary or popularity. Though entitled to the homage of the world, and endorsed pre-eminently by the approval  
Cruel  
desertion. of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross.

#### NOTE

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

Chapter II, page 42, lines 10-15.

The Man of Sorrows was in no peril from salary or popularity. Though entitled to the homage of the world, and endorsed pre-eminently by the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross. Desertion.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 347, lines 10-15 (unnumbered).

The Man of Sorrows was in no peril from salary or popularity. Deserving the homage of the world, meriting pre-eminently the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who followed mourning to the foot of the cross.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 266, lines 18-23 (unnumbered).

21st ed., chapter VIII, same page and lines.

The Man of Sorrows was not in danger from salaries or popularity. Deserving the homage of the world, and sharing pre-eminently the approval of God, brief was his triumphant entry into Jerusalem, and followed by the desertion of all save a few mourners at his cross.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 75, lines 28-32, and page 75, line 1 (unnumbered).

6th ed., vol. 2, chapter VI, page 29, lines 28-32, and page 30, line 1 (unnumbered).

The man  
of sorrows was not in danger from salaries or popularity;  
deserving the homage of a world, and sharing pre-  
eminently the approval of Soul, brief was his triumphant  
entry into Jerusalem, and followed by the desertion of  
all save a few mourners at his cross.

NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
vol. 2, chapter 1, page 66, lines 19-24 (unnumbered).

The man of sorrows  
was not in danger from salaries or popularity; deserving the homage of a world, and sharing pre-eminently the approval of Soul, brief was his triumphant entry into Jersualem, and followed by the desertion of all save a few mourners at the cross.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 127, lines 3-8 (unnumbered).





The resurrection of the great demonstrator of God's power was the proof of his final triumph over body

Death and matter, and gave full evidence of divine  
outdone Science, - evidence so important to mortals.

The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science and proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This demonstrates that in Christian Science the true man is governed by God - by good, not evil - and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, "He that believeth on me, the works that I do shall he do also." They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure.

#### NOTE

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

Chapter II, page 42, lines 15-32, and page 43, lines 1-2.

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Death outdone. Science, - evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science, and so proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This should demonstrate that the true man, in Christian Science, is governed by God, by good, not evil, and is therefore not a mortal but an immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, "He that believeth on me, the works that I do, shall he do also." They must understand more fully his Life-principle, by casting out error, healing the sick, and raising the dead, - even as they did understand this, after his bodily departure.

#### NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged thereafter until the 1907 edition. Chapter II, page 42, lines 10-32, and page 43, lines 1-3.

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Death outdone. Science, - evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with divine Science, and so proved its nothingness. Because of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This should demonstrate that the true man, in Christian Science, is governed by God, Good, not by evil, and is therefore not a mortal but an immortal.. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, "He that believeth on me, the works that I do, shall he do also." They must understand more fully his Life-principle, by casting out error, healing the sick, and raising the dead, - even as they did understand this, after his bodily departure.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter II, page 42, lines 16-32, and page 43, lines 1-3.

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of Divine Science, - evidence so important to mortals. Death  
outdone.

The belief that man has existence or mind separate from God is a dying error. This error Jesus met with Divine Science, and so proved its nothingness. Because of the wondrous glory which God bestows on manhood, temptation, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This should demonstrate that the true man, in Christian Science, is governed by God, Good, not by evil, and is therefore immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his hitherto uncomprehended saying, "The works that I do, ye shall do also." They must understand more fully his Life-principle, by casting out error, healing the sick, and raising the dead, - even as they did understand this, after his bodily departure.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 347, lines 16-32, and page 348, lines 1-3 (unnumbered).

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of Divine Science, - evidence so important to mortals.                      Death outdone.

The belief that man has existence or mind separate from God is a dying error. This error Jesus met with Divine Science, and so proved its nothingness. Because of the wondrous glory which God bestows on manhood, temptation, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This should demonstrate that the true body, in Christian Science, is governed by God, Good, not by evil, and is therefore immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his hitherto uncomprehended saying, "The works that I do, ye shall do also." They must understand more fully his Life-principle, by casting out error, healing the sick, and raising the dead, - even as they did understand this, after his bodily departure.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XI, page 347, lines 16-32, and page 348, lines 1-3 (unnumbered).

His students understood the higher signification of the sufferings, teachings, and demonstration of their glorious Master. When Jesus gave up the body material to be slain, and afterwards presented it unchanged, he proved what he had taught, and they knew it contradicted their opinions of a future resurrection, or a spiritual body at the change called death.

#### 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 188, lines 1-8 (unnumbered).  
6th ed., chapter IX, page 142, lines 1-8.

His students understood the sufferings, teachings, and demonstration of their glorious Master better than all this. When Jesus gave up the body material to be slain, and afterwards presented it to his students unchanged, he had proved what he had taught, showing them he was not dead, and they knew it was proof of the Principle he had before taught, and disproved our opinions of a future resurrection, or a spiritual body at the change, called death; his body was a belief of matter, as before, until he rose to Spirit above the reach of personal sense, and triumphed over the last enemy, death, as before he had conquered sickness and sin, and this was what his followers were to commemorate in their lives, so far as they understood his teachings and demonstration; hence the saying, "The works that I do ye shall do, and greater."

#### NOTE

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

Chapter V, page 309, lines 30-32, and page 310, lines 1-13 (unnumbered).



The crucifixion of the great demonstrator of God drew near. This was his final triumph over body and matter, and gave the full evidence of Divine Science, evidence so important to mortals.

The belief that man has a life or mind separate from God is the error that dies. This error Jesus met with Divine Science, proving its nothingness. Because of the wondrous glory that God bestows on man, temptation, sickness, and death had no terror for Jesus. Let men think they could kill the body! Afterwards he would show them his body unchanged. This should demonstrate that the body is governed by good, not by evil, and is therefore immortal. Jesus taught his disciples the Science of this proof. They must test his hitherto uncomprehended saying, "The works that I do, ye shall do also." They must understand more fully - even as they did understand after his bodily departure - his Life-principle, in casting out error, healing the sick, raising the dead.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 279, lines 9-12, and page 281, lines 31-32, and page 282, lines 1-13 (unnumbered). 21st ed., chapter VIII, same pages and lines.

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The final crucifixion of the great demonstrator of the Principle that is God drew near that hour of triumph over all personal and material beliefs, and all the pangs they afford, - an hour that gave the highest proof of divine science ever recorded, and proofs so important to mortals.

The belief that man has a separate Soul and Life from God is the error that he came to destroy. Because he understood this great fact of being, neither sickness nor the cross, temptation nor sin, could destroy Jesus. Let them think to kill the body whose Life is acknowledged Mind, and after that he would show them this body the same as before, proving they could not harm his body when mind held it in the understanding that Life is God.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 87, lines 18-23, and page 90, lines 1-9 (unnumbered). 6th ed., vol. 2, chapter VI, page 41, lines 18-23, and page 44, lines 1-9 (unnumbered).

His final crucifixion drew near,  
that hour of triumph over personal sense, and all the  
pangs that belief can occasion - that hour that gave the  
highest proofs of the science of being that were ever  
recorded, and proof so important to mankind.

The opposite belief was the  
error he came to destroy. Neither spear nor cross  
could harm Jesus; let them think to kill the body, and  
after this he would convince those he had taught this  
science, that he was not dead, and possessed the same  
body as before.

#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 78, lines 1-5, and page 80,  
lines 6-11 (unnumbered).

His final crucifixion drew near, the hour of triumph over personal sense, and all the pangs this world could occasion - the hour that gave the highest proof of the science of being, proof so important to mankind.

The opposite belief was the error he came to destroy. Neither spear nor cross could harm him; let them think to kill the body, and after this, he would convince those he had taught this science, he was not dead, and possessed the same body as before.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 138, lines 11-17, and page 140, lines 21-25 (unnumbered).



The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; Pentecost repeated now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, - that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history.

#### NOTE

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

Chapter II, page 43, lines 3-10.

The magnitude of Jesus' work, his material disappearance before their eyes, and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; Pentecost repeated. now they understood. This understanding is what is meant by the descent of the Holy Ghost, - that influx of divine Science which so illuminated the Pentecostal Day, and is now repeating its ancient history.

#### NOTE

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

Chapter II, page 43, lines 4-11.

The magnitude of Jesus' work, his material disappearance before their eyes, his reappearance in idea, all enabled the disciples to understand what Jesus Pentecost. had said. Heretofore they had only believed; now they understood. This understanding is what is meant by the Descent of the Holy Ghost, - that influx of Divine Science which so illuminated the Pentecostal Day, and is now repeating its ancient history.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 348, lines 4-11 (unnumbered).



His students understood the higher significations of the sufferings, teachings, and demonstration of their glorious Master. When Jesus gave up the body material to be slain, and afterwards presented it unchanged, he proved what he had taught, and they knew it contradicted their opinions of a future resurrection, or a spiritual body at the change called death.

#### 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 188, lines 1-8 (unnumbered). 6th ed., chapter IX, page 142, lines 1-8 (unnumbered).

His students understood the sufferings, teachings, and demonstration of their glorious Master better than all this. When Jesus gave up the body material to be slain, and afterwards presented it to his students unchanged, he had proved what he had taught, showing them he was not ~~dead~~, and they knew it was proof of the Principle he had before taught, and disproved our opinions of a future resurrection, or a spiritual body at the change called death;

and

this was what his followers were to commemorate in their lives, so far as they understood his teachings and demonstration; hence the saying, "The works that I do ye shall do, and greater."

#### NOTE

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

Chapter V, page 309, lines 30-32 and page 310, lines 1-6 and 9-13 (unnumbered).

The magnitude of his work, his material disappearance before their eyes, his reappearance in idea, enabled the disciples to understand what Jesus had said. Heretofore they had only believed. Now they understood; and this caused the descent of the Holy Ghost, - that influx of Divine Science, which so illuminated the Pentacostal Day, and is now repeating its ancient history.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 282, lines 14-20 (unnumbered).  
21st ed., chapter VIII, same page and lines.

His disciples better understood his metaphysics, the divine science of the Life that is God. He had shown them its principle in casting out error, healing the sick, and raising the dead;

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 90, lines 9-12 (unnumbered).  
6th ed., vol. 2, chapter VI, page 44, lines 9-12 (unnumbered).

Why his disciples saw him after the burial, when others saw him not, was, that they understood his explanations of this phenomenon;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 80, lines 11-13 (unnumbered).

His students understood the sufferings, teachings, and demonstration of their glorious Master better than all this. When Jesus gave up the body material to be slain, and afterwards presented it to his students unchanged, he had proved what he had taught, showing them he was not dead, and they knew it was proof of the Principle he had before taught, and disproved our opinions of a future resurrection, or a spiritual body at the change, called death;

and

this was what his followers were to commemorate in their lives, so far as they understood his teachings and demonstration; hence the saying, "The works that I do ye shall do, and greater."

Why his disciples saw him after the burial, when others saw him not, was because they understood better his explanations of this phenomenon;

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V (Prayer & Atonement), page 309, line 32, and page 310, lines 1-6, and lines 9-13, and chapter II (Imp. & Dem.), page 140, lines 26-28 (unnumbered).



Jesus' last proof was the highest, the most convincing,  
the most profitable to his students. The malignity of  
brutal persecutors, the treason and suicide of  
his betrayer, were overruled by divine Love to <sup>Convincing</sup>  
the glorification of the man and of the true idea of God, <sup>evidence</sup>  
which Jesus' persecutors had mocked and tried to slay.  
The final demonstration of the truth which Jesus taught,  
and for which he was crucified, opened a new era for the  
world. Those who slew him to stay his influence perpetu-  
ated and extended it.

#### NOTE

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

Chapter II, page 43, lines 11-20.



His last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love, Convincing evidence. to the glorification of the man, and the true idea of God, which they had mocked and tried to slay. The final demonstration of the truth Jesus taught, and for which he was crucified, opened a new era for the world. They who slew him, wishing to stay his influence, only perpetuated and extended it thereby.

## NOTE

His last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide Convincing evidence. of his betrayer, were overruled by divine Love, to the glorification of the true idea of God, which they had mocked and tried to slay. The final demonstration of the Truth Jesus taught, and for which he was crucified, opened a new era for the world. They who slew him, wishing to stay his influence, only perpetuated and extended it thereby.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 348, lines 12-21 (unnumbered).

His last proof was the highest, the most convincing; and his students were the most profited by it. The unsatisfied malignity of his foes, the failure and suicide of his betrayer, were overruled by Divine Love, to the eternal honor of the man who had been mocked and slain. The final demonstration of the truth Jesus had taught, and for which he had been crucified, gave the world a new era. They who slew him, wishing to stay his influence, only extended it thereby.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 282, lines 21-29 (unnumbered).

21st ed., chapter VIII, same page and lines.

but his  
last proof of the eternal principle of man was the highest,  
and most convincing to all, and his students profited by  
it. The unsatisfied malignity of his foes, the failure of  
his betrayer, and its results in his own self-destruction,  
all demonstrated what Jesus had taught, that "the meas-  
ure you mete shall be measured to you again." Their  
hatred, overruled by the divine Love, established Jesus'  
teachings, and perpetuated for a time the Christian era.  
They who wanted to kill him, to stop his influence, only  
extended it by what they did,

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 90, lines 12-22 (unnumbered).  
6th ed., vol. 2, chapter VI, page 44, lines 12-22 (unnumbered).

he had  
given them the Principle of it, in healing the sick;  
hence the unsatisfied malignity of his foes, that he was  
not dead, and had furnished a higher demonstration  
than ever of the Principle he taught, and for which  
they hoped to kill him.

#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 80, lines 13-18 (unnumbered).

he had given them  
the Principle of it, in healing the sick; hence the unsat-  
isfied malignity of his foes, that he was not dead, but  
furnished a higher demonstration than ever of the Prin-  
ciple he taught, and for which they had hoped to kill  
him.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 140, lines 28-32, and page  
141, line 1 (unnumbered).



Jesus rose higher in demonstration because of the cup  
of bitterness he drank. Human law had condemned  
him, but he was demonstrating divine Science.  
Out of reach of the barbarity of his enemies,        Divine  
                                                                                 victory  
he was acting under spiritual law in defiance of mat-  
ter and mortality, and that spiritual law sustained him.  
The divine must overcome the human at every point.  
The Science Jesus taught and lived must triumph over  
all material beliefs about life, substance, and intelli-  
gence, and the multitudinous errors growing from such  
beliefs.

#### NOTE

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

Chapter II, page 43, lines 21-31.



Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him; but he was demonstrating divine Science by acting under spiritual law, in defiance of matter and mortality, out of reach of the barbarity of his enemies; and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing therefrom. Divine victory.

#### NOTE

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

Chapter II, page 43, lines 22-31.

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him; but he was demonstrating Divine Science by acting under spiritual law, in defiance of matter and mortality, out of reach of the barbarity of his enemies; and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing therefrom.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 348, lines 22-31 (unnumbered).

Jesus rose higher in demonstration because of the cup of bitterness he drank. He sought no protection from personal barbarity. Human law condemned him; but it was the higher law which he obeyed, in defiance of matter or mortality, and that law sustained him.

The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about Life, Substance, and Intelligence, - over the power of evil and death.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 282, lines 30-32, and page 283, lines 1-6 (unnumbered).

21st ed., chapter VIII, same pages and lines.

and Jesus rose higher in his demonstration because of it. Our Master sought not the protection of law from their barbarity. Human law afforded him no succor, but condemned him, even when the higher law sustained him in their presence against all odds, and in defiance of their fell purpose to disgrace and kill him. The divine mastered the human at every point. The Truth he had taught and lived enabled him to triumph over all the beliefs of personal sense of Life or substance in matter and the power of hate to harm.

#### NOTE

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

3rd ed., vol. 2, chapter VII, page 90, lines 22-31 (unnumbered).

6th ed., vol. 2, chapter VI, page 44, lines 22-31 (unnumbered).

Another important feature was, that he sought not the protection of law from their unjust wrath, but chose in every instance to demonstrate the higher law that governed being, that had cast out error, and healed the sick, and was about to prove its triumph over death, over the beliefs of personal sense or of Life and substance in matter.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 80, lines 18-24 (unnumbered).

Another important feature was, that he sought not the protection of law from their unjust wrath, but chose in every instance to demonstrate the higher law that governed being, that cast out error, healed the sick, and was about to prove its triumph over death, over the beliefs of personal sense and Life and substance in matter. Jesus knew the body is but a reflex shadow of immortal Soul, also that it is impossible to lose this, for, as the Scripture saith, it is the image of God.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 141, lines 1-9 (unnumbered).



Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, the benefaction follow, "Well done, good and faithful servant," and the supremacy of Spirit be demonstrated.

NOTE

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

Chapter II, page 43, line 32, and page 44, lines 1-4.



Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, and the benediction follow, "Well done, good and faithful servant!" and the supremacy of Spirit be demonstrated.

#### NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 1907 edition.

58th ed., chapter XI, page 348, line 32, and page 349, lines 1-4 (unnumbered).

226th ed., chapter II, page 45, line 32, and page 46, lines 1-4.

Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, and the benediction, "Well done, good and faithful servant!" make the supremacy of Spirit the possible reality of mortal life.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter X, page 348, line 32, and page 349, lines 1-4 (unnumbered).

Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, and the "Well done, good and faithful servant," convey a sense of immortal honors.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 284, lines 30-32, and page 285, lines 1-2 (unnumbered). 21st ed., chapter VIII, same pages and lines.

## Love

must triumph over hate, and Truth and Life over error  
and death, before the thorns are laid off for a more befit-  
ting corwn, and the "Well done, good and faithful,"  
bestows immortal honors.

### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 92, lines 17-21 (unnumbered).  
6th ed., vol. 2, chapter VI, page 46, lines 17-21 (unnumbered).

Love must triumph over hate, and Truth and  
Life over error and death, before the thorns were laid  
off for the crown of glory, and the "well done good  
and faithful," had bestowed immortal honors.

NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 82, lines 15-18 (unnumbered).

Love must triumph over hate, and  
Truth and Life over error and death, before the thorns  
are laid off for the crown of glory, and "well done good  
and faithful," bestows immortal honors.

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 142, lines 30-32, and page 143,  
line 1 (unnumbered).



The lonely precincts of the tomb gave Jesus a refuge  
from his foes, a place in which to solve the great  
problem of being. His three days' work in  
Jesus in the tomb the supulchre set the seal of eternity on time.  
He proved Life to be deathless and Love to be the mas-  
ter of hate. He met and mastered on the basis of Chris-  
tian Science, the power of Mind over matter, all the claims  
of medicine, surgery, and hygiene.

#### NOTE

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

Chapter II, page 44, lines 5-12.



The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of being. His three days' work in Jesus in the tomb. the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. He met and mastered, on the basis of Christian Science, namely, the power of Mind over matter, all the claims of medicine, surgery, and hygiene.

#### NOTE

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

Chapter II, page 44, lines 5-12.

The lonely precincts of the tomb gave Jesus a refuge  
from his foes, and a place in which to solve the great  
problem of being. His three days' work in  
Jesus in the tomb. the sepulchre set the seal of eternity on time.  
He proved Life to be deathless, and Love to be the mas-  
ter of hate. He met and mastered, on the basis of Chris-  
tian Science, the power of Mind over matter, and over  
all the claims of medicine, surgery, and hygiene.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 261st edition in 1903.  
Chapter II, page 44, lines 5-12.

The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of Being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. He met and mastered, on the basis of Christian Science, the power of Mind over matter, and over all the claims of medicine, surgery, and hygiene.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 349, lines 5-12 (unnumbered).

The sacred precincts of the tomb gave Jesus refuge from his foes, long enough to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. He met and settled all the claims of medicine, surgery, and hygiene with the power of Mind, and mastered them on this basis.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 285, lines 21-27 (unnumbered).

21st ed., chapter VIII, same page and lines.



He took no durgs to allay inflammation. He did not depend upon food or pure air to resuscitate wasted energies. He did not require the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and that he might employ his feet as before.

NOTE

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

Chapter II, page 44, lines 13-19.

He took no drugs to allay inflammation. He depended not upon food or pure air to resuscitate wasted energies. He required not the skill of a surgeon to heal the torn palms, and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and employ his feet as aforetime.

#### NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 1907 edition.

Chapter XI, page 349, lines 13-19 (unnumbered) - 83rd ed.

Chapter II, page 44, lines 13-19 - 226th ed.

He took no durgs to allay inflammation. He depended not upon food or pure air to resuscitate wasted energies. He required not the skill of a surgeon to heal the torn palms, and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and employ his feet in walking out from the tomb.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XI, page 349, lines 13-19 (unnumbered).



He took no drugs to allay inflammation. He did not depend upon food or pure air to resuscitate his wasted energies. He did not require the skill of a surgeon to heal the torn palms, and bind up his wounded side and lacerated feet, in order that he might use those hands to remove the napkin and winding-sheet, and use his feet to walk forth from the tomb.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 285, lines 28-32, and page 286, lines 1-2 (unnumbered). 21st ed., chapter VIII, same pages and lines.



Could it be called supernatural for the God of nature  
to sustain Jesus in his proof of man's truly derived power?

The deific  
naturalism      It was a method of surgery beyond material  
art, but it was not a supernatural act. On  
the contrary, it was a divinely natural act, whereby divinity  
brought to humanity the understanding of the Christ-  
healing and revealed a method infinitely above that of  
human invention.

#### NOTE

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

Chapter II, page 44, lines 20-27.

Can it be called supernatural for the God of nature  
to sustain Jesus, in his proof of man's truly derived  
power? It was a method of surgery beyond  
The deific naturalism. material art, but it was not a supernatural act.  
On the contrary, it was a divinely natural act, wherein  
divinity brought to humanity the understanding of the  
Christ-healing, and revealed a method infinitely above  
that of human invention.

#### NOTE

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

Chapter II, page 44, lines 20-27.

Can it be called supernatural for the God of nature  
to sustain Jesus, in his proof of man's truly derived  
power? It was a method of surgery beyond  
The deific  
naturalism. material art, but it was not a supernatural act.  
On the contrary, it was a divinely natural act, wherein  
Divinity brought to humanity the understanding of the  
Christ-healing, and revealed a method infinitely above  
that of human invention.

#### NOTE

This version first appeared in the 113th edition in 1897  
and it remained unchanged until the 261st edition in 1903.  
Chapter X], page 349, lines 20-27 (unnumbered) - 113th ed.  
Chapter II, page 44, lines 23-27 - 226th ed.

Can it be called supernatural for the God of nature  
to sustain Jesus, in his proof of man's truly derived  
power? It was a method of surgery beyond  
material art, but it was not a supernatural       The deific  
act. On the contrary, it was a divinely naturalism.  
act, wherein Divinity brought to humanity the understand-  
ing of the Christ-healing, and revealed a method in-  
finitely above those of human invention.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 113th edition in 1897.  
Chapter XI, page 349, lines 20-27 (unnumbered).

Can this be called supernatural, when the God of nature sustained Jesus in his proof of man's derived power? Was it not a method of surgery beyond material art? It was not a supernatural act, but one divinely natural, when divinity brought to humanity the understanding of the Christ-healing, and revealed a method infinitely above human inventions.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 286, lines 3-9 (unnumbered).

21st ed., chapter VIII, page and lines the same.





His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. Obstacles overcome There were rock-ribbed walls in the way, and a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory.

#### NOTE

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

Chapter II, page 44, lines 28-32, and page 45, lines 1-5.

His disciples believed Jesus dead while he was hidden  
in the sepulchre; whereas he was alive, demonstrating  
within the narrow tomb the power of Spirit  
Obstacles overcome. to overrule mortal, material sense. There  
were rock-ribbed walls in the way, and a great stone must  
be rolled from the cave's mouth; but Jesus vanquished  
every material obstacle, overcame every law of matter,  
and stepped forth from his gloomy resting-place, crowned  
with the glory of a sublime success, an everlasting  
victory.

#### NOTE

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

Chapter II, page 44, lines 28-32, and page 45, lines 1-5.

His disciples believed Jesus dead while he was hidden in the sepulchre; whereas he was alive, demonstrating, within the narrow tomb, the power of Spirit to destroy human, material sense. There were Obstacles. rock-ribbed walls in the way, and a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 349, lines 28-32, and page 350, lines 1-5 (unnumbered).

His disciples believed Jesus dead; whereas he was alive, testing, within the narrow tomb, the power of Spirit to destroy all human material sense. There were rock-bound walls in the way, and a great stone must be rolled from the cave's mouth. But Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, wrapped in the glory of a sublime success.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 286, lines 10-17 (unnumbered).

21st ed., chapter VIII, same page and lines.



Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death. Paul writes: "For if, when we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by his life." Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre.

#### NOTE

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

Chapter II, page 45, lines 6-15.

Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men, and for the salvation of the whole world from sin, sickness, and death. Paul writes: "For if, when we were enemies, we were reconciled to God by the [seem- ing] death of His Son, much more, being reconciled, we shall be saved by his life." Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 45, lines 6-15.

Our Master fully and finally demonstrated Divine Science, in its victory over death and the grave. Jesus' deed was for the enlightenment of men, and The stone rolled away. the salvation of the whole world from sin, sickness, and death. Paul writes: "For if, when we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by his Life." Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 350, lines 6-16 (unnumbered).



Our Master fully and finally demonstrated Divine Science, for the enlightenment and salvation of the whole world. Three days after his bodily burial he talked with his disciples. The persecutors failed to hide immortal Truth and Love in a sepulchre.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 285, lines 3-7 (unnumbered).

21st ed., chapter VIII, same page and lines.

After our Master had demonstrated the divine science of Life for the enlightenment and salvation of the whole world, he was found talking with his disciples three days after the burial of the body. The rabbis thought to hide in a sepulchre immortal Truth that to-day is acknowledged God.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 92, lines 22-27 (unnumbered).  
6th ed., vol. 2, chapter VI, page 46, lines 22-27 (unnumbered).

Our

Master had demonstrated the science of Life, when he  
was found talking with his disciples after the burial;  
and that which the Rabbis had hoped to bury in a sep-  
ulchre, is to-day acknowledged God,

NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 82, lines 18-22 (unnumbered).

Our Master

had realized and demonstrated the science of Life when  
he was found talking with his disciples after the burial;  
and whom the Rabbis had hoped to bury in a sepulchre,  
to-day is acknowledged God!

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 143, lines 1-5 (unnumbered).



Glory be to God, and peace to the struggling hearts!  
Christ hath rolled away the stone from the door of hu-  
man hope and faith, and through the reve-  
lation and demonstration of life in God, hath                 The stone  
elevated them to possible at-one-ment with the spiritual         rolled away  
idea of man and his divine Principle, Love.

## NOTE

Chapter II, page 45, lines 16-21.

Glory be to God, and peace to the struggling hearts!  
Christ hath rolled away the stone from the door of  
human hope and faith, and elevated them to  
possible at-one-ment with the spiritual idea of      The stone  
man, and his divine Principle, Love, through the revela-      rolled away.  
tion and demonstration of life in God!

NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter II, page 45, lines 16-21.

Glory be to God and peace to the struggling hearts!  
Christ hath rolled away the stone from the door of  
Jubilate! human hope and faith, and elevated them to  
possible at-one-ment with the spiritual idea  
and its divine Principle, through the revelation and  
demonstration of Life in Divine Science!

#### NOTE

This version first appeared in the 97th edition in 1895  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 350, lines 17-22 (unnumbered).



Glory be to God and peace to the struggling hearts!  
Christ hath rolled away the stone from the door of  
human hope and faith, and elevated mortals  
Jubilate! to possible at-one-ment with himself and with  
God, through his revelation and demonstration of Life  
in Divine Science.

#### NOTE

This version first appeared in the 62nd edition in 1891  
and remained unchanged until the 97th edition in 1895.  
Chapter XI, page 350, lines 17-22 (unnumbered).

Glory to God! Peace to the struggling nations!  
Jesus hath rolled away the stone from the door of  
human hope and faith, and elevated mortals  
Jubilate! to possible at-one-ment with himself and with  
God, through his revelation and demonstration of Life  
in Divine Science!

NOTE

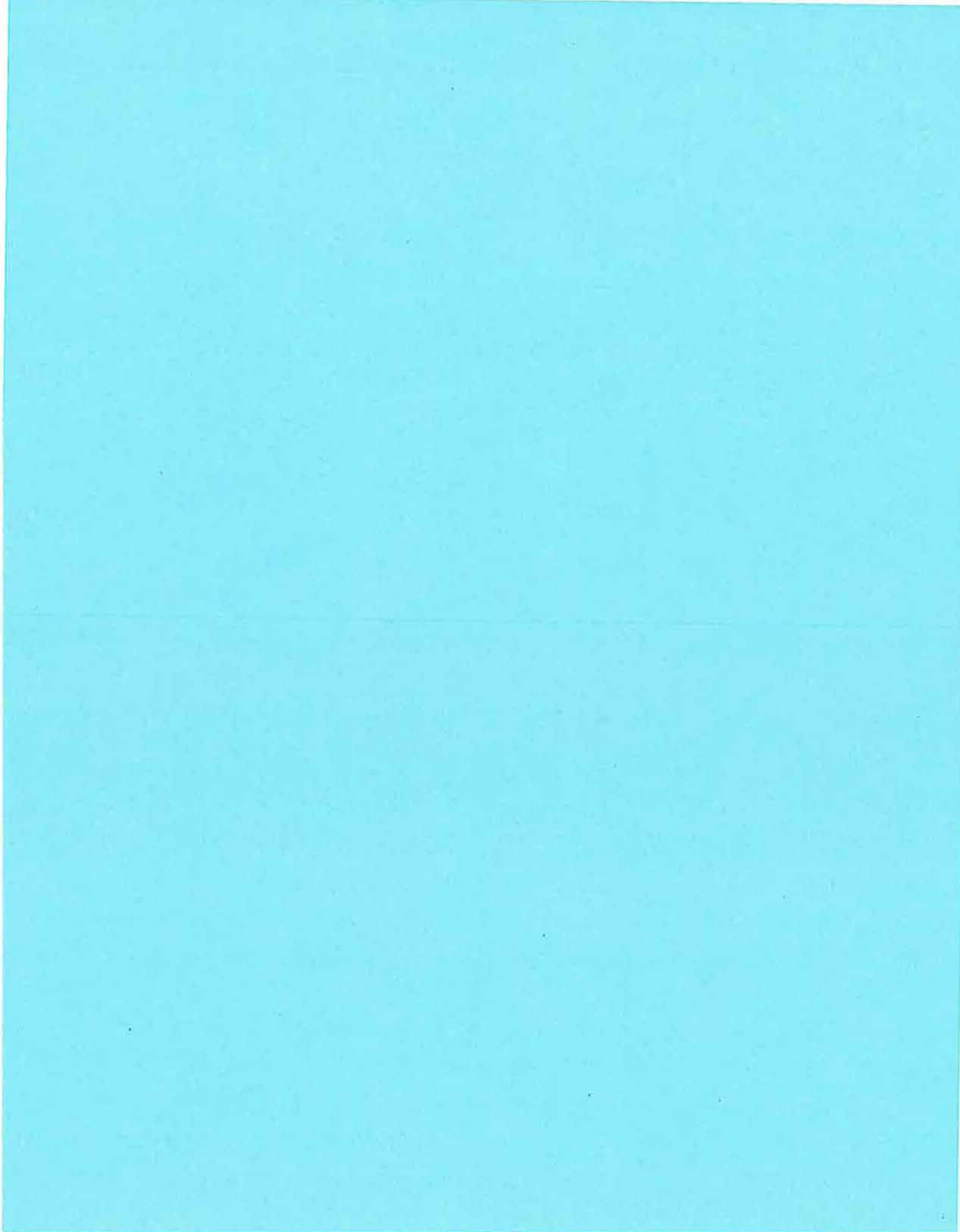
This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 62nd editon in 1891.  
Chapter X, page 350, lines 17-22 (unnumbered).

Glory to God, peace to the struggling nations. Jesus hath rolled away the stone from the door of understanding, and elevated mortals through his revelation and demonstration of Divine Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 286, lines 18-21 (unnumbered).

21st ed., chapter VIII, same page and lines.



They who earliest saw Jesus after the resurrection and beheld the final proof of all that he had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, <sup>After the resurrection</sup> for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter.

#### NOTE

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

Chapter II, page 45, lines 22-31.

Those who earliest saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, for they <sup>After the</sup> resurrection. believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." The reappearing of Jesus was not the return of a spirit. He presented the same body he had before his crucifixion, and so glorified the supremacy of Mind over matter.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition. Chapter II, page 45, lines 22-31.

Those who earliest saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, for they <sup>After the</sup> resurrection. believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." The reappearing of Jesus was not the return of a spectre. He presented the same body he had before his crucifixion, and so glorified the supremacy of Mind over matter.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 45, lines 22-31.

Those who earliest saw him after the resurrection, and beheld the final proof of all Jesus had taught, miscon-

strued that event. Even his disciples at first After the resurrection, called him a spirit, ghost, or spectre, for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." The reappearing of Jesus was not the return of a spectre. He presented the same body he had before his crucifixion, and so glorified the supremacy of divine Mind.

#### NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter X, page 350, lines 23-31 (unnumbered).



Those who earliest saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. Even his disciples at first ~~After the resurrection,~~ called him a spirit, ghost, or spectre, for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." The reappearing of Jesus was not the return of a spectre. He presented the same body he had before his crucifixion, and so glorified the supremacy of Mind.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. Chapter XI, page 350, lines 23-31 (unnumbered).

Those who saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. His disciples called him a personal spirit, ghost, or spectre, for they believed his body to be dead. His reply was, "Spirit hath not flesh and bones, as ye see me have."

The reappearing of Jesus was not the return of a spectre. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind.

#### NOTE

This version first appeared in the 16th edition in 1836 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 285, lines 15-20, and page 287, lines 28-30 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Those who saw the final proof that Jesus gave of all he had taught, misconstrued it. His disciples called him a "spirit," and believed his body had been killed; but his reply to this was, "Spirit hath not flesh and bones, as ye see me have."

The reappearing of Jesus was not the return of a "spirit," but the presentation of the same material body that he had before the crucifixion.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 92, lines 31-32, and page 93, lines 1-3, and page 94, lines 1-3 (unnumbered). 6th ed., vol. 2, chapter VI, page 46, lines 31-32, and page 47, lines 1-3, and page 48, lines 1-3 (unnumbered).

Soul can triumph over personal sense, and say to death, where is thy sting, and where thy victory, grave? But many who saw this proved by Jesus, misconstrued it; his disciples even, called him a "spirit," after the admission was made that the body had been killed, but his reply was, "Spirit hath not flesh and bones as ye see me have;"

The re-appearing of Jesus was not mediumship,

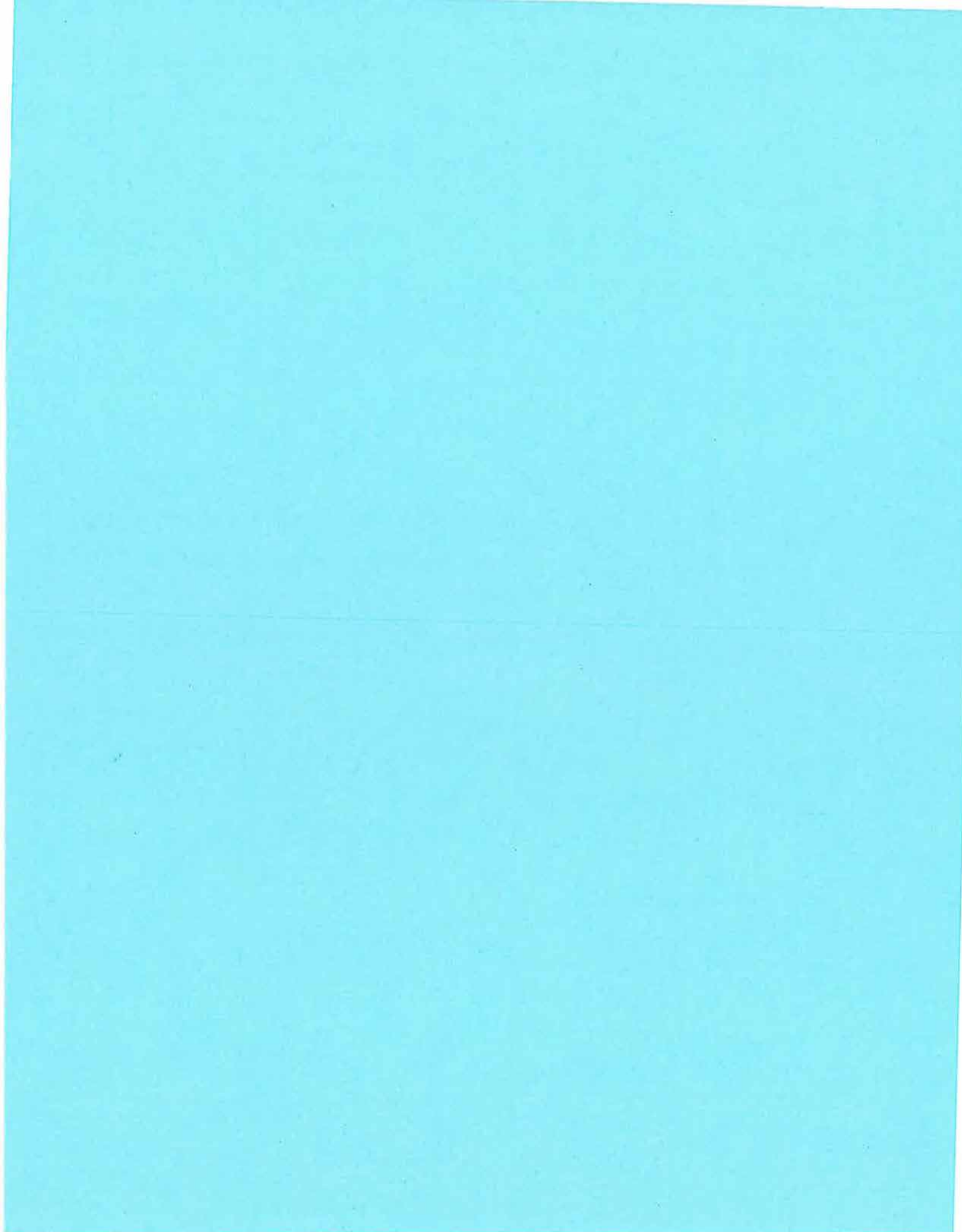
#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 82, lines 26-32, and page 83, lines 22-23 (unnumbered).

Soul triumphed over personal sense, and said to death, where is thy sting, and where thy victory, grave? But many who saw this phenomenon misconstrued it; his disciples even, called him a "spirit," but his reply was, "Spirit hath not flesh and bones as ye see me have;"

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 143, lines 8-13 (unnumbered).



Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that he had not died. This convinced them of the truthfulness of all that he had taught.

#### NOTE

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

Chapter II, page 45, lines 32, and page 46, lines 1-4.

Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all that he had taught.

#### NOTE

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

Chapter II, page 45, line 32, and page 46, lines 1-4.



Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all he had taught.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 350, line 32, and page 351, lines 1-4 (unnumbered).

Christ's students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all he had taught.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 287, lines 5-9 (unnumbered).

21st ed., chapter VIII, same page and lines.

His students, not sufficiently advanced before the crucifixion of their Master to understand his triumph over the grave, performed not their wonderful works until they saw him again and knew he never had died or changed in the least. This convinced them of all that he had taught, and his earth work was done;

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 93, lines 17-22 (unnumbered).  
6th ed., vol. 2, chapter VI, page 47, lines 17-22 (unnumbered).

His students, not sufficiently advanced to understand the lesson of that hour, performed not their wonderful healing until their Master re-appeared, and talked with them of its science;

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 83, lines 13-16 (unnumbered).

His students, not sufficiently advanced to understand the lesson of that hour, performed not their wonderful healing until their Master reappeared, and talked with them of its science,

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 143, lines 22-25 (unnumbered).



In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spiritual interpretation Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter II, page 46, lines 5-12.

In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spiritual interpretation. Spirit, which identified Jesus thus over nineteen centuries ago, has spoken through the inspired Word in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

#### NOTE

This version first appeared in the 1908 edition and it remained unchanged until the 1909 edition.

Chapter II, page 46, lines 5-12.



In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spiritual interpretation. Spirit, which identified Jesus thus over eighteen centuries ago, has spoken through the inspired Word in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

#### NOTE

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

Chapter II, page 46, lines 5-12.

In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking of bread. The Spiritual interpretation. divine Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

#### NOTE

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

Chapter II, page 46, lines 5-12.

In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking of bread.

Emmaus.

The Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 351, lines 5-12 (unnumbered).

In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking of bread. The Spirit which identified Jesus thus, over eighteen centuries ago, has since spoken to us in the inspired Word. It is revealed to the heart. It is again seen, casting out error and healing 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 VII (Imp. & Dem.), page 285, lines 8-14 (unnumbered).

21st ed., chapter VIII, page and lines the same.

The Truth that Jesus was identified with that he abided in, taught, and demonstrated over eighteen centuries ago, that has spoken to all in the inspired word, and is revealed to the heart, is again found casting out error and healing the sick.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 6th edition in 1886.

3rd ed., vol. 2, chapter VII, page 92, lines 27-31 (unnumbered).

6th ed., vol. 2, chapter VI, page 46, lines 27-31 (unnumbered).

and this God, alias  
Truth, that Jesus taught and proved over eighteen centuries ago, will again be understood, and again be found that which casts out error and heals the sick.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 82, lines 22-25 (unnumbered).

and this God, and this  
Truth that Jesus taught and proved over eighteen  
centuries ago, in days to come will be understood.

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 143, lines 5-7 (unnumbered).





The Master said plainly that physique was not Spirit,  
and after his resurrection he proved to the physical senses  
that his body was not changed until he himself  
Corporeality  
and Spirit ascended, - or, in other words, rose even  
higher in the understanding of Spirit, God. To convince  
Thomas of this, Jesus caused him to examine the nail-  
prints and the spear-wound.

#### NOTE

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

Chapter II, page 46, lines 13-19.

The Master said plainly that physique was not Spirit;  
and he proved to the physical senses, after his resurrec-  
tion, that his body was not changed until  
Corporeality and Spirit. he himself ascended, - or, in other words,  
rose even higher in the understanding of Spirit, God.  
To convince Thomas of this, he caused him to examine  
the nail-prints and the spear-wound.

#### NOTE

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

Chapter II, page 46, lines 13-19.

The Master said plainly that physique was not Spirit;  
and he proved to the physical senses, after his resurrec-  
tion, that his body was not changed until  
he himself ascended, - or, in other words, Corporeality  
and Spirit.  
rose even higher in the understanding of Spirit. To  
convince Thomas of this, he caused him to examine the  
nail-prints and the spear-wound.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 351, lines 13-19 (unnumbered).

his body was a belief of  
matter, as before, until he rose to Spirit above the reach  
of personal sense, and triumphed over the last enemy,  
death, as before he had conquered sickness and sin,

#### NOTE

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

Chapter V, page 310, lines 6-9 (unnumbered).

Jesus said plainly that person was not Spirit; and he proved, to the personal senses, after his resurrection, that his body was not changed until he rose even higher in the understanding of Spirit. To convince Thomas of this, he caused him to examine the prints of the nails, and the spear-wound.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter VIII (Imp. & Dem.), page 286, lines 22-27 (unnumbered).

Jesus said plainly that person was not Spirit; and he proved, to the personal senses, that his body was not changed until he rose even higher in the understanding of Spirit. To convince Thomas, he caused him to examine the prints of the nails, and the spear-wound.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter VII (Imp. & Dem.), page 286, lines 22-26 (unnumbered).

21st ed., chapter VIII, same page and lines.

Jesus told them plainly that person is not Spirit, and proved to their personal sense that his body was not changed materially until he rose higher in the understanding of Life, and he caused Thomas to examine the prints of the nails and spear to convince him thereof.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 93, lines 4-8 (unnumbered).  
6th ed., vol. 2, chapter VI, page 47, lines 4-8 (unnumbered).

Jesus knew that Spirit is God, that a mortal man is but a belief that "flesh and bones" constitute man, and not until man is found impersonal will this belief disappear. Jesus proved his belief regarding the body not changed at once after death, and that Spirit is not person, or man; to convince Thomas of this, he caused him to examine the prints of the nails and spear;

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 82, line 32, and page 83, lines 1-7 (unnumbered).



his body was a belief of matter, as before, until he rose to Spirit above the reach of personal sense, and triumphed over the last enemy, death, as before he had conquered sickness and sin,

Jesus demonstrated man's unchanged condition after what we call death, also that Spirit is not person or man; and to convince Thomas of this, he caused him to examine the prints of the nails and spear;

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter V (Prayer & Atonement), page 310, lines 6-9, and chapter II (Imp. & Dem.), page 143, lines 13-16 (unnumbered).



Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained Spiritual ascension his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was "the way;" that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

#### NOTE

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

Chapter II, page 46, lines 20-29.

Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions, and explained his ascension, Spiritual ascension which revealed unmistakably a probationary and progressive state beyond the grave. Jesus was "the way;" that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

#### NOTE

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

Chapter II, page 46, lines 20-29.

His unchanged physical condition after what seemed to be death, was followed by his exaltation above all material conditions, and explained his ascension. Spiritual ascension, which revealed unmistakably a probationary and progressive state beyond the grave. Jesus was "the way"; that is, he marked the way for all men. In this, his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 46, lines 20-29.

His unchanged physical condition, after what seemed to be death, was followed by his exaltation above all material conditions, and explained his ascension, which revealed unmistakably a probationary and progressive state beyond the grave. Jesus was the Way. That is, he marked the way for all men. In this, his final demonstration, called the Ascension, which closed the earthly record of Jesus, he rose altogether beyond the physical knowledge of his disciples, and the material senses knew him no more.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 351, lines 20-29 (unnumbered).

His unchanged physical condition, after what seemed to them death, was followed by a more exalted condition, which revealed a probationary and progressive state beyond the grave.

In his next demonstration he went altogether beyond their personal knowledge, and rose out of human sight. The biographer calls this event the Ascension; and with it the earthly record of Jesus closes.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 286, lines 26-30, and page 287, lines 10-13 (unnumbered). 21st ed., chapter VIII, page 286, lines 27-30, and page 287, lines 10 13 (unnumbered).

Jesus had a short experience of the unchanged state after death, for his fidelity to Truth had purchased a more glorified being, and final ascension or triumph over all materiality.

therefore he went beyond their knowledge in his next demonstration, and they said he rose out of their sight, and the historian named that the Ascension. Here their record of Jesus stopped.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 93, lines 9-12, and lines 22-25 (unnumbered). 6th ed., vol. 2, chapter VI, page 47, lines 9-12, and lines 22-25 (unnumbered).



he proved that death produces no change in mortal man, that Life must do this, and that Life is God the immortality and Soul of man;

but finally rose out of their sight. This last demonstration was so far beyond their understanding, we have no further record of him.

#### NOTE

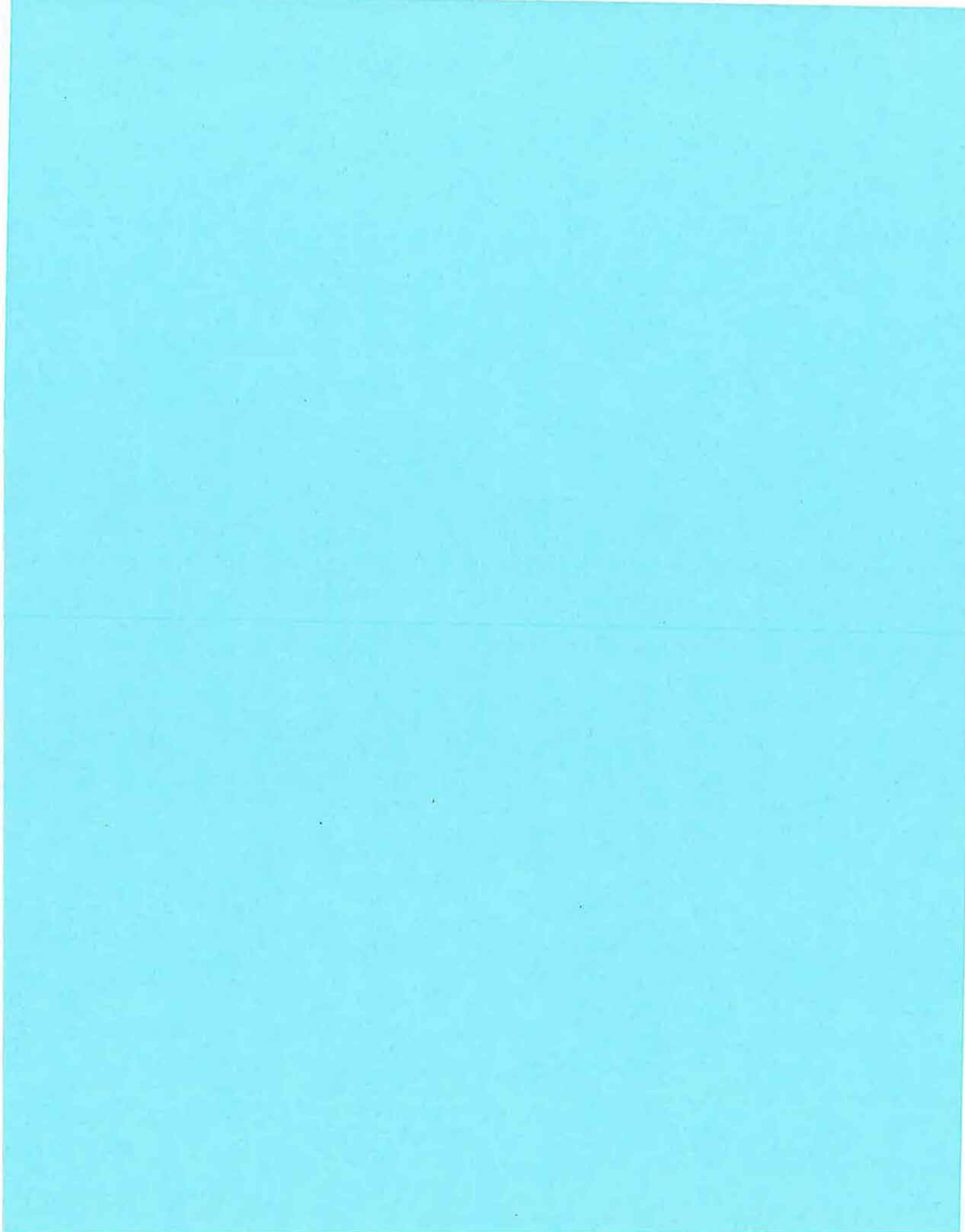
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 83, lines 7-9, and lines 16-18 (unnumbered).

he proved for time and eternity that death is but a  
belief of personal sense, because Life is Spirit, alias  
God, and God the immortality and Soul of man;

and at length rose out of their sight, that is, his third  
demonstration was so beyond their understanding, we  
have no farther record of him to explain.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 143, lines 17-19, and lines  
26-28 (unnumbered).



His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus' teachings and demonstrations, which gave them a faint conception of the Life which is God.

They no longer measured man by material Pentecostal  
power  
sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost.

#### NOTE

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

Chapter II, page 46, lines 30-32, and page 47, lines 1-9.

His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of his teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power, as on the Day of Pentecost.

Pentecostal  
power.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 46, lines 30-32, and page 47, lines 1-9.

His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of his teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on a leader, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power, as on the Day of Pentecost.

Pentecostal  
power.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 46, lines 30-32, and page 47, lines 1-9.

His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered they were roused to an enlarged understanding of Divine Science, even to the spiritual interpretation and discernment of his teachings and demonstrations, which gave them a faint conception of the Life which Paraclete. is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on a leader, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power, as on the Day of Pentecost.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 351, lines 30-32, and page 352, lines 1-9 (unnumbered).

His students received the Holy Ghost. By all they had witnessed and suffered they were roused to a quickened sense of Divine Science, to the spiritual interpretation and discernment of his teachings, to a faint conception of the Life that is God. They no longer measured man by personal sense. After gaining a true sense of their glorified Saviour, they became better healers, leaning no longer on a person, but on the Divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power, as on the Day of Pentecost.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 237, lines 14-24 (unnumbered).

21st ed., chapter VIII, same page and lines.



After  
his final demonstrations, his students received the Holy  
Ghost, the spiritual interpretation or discernment of his  
teachings, and the faint conception of the Life that is  
God, good. As they came nearer the understanding of  
metaphysics, even the example of their glorified Saviour  
in healing, they leaned no longer on a person, but the  
divine Principle of his work.

NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 93, lines 25-32 (unnumbered).  
6th ed., vol. 2, chapter VI, page 47, lines 25-32 (unnumbered).

Then  
received they the Holy Ghost, that fuller interpretation  
of science, and wrought after the example of their  
Teacher, when they had no longer a person, but a  
Principle to lean upon.

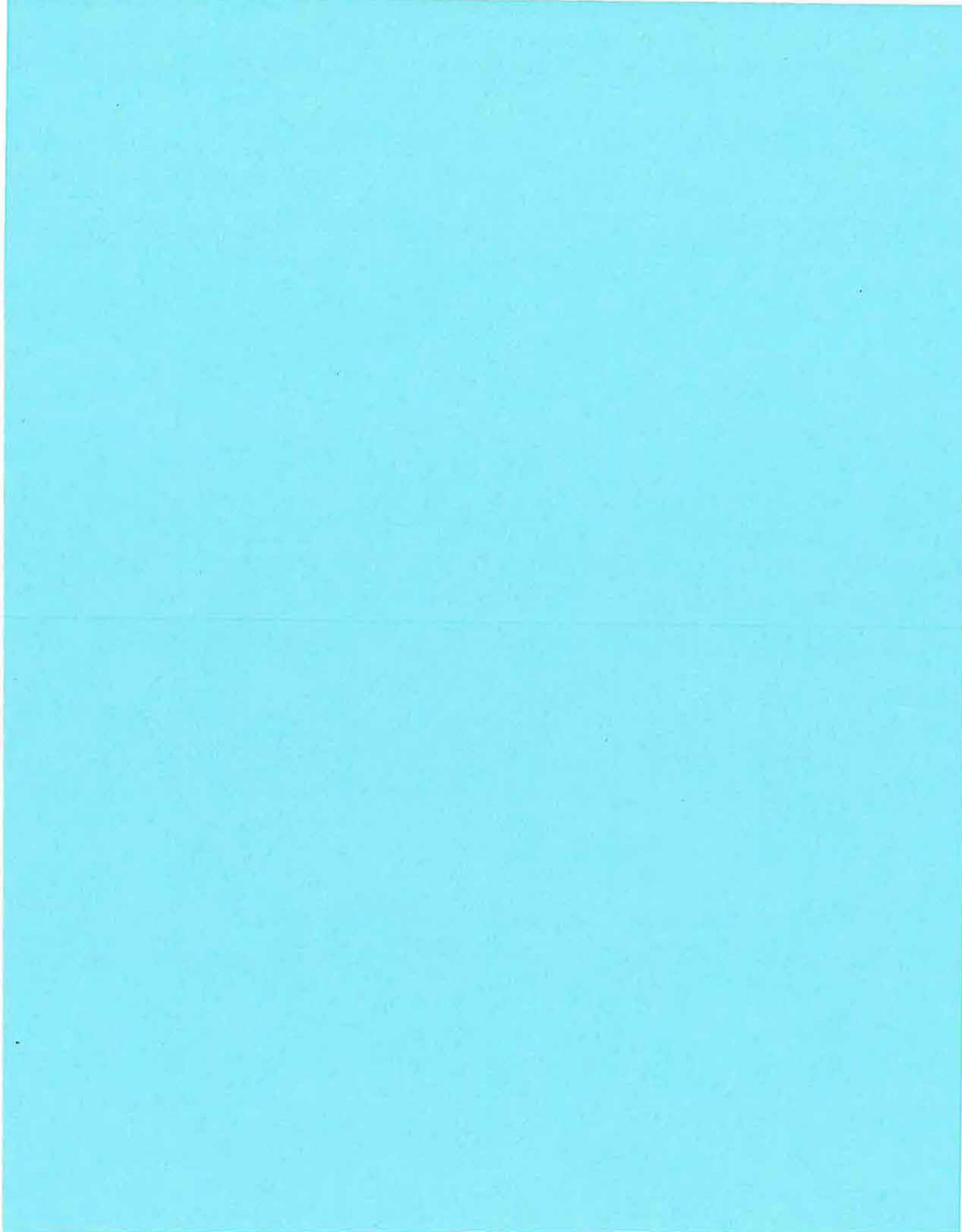
#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 83, lines 18-22 (unnumbered).

Then received they the holy ghost, in other words, the fuller interpretation that science gives of God, and wrought after the example of their Teacher, when they had no longer a person, but a Principle to lean upon.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 143, lines 28-32 (unnumbered).



Judas conspired  
against Jesus. The world's ingratitude, and the ruling  
hatred towards that just man, effected this betrayal, and  
the price paid was thirty pieces of silver and the smile  
of a Pharisee. The pitiful traitor chose a time when  
the world was in doubt concerning Jesus' teachings.

NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter VII (Imp. & Dem.), page 279, lines 12-17  
(unnumbered).

21st ed., chapter VIII, page and lines the same.

Judas conspired against Jesus, taking advantage of the world's ingratitude and the ruler's hatred of that just man to betray him into the hands of his enemies for thirty pieces and the smile of a Pharisee. Warily the pitiful traitor chose his time when the world was in mystery concerning Jesus and his teachings.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 87, lines 23-28 (unnumbered).  
6th ed., vol. 2, chapter VI, page 41, lines 23-28 (unnumbered).

Judas

thought to take advantage of the world's ingratitude to his teacher, and to betray him into the hands of his enemies for thirty pieces and the smile of a Pharisee. Well did the pitiful traitor choose his hour and strike when the world was in mystery concerning him and his teachings.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 78, lines 5-11 (unnumbered).

Judas thought to take advantage of the world's ingratitude to his teacher, and betray him into the hands of his enemies for thirty pieces and the smile of a Pharisee. Well did the pitiful traitor know his time, for the world was then in mystery concerning him and his teachings.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 138, lines 21-26 (unnumbered).





Judas conspired against Jesus. The world's ingratitude  
and hatred towards that just man effected his betrayal.  
The traitor's price was thirty pieces of silver  
and the smiles of the Pharisees. He chose his       The traitor's  
time, when the people were in doubt concerning Jesus'       conspiracy  
teachings.

#### NOTE

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

Chapter II, page 47, lines 10-15.

Judas conspired against Jesus. The world's ingrati-  
tude and hatred towards that just man effected his be-  
trayal. The traitor's price was thirty pieces  
of silver and the smiles of the Pharisees. He       The traitor's  
chose his time, when the people were in doubt concerning       conspiracy.  
Jesus' teachings.

#### NOTE

This version first appeared in the 226th edition and it  
remained unchanged thereafter.

Chapter II, page 47, lines 10-15.

Judas conspired against Jesus. The world's ingrati-  
tude and hatred towards that just man effected his be-  
trayal. The traitor's price was thirty pieces  
The traitor. of silver and the smiles of the Pharisees. He  
chose his time, when the people were in doubt concerning  
Jesus' teachings.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter Xl, page 352, lines 10-15 (unnumbered).



The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record.

#### NOTE

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

Chapter II, page 47, lines 27-30.

The disciples' desertion of their Master in his last earthly struggle, was punished; each one came to a violent death, except St. John, of whose death we have no record.

NOTE

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

Chapter II, page 47, lines 27-30.

A period was approaching which would reveal the infinite distance between Judas and his Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

#### NOTE

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

Chapter II, page 47, lines 16-26.



A period was approaching which would reveal the infinite distance between him and his Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed that student's envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the betrayal of that good man, in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 47, lines 16-26.

A period was approaching which would reveal the infinite distance between him and his Master. Judas Isacriot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his disciples, and this spiritual distance inflamed the traitor's envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the sensuous world loved a Judas better than a Jesus; and so he plotted the betrayal of that good man, in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 47, lines 16-26.

A period was approaching which would reveal the infinite distance between him and his Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his disciples, and this spiritual distance inflamed the traitor's envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the sensuous world loved a Judas better than a Jesus, and so plotted the betrayal of that good man, in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 352, lines 16-26 (unnumbered).

Scientific results are based on a demonstrable Principle, explained in Science. Phenomena produced by belief are destitute of Principle and Science. Error is a network of mystery that cannot be united with Truth or Immortality. The gulf is impassable that separates material belief from Life that is not subject to death.

Judas knew a period to be approaching that must reveal the infinite distance between student and Master. He knew that the great goodness of that Master enabled him to heal better than his students, and this fact rebuked Judas as nothing else could. This spiritual distance inflamed the Iscariot's envy. The greed of gold strengthened his ingratitude, and for a time silenced the pangs of remorse. He knew that the sensuous world loves a Judas better than a Jesus, and so plotted the betrayal of a just man, in order to raise himself in popular estimation. His dark plot fell to the ground, and carried the traitor with it.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 238, lines 31-32, and page 239, lines 1-4, and page 279, lines 18-29 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Scientific phenomena are based on a demonstrable principle, and should be explained by science; interpreted by a belief or ism, they cannot be understood, and are subject to gross abuses. Error is a network of mystery that cannot be linked with Truth and immortality; the gulf is impassable that separates the belief of life in matter from the great fact of eternal Life not subject to death.

Judas knew the period was approaching that must reveal the infinite distance between them. He knew it was the great goodness of his Master that enabled him to heal beyond his students, and it rebuked him as nothing else could. The great moral and spiritual distance between them inflamed his envy, and the greed of gold strengthened his ingratitude. He never doubted but the sensuous world would love a Judas better than a Jesus, and his betrayal of a just man would raise him in the people's estimation. But his dark schemes fell to the ground, and took the traitor with them.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 50, lines 28-32, and page 51, lines 1-2, and page 87, lines 29-32, and page 88, lines 1-7 (unnumbered).

6th ed., vol. 2, chapter VI, page 4, lines 28-32, and page 5, lines 1-2, and page 41, lines 29-32, and page 42, lines 1-7 (unnumbered).

Scientific phenomena based on a demonstrable Principle, are explainable, but personal interpreters create 'isms in which phenomena are not understood, and subject to gross misjudgings. Thus error is ingrafted into one net-work of mystery, that cannot be science linked to Truth and immortality; the gulf is impassable that separates the so-called Life in matter, from Life not subject to death, hence the mischance and mischief that characterize the so-called spirit-returns.

Perhaps Judas had feared the period approached that would reveal the fact it was the great goodness of his Master that enabled him to demonstrate above others, and to rebuke the sinner as none others could; the moral distance between that student and his teacher had already created enmity, wherein the greed of gold held empire over gratitude. Judas had concluded the sensuous world would love a Judas better than a Jesus, and betraying him would raise himself with the people; but all his calculations fell to the ground.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 10, lines 18-26, and page 78, lines 11-20 (unnumbered).

The phenomena of science based on a demonstrable Principle, are explainable, but personal interpreters may create an 'ism in which phenomena are not understood, and subject to gross misjudgings. Thus error is engrafted into their net-work, and error is not linked to Truth, hence the gulf impassable that separates the so-called Life in matter, from Life not subject to death, and the mischance and mischief that characterize the so-called spirit-returns;

Perhaps Judas feared the period approached that should reveal the great goodness which enabled his Master to demonstrate above him, and to rebuke the sinner as none other could; the moral distance between himself and his teacher had already created his enmity, wherein greed for gold held empire over gratitude. He also knew the sensuous world loved a Judas better than it did a Jesus, and this was another point through which to victimize his Teacher, and raise himself with the people.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 68, lines 12-20, and page 138, lines 26-32, and page 139, lines 1-3 (unnumbered).





During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His students slept. He said unto them: "Could ye Gethsemane glorified not watch with me one hour?" Could they not watch with him who, waiting and struggling in voiceless agony, held uncomplaining guard over a world? There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul.

#### NOTE

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

Chapter II, page 47, lines 31-32, and page 48, lines 1-9.

During the night of gloom and glory in the garden,  
Jesus realized the utter error of a belief in any possible  
material intelligence. The pangs of neglect and the  
staves of bigoted ignorance smote him sorely. His stu-  
dents slept. He said unto them: "Could ye not  
Gethsemane glorified. watch with me one hour?" Could they not  
watch with him who, waiting and struggling in voice-  
less agony, held uncomplaining guard over a world?  
There was no response to that human yearning; and so  
he turned forever away from earth to heaven, from  
sense to Soul.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter II, page 47, lines 31-32, and page 48, lines 1-9.

During his night of gloom and glory in the garden,  
Jesus realized the utter error of a belief in any pos-  
sible material intelligence. The pangs of ne-  
Gethsemane. glect and the staves of bigoted ignorance smote  
him sorely. His students slept. He said unto them:  
"Can you not watch with me one hour?" Could they  
not watch with him who, waiting and struggling in voice-  
less agony, held uncomplaining guard over a world?  
There was no response to that human yearning; and so  
he turned forever away from earth to Heaven, from  
sense to Soul.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 352, lines 27-32, and page 353, lines 1-5  
(unnumbered).

During his night of gloom and glory in the garden, he understood eminently the utter error of the notion of any possible material intelligence. The pangs of neglect and the staffs of bigoted ignorance smote him sorely. His students slept. He said unto them, "Can you not watch with me one hour?" He held uncomplaining guard, watching, waiting, struggling, in voiceless agony, but he received no response to that human yearning; and then he turned forever away from earth to Heaven, from sense to 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 VII (Imp. & Dem.), page 283, lines 17-26 (unnumbered).

21st ed., chapter VIII, same page and lines.

In the garden night-walk, - that hour of gloom and glory, - the utter error of a belief of Life in matter, all its pangs, ignorance, bigotry, malice, and hatred, touched him. His students slept, but he said unto them, "Can you not watch with me one hour?" Then he who had held uncomplaining guard to bless others received no response to his human yearning, and turned forever away from earth to Heaven and from sense to Soul.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 91, lines 10-17 (unnumbered).  
6th ed., vol. 2, chapter VI, page 45, lines 10-17 (unnumbered).

In the garden  
night-walk, that hour of gloom and glory, the utter  
error of supposed Life in matter, its pain, ignorance,  
superstition, malice and hate, reached him in their  
fullest sense. His students slept. "Can you not  
watch with me one hour?" was the supplication of  
their great spiritual Teacher, but receiving no response  
to this last human yearning, he turned forever away  
from earth to heaven, from sense to Soul, and from  
man to God.

#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 81, lines 1-10 (unnumbered).

In the garden night-walk,  
that hour of gloom and glory, the utter error of supposed Life in matter, its pain, ignorance, superstition, malice and hate, reached him in their fullest sense. His students slept. "Can you not watch with me one hour?" was the supplication of their great spiritual Teacher, but receiving no response to this last human yearning, he turned forever away from earth to heaven, from sense to Soul, and from man to God.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 141, lines 18-26 (unnumbered).





Remembering the sweat of agony which fell in holy  
benediction on the grass of Gethsemane, shall the hum-  
blest or mightiest disciple murmur when he drinks from the  
same cup, and think, or even wish, to escape the exalt-  
ing ordeal of sin's revenge on its destroyer? Truth and  
Love bestow few palms until the consummation of a  
life-work.

NOTE

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

Chapter II, page 48, lines 10-16.

Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup; and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth and Love bestow few palms until the consummation of a lifework.

#### NOTE

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

Chapter II, page 48, lines 10-16.

Remembering the sweat of agony which fell in holy  
benediction on the grass of Gethsemane, shall the hum-  
blest or mightiest disciple murmur when he  
drinks from the same cup, and think, or even Murmuring.  
wish, to escape the terrible ordeal of sin's revenge on  
its destroyer? Truth and Love bestow few palms until  
the consummation of a lifework.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XI, page 353, lines 6-12 (unnumbered).

Remembering the sweat of agony, which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup; or think to escape the world's terrible misjudgment? Truth and Love bestow few palms before the consummation of a life-work.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 284, lines 24-29 (unnumbered).

21st ed., chapter VIII, same page and lines.

Be-

holding that sweat of agony falling in holy benediction on the grass of Gethsemane, could the meekest and the mightiest follower of his example expect to escape the world's malice? Truth bestows few palms until we reach through demonstration full triumph over error.

NOTE

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

3rd ed., vol. 2, chapter VII, page 92, lines 12-17 (unnumbered).

6th ed., vol. 2, chapter VI, page 46, lines 12-17 (unnumbered).

Behold his

sweat of blood falling in holy benediction on the grass of Gethsemane, and say, was Christianity then the privileged of earth, and can the followers to-day of that Truth so persecuted then, expect the world's approval? Principle bestows few palms, until we reach through demonstration, the full triumph over sin and sense.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 82, lines 8-15 (unnumbered)..

Behold the sweat of blood  
falling in holy benediction on the grass of Gethsemane,  
and say, was Christianity then the privileged of earth,  
and can the followers to-day of that Truth so perse-  
cuted then, expect the world's approval? Principle  
bestows few palms until we reach through demonstra-  
tion, its fullness.

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 142, lines 24-30 (unnumbered).





Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence. "He opened not his mouth." The great demonstrator of Truth and Love was silent before error and hate.

Peter would have smitten the enemies of his Master; but Jesus forbade him, disdaining artifice or animal courage. He said, "Put up the sword."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 279, lines 30-32, and page 280, line 1, and page 281, lines 7-9 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Judas had the world's weapons, Jesus none of them, so he chose not to defend himself before those who understood not that defence, and he "opened not his mouth." The greatest demonstrator of Truth and Love that earth has ever known silent before error and hate.

Peter would have smitten the enemies of his master, but he bade him put up the sword, and take not the world's weapons to defend Truth, disdaining artifice or animal courage.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 88, lines 7-12, and page 89, lines 14-17 (unnumbered). 6th ed., vol. 2, chapter VI, page 42, lines 7-12, and page 43, lines 14-17 (unnumbered).

Judas had the world's weapons, Jesus had none of them, therefore he chose not to defend himself before those who understood not that defence; so "he opened not his mouth." The great exponent of Truth and Love was silent before error and hatred!

Peter would have smitten the enemies of his Master, but he bade him put up the sword, and take not the world's weapons to defend Truth. Jesus, disdaining artifice or brute courage,

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 78, lines 21-25, and page 79, lines 25-28 (unnumbered).

Judas had all the world's weapons, Jesus none of them; therefore he chose not to defend himself before those who understood not that defence, so "he opened not his mouth." The great exponent of Truth and Love silent before error and hate!

Peter would have smitten the enemies of his master, but he bade him put up the sword, and take not the world's weapons to defend Truth. Jesus disdaining artifice or brute courage,

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 139, lines 3-8, and page 140, lines 8-11 (unnumbered).



Pale in the presence of his own momentous question,  
"What is Truth," Pilate was drawn into acquiescence  
with the demands of Jesus' enemies. Pilate  
Pilate's question was ignorant of the consequences of his awful  
decision against human rights and divine Love, knowing  
not that he was hastening the final demonstration of what  
life is and what the true knowledge of God can do for  
man.

#### NOTE

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

Chapter II, page 48, lines 25-32.

Pilate - pale in the presence of his own momentous question, "What is Truth?" and ignorant of the consequences of his awful decision against human Pilate's rights and divine Love, knowing not that he question. was hastening the final demonstration of what life is, and what the true knowledge of God can do for man - Pilate was drawn into acquiescence with the demands of Jesus' enemies.

#### NOTE

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

Chapter II, page 48, lines 25032.

Pilate - pale in the presence of his own momentous question, "What is Truth?" and ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what Life is, and what the true knowledge of God can do for man - Pilate was drawn into acquiescence with the demands of Jesus' enemies.

Pilate's  
question.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 353, lines 21-28 (unnumbered).



Pilate - pale in the presence of his own momentous question, "What is Truth?" blind to the consequences of his awful decision against human rights and divine Love, ignorant that he was aiding the final proof of what Truth is, and what it does for man - was lured into acquiescence.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 280, lines 12-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

Pilate, pale in the presence of his own momentous question, "What is Truth?" little knew that his cruel decision against human rights and justice was helping on the glorious proof of what Truth is, and what it does for man, and the future would send back his reply in thunder tones.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 88, lines 22-27 (unnumbered).  
6th ed., vol. 2, chapter VI, page 42, lines 22-27 (unnumbered).

The Rabbis could not decide this momentous inquiry;  
they must wait on the centuries;

NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 3rd edition in 1881.  
1st ed., chapter II (Imp. & Dem.), page 139, lines 18-19  
(unnumbered).

2nd ed., Vol. 2, chapter 1, page 79, lines 3-4 (unnumbered).

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence.

Defensive  
weapons        "He opened not his mouth." The great demonstrator of Truth and Love was silent before envy and hate. Peter would have smitten the enemies of his Master, but Jesus forbade him, thus rebuking resentment or animal courage. He said: "Put up thy sword."

#### NOTE

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

Chapter II, page 48, lines 17-24.

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence.

Defensive  
weapons.        "He opened not his mouth." The great demonstrator of Truth and Love was silent before envy and hate. Peter would have smitten the enemies of his Master; but Jesus forbade him, thus rebuking resentment or animal courage. He said: "Put up thy sword."

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter II, page 48, lines 17-24.

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence.

"He opened not his mouth." The great  
Defensive  
weapons. demonstrator of Truth and Love was silent before error and hate. Peter would have smitten the enemies of his Master; but Jesus forbade him, thus rebuking artifice and animal courage. He said: "Put up thy sword."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 48, lines 17-24.

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence. "He opened not his mouth." The great demonstrator of Truth and Love was silent before error and hate. Peter would have smitten the enemies of his Master; but Jesus forbade him, thus rebuking artifice and animal courage. He said: "Put up the sword."

Defensive  
weapons.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>l</sup>, page 353, lines 13-20 (unnumbered).





The women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples to say to their Master: "Even the devils are subject unto us through thy name."

#### NOTE

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

Chapter II, page 49, lines 1-6.

The women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples to say to their Master: "Even devils are subject unto us, through thy name."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 353, lines 29-32, and page 354, lines 1-2 (unnumbered).

The women at the cross could have answered Pilate's question. They knew what inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, and cast out evil, and what caused the disciples to say to their Master, "Even devils are subject unto us through thy name."

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 280, lines 18-23 (unnumbered).

21st ed., chapter VIII, page and lines the same.

The women at the cross could have answered Pilate's question. They knew that Truth inspires our devotions, wings our faith, opens the eyes of the understanding, heals the sick, casts out error, and caused the disciples of old to say, "Even devils are subject unto us through thy name."

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 88, lines 27-32 (unnumbered).  
6th ed., vol. 2, chapter VI, page 42, lines 27-32 (unnumbered).

but the women at the  
cross, dared to say, that was right which had inspired  
their devotions, winged their faith with understanding,  
healed their sick, cast out error, and caused those he  
sent forth to say, "Even devils are subject to us through  
thy name."

NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 79, lines 4-9 (unnumbered).

but the women at the  
cross dared say he was right who had inspired their  
devotions, winged their faith with understanding, heal-  
ed the sick, cast out error, and caused those he sent  
forth to say, "Even devils are subject to us through thy  
name."

#### NOTE

This version first appeared in the 1st edition in 1875  
and it remained unchanged until the 2nd edition in 1878.  
Chapter II (Imp. & Dem.), page 139, lines 19-24 (unnumbered).



Where were the seventy whom Jesus sent forth? Were  
all conspirators save eleven? Had they forgotten the  
great exponent of God? Had they so soon lost  
sight of his mighty works, his toils, privations, <sup>Students'</sup> ingratitude  
sacrifices, his divine patience, sublime courage, and unre-  
quited affection? O, why did they not gratify his last  
human yearning with one sign of fidelity?

NOTE

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

Chapter II, page 49, lines 7-13.



Where were the seventy whom Jesus sent forth?  
Were all conspirators save eleven? Had they forgotten  
the great exponent of God? Had they so  
soon lost sight of his mighty works, his toils,       Students'  
privations, sacrifices, his divine patience, sublime courage,       ingratitude.  
and unrequited affection? O why did they not gratify  
his last human yearning with one sign of fidelity?

NOTE

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

Chapter II, page 49, lines 7-13.

Where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten the great exponent of God? Had they so soon Ingratitude. lost sight of his mighty works, his toils, privations, sacrifices, his divine patience, sublime courage, and unrequited affection? Oh, why did they not gratify his last human yearning with one sign of fidelity?

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X<sup>l</sup>, page 354, lines 3-9 (unnumbered).

But where were the seventy whom Jesus sent forth?  
Were all conspirators save eleven? Had they forgotten  
their Teacher's toils, privations, and sacrifices, his divine  
patience and sublime courage, his unrequited and immac-  
ulate love? Could they not have given him a cup of  
cold water for remembrance's sake, and gratified his last  
human yearning for one proof of fidelity?

NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter VII (Imp. & Dem.), page 280, lines 24-30  
(unnumbered).  
21st ed., chapter VIII, same lines and page.

But where were those seventy whom he sent forth? Were all conspirators save eleven? Had they forgotten his years of toil and privation, his divine patience and courage, his unrequited love, and could not they have given him a cup of cold water in the name of a disciple, and met his last human yearnings for one proof of their fidelity?

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 88, line 32, and page 89, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VI, page 42, line 32, and page 43, lines 1-6 (unnumbered).

But where were the seventy whom he had taught, were all conspirators save eleven! could they have forgotten his weary years of toil and patient waiting, those labors of Love, as day by day he taught them the science of Life, and spake to them the Truth of man; and could they not even give him a cup of cold water in its name, and satisfy for a moment his yearnings for one instance of fidelity to what he had taught?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 79, lines 9-16 (unnumbered).

But where were the seventy whom he had taught, were all conspirators, save eleven; had they forgotten his weary years of explanations and patient waiting, all his labors of Love as day by day he taught them the science of Life, and spake to them the Truth of man; could they not give him even a cup of cold water in its name, and satisfy for a moment his yearning for one proof of their fidelity to what he had taught?

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 139, lines 24-32 (unnumbered).



The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.

Heaven's  
sentinel

#### NOTE

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

Chapter II, page 49, lines 14-25.



The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, Heaven's  
sentinel. this faithful sentinel of God, at the highest post of power, - charged with the grandest trust of heaven, - was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions; but is above the reach of human wrath, and able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter II, page 49, lines 14-25.

The meek demonstrator of Good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, Heaven's  
sentinel. this faithful sentinel of God, at the highest post of power, - charged with the grandest trust of Heaven, - was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions; but is above the reach of human wrath, and able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter II, page 49, lines 14-25.

The meek demonstrator of Good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, Heaven's  
sentinel. this faithful sentinel of Love, at the highest post of honor, - charged with the grandest trust of Heaven, - was ready to be transformed by the renewing of the infinite Spirit. He was to prove that man, in divine Science, is not finite, nor subject to material conditions; but is above the reach of human wrath, and able, through Truth and Love, to triumph over sin, sickness, and death.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 49, lines 14-25.

The meek demonstrator of Good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm Heaven's sentinel. to save. Forsaken by all whom he had blessed, this faithful sentinel of Love, at the highest post of honor, - charged with the grandest trust of Heaven, - was ready to be transformed by the renewing of the infinite Spirit. He was to prove that man, in Divine Science, is not finite, nor subject to material conditions, but is above the reach of human wrath, and able, through Truth and Love, to triumph over sin, sickness, and death.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 354, lines 10-21 (unnumbered).

The meek demonstrator, the highest Instructor and Friend of man, met his fate alone. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God, at the highest post of honor, - accepting the grandest trust of Truth and Love, - was ready to be transformed by the renewing of Infinite Spirit. He was to prove that man, in Divine Science, is superior to all material conditions, is above the reach of human wrath, is able to triumph over sin, sickness, and death.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter VIII (Imp. & Dem.), page 283, lines 7-16 (unnumbered).

The meek demonstrator, the highest Instructor and Saviour of man, met his fate alone. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God, at the highest post of honor, - accepting the grandest trust of Truth and Love, - was ready to be transformed by the renewing of Infinite Spirit. He was to prove that man, in Divine Science, is superior to all material conditions, is above the reach of human wrath, is able to triumph over sin, sickness, and death.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter VII (Imp. & Dem.), page 283, lines 7-16 (unnumbered).

21st ed., chapter VIII, page and lines the same.

Alone, the meek demonstrator of God and highest instructor of man met his fate: no eye to pity, no human arm to save, forsaken of all he had blessed, the faithful sentinel of God. He stood at a higher post of honor, accepting a grander trust in defence of Truth, and ready to be transformed by its renewing. He had taught what he was about to prove, namely, that Life is God, therefore it is superior to all conditions of matter, above the wrath of man, and able to triumph not only over sickness and sin but death.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII, page 90, line 32, and page 91, lines 1-9 (unnumbered). 6th ed., vol. 2, chapter VI, page 44, line 32, and page 45, lines 1-9 (unnumbered).

Alone, the meek demonstrator of God and fittest teacher of man, met his fate; no eye to pity, no arm to save; he who had saved others, a solemn, faithful sentinel at the threshold of the great Truth he would establish, unprotected by man, was ready to be transformed by its renewing. He had taught what he was about to prove, namely, that Life is God, superior to all conditions of matter, above the wrath of man, and able to triumph over the cross and grave.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 80, lines 25-32, and page 81, line 1 (unnumbered).



Alone, the meek demonstrator of God and fittest teacher of man, met his fate; no eye to pity, no arm to save; he who had saved others, a solemn, faithful sentinel at the threshold of the great Truth he would establish, unprotected by man, was ready to be transformed by its renewing. He had taught what he was about to prove, that Life was God, and superior to all conditions of matter, above the wrath of man, and able to triumph over the cross and grave.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 141, lines 10-18 (unnumbered).



The priests and rabbis, before whom he had meekly walked, and those to whom he had given the highest proofs of divine power, mocked him on the cross, saying derisively, "He saved others; himself he cannot save." These scoffers, who turned "aside the right of a man before the face of the Most High," esteemed Jesus as "stricken, smitten of God." "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." "Who shall declare his generation?" Who shall decide what truth and love are?

Cruel  
contumely

#### NOTE

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

Chapter II, page 49, lines 26-32, and page 50, lines 1-4.

The priests and rabbis, before whom he had walked  
meekly, and those to whom he had given the highest  
proofs of divine power, mocked him on the  
cross, saying derisively, "He saved others;                      Cruel  
himself he cannot save." These scoffers, who turned                      contumely.  
"aside the right of a man before the face of the Most  
High," esteemed Jesus as "stricken, smitten of  
God." "He is brought as a lamb to the slaughter,  
and as a sheep before her shearers is dumb, so he openeth  
not his mouth." "Who shall declare his generation?"  
Who shall decide what truth and love are?

#### NOTE

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

Chapter II, page 49, lines 26-32, and page 50, lines 1-4.

The priests and rabbis, before whom he had walked  
meekly, and those to whom he had given the highest  
proofs of divine power, mocked him on the  
cross, saying derisively, "He saved others;  
himself he cannot save." These scoffers, who turned  
"aside the right of a man before the face of the Most  
High," esteemed Jesus as "stricken and smitten of  
God." "He is brought as a lamb to the slaughter,  
and as a sheep before her shearers is dumb, so he openeth  
not his mouth." "Who shall declare his generation?"  
Who shall decide what truth and love are?

Cruel  
contumely.

#### NOTE

This version first appeared in the 261st edition in 1903  
and it remained unchanged until the 265th edition in 1903.  
Chapter II, page 49, lines 26-32, and page 50, lines 1-4.

The priests and rabbis, before whom he had walked  
meekly, and those to whom he had given the highest  
proofs of divine power, mocked him on the  
cross, saying derisively, "He saved others;  
himself he cannot save." These scoffers, who turned  
"aside the right of a man before the face of the Most  
High," esteemed Jesus as "stricken and smitten of  
God." He was brought as a lamb to the slaughter,  
and as a sheep before her shearers is dumb, so he opened  
not his mouth." "Who shall declare his generation?"  
Who shall decide what truth and love are?

Cruel  
contumely.

#### NOTE

This version first appeared in the 240th edition in 1902  
and it remained unchanged until the 261st edition in 1903.  
Chapter II, page 49, lines 26-32, and page 50, lines 1-4.

The priests and rabbis, before whom he had walked meekly, and those to whom he had given the highest proofs of divine power, mocked him on the cross, saying derisively, "He saved others; himself he cannot save." These scoffers, who turned "aside the right of a man before the face of the Most High," esteemed Jesus as "stricken and smitten of God." He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "Who shall declare his generation?" Who shall decide what Truth and Love are?

Cruel  
contumely.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 49, lines 26-32, and page 50, lines 1-4.

The priests and rabbis, before whom he had walked meekly, and those to whom he had given the highest proofs of divine power, called him a "pestilent fellow," Contumely. saying derisively, "He saved others; himself he cannot save." These scoffers, who turned "away the rights of man from before the face of the Most High," esteemed Jesus as "stricken and smitten of God." He was brought "as a lamb to the slaughter, and as a sheep dumb before the shearers." "Who shall declare his generation?" Who shall decide what Truth and Love are?

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X\, page 354, lines 22-32 (unnumbered).



They with whom he had walked meekly, and to whom  
he had given the highest proofs of divine power, called  
him a "pestilent fellow," saying derisively, "He saved  
others; himself he cannot save." They who turned  
"away the rights of man from before the face of the Most  
High" esteemed Jesus as "stricken and smitten of God."  
He was brought "as a lamb to the slaughter, and as a  
sheep dumb before the shearers." "Who shall declare  
his generation?" Who shall decide what Truth and  
Love are?

#### NOTE

This version first appeared in the 16th edition in 1886  
and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter VII (Imp. & Dem.), page 280, lines 2-11  
(unnumbered).  
21st ed., chapter VIII, same page and lines.

They with whom  
he had walked meekly, and to whom he had given the  
highest proofs of divine power, called him a "pesti-  
lent fellow," saying deridingly, "He maketh himself as  
God." They "who turn aside the rights of a man be-  
fore the face of the Most High" esteemed him stricken  
and smitten of God, "brought as a lamb to the slaughter,  
and as a sheep dumb before her shearers"; and "who  
shall declare his generation?" who should decide whence  
cometh Truth, and what is Truth?

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd. ed., vol. 2, chapter VII, page 88, lines 12-21 (unnumbered).  
6th ed., vol. 2, chapter VI, page 42, lines 12-21 (unnumbered).

They to whom he had given the highest proofs of Christian Science, misinterpreted them, and said deridingly, "He maketh himself as God." Those "who turn aside the right of a man before the face of the Most High," esteemed him "stricken and smitten of God," "brought as a lamb to the slaughter and as a sheep dumb before her shearers," and "who would declare his generation," who in future should say whence cometh Truth, and answer the question, what is Truth?

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 78, lines 25-32, and page 79, lines 1-2 (unnumbered).

They to whom he had given the highest proofs of the science of being, misinterpreted them, and said deridingly, "He maketh himself as God." Those "who turn aside the right of a man before the face of the most high," esteemed him "stricken and smitten of God," he was "brought as a lamb to the slaughter, and as a sheep dumb before her shearers," and "who should declare his generation," who in future should say whence cometh Truth, and answer the question, what is Truth?

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 139, lines 8-17 (unnumbered).



The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from Jesus' lips the awful  
A cry of  
despair cry, "My God, why hast Thou forsaken me?"  
This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence to sustain and bless so faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

#### NOTE

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

Chapter II, page 50, lines 5-18.

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from his lips the awful  
A cry of despair. cry, "My God, why hast Thou forsaken me?"  
This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence, to sustain and bless so faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration thereof? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 50, lines 5-18.

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from his lips the awful  
A cry of despair. cry, "My God, why hast Thou forsaken me?"  
This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence, to sustain and bless so faithful a son. The appeal of Jesus was made both to the divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration of them? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 50, lines 5-18.



The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from his lips the awful

cry, "My God, why hast Thou forsaken me?"

A cry of  
despair.

This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence, to sustain and bless so faithful a son. The appeal of Jesus was made both to the divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration of them? This was a startling question! No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 355, lines 1-15 (unnumbered).

The last supreme moment of mockery, desertion, torture, a sense of the magnitude of his work, wrung from his lips the awful cry, "Why hast Thou forsaken me?"

This despairing appeal, if made to a human being, would impugn the justice or love of that father, who could withhold a clear token of his presence to sustain and bless so faithful a son. The appeal of Jesus was made both to the Divine Principle, the God who is Love, and to himself. Had Life, Truth, and Love forsaken him in his highest demonstration of them? They must abide in him and he in them, or this hour would be shorn of its mighty blessing for his enemies.

#### NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter VIII (Imp. & Dem.), page 283, lines 27-32, and page 284, lines 1-6 (unnumbered).

The last supreme moment of mockery, desertion, torture, a sense of the magnitude of his work, wrung from his lips the awful cry, "Why hast Thou forsaken me?"

This despairing appeal, if made to a human being, would impugn the justice or love of that father, who could withhold a clear token of his presence to sustain and bless so faithful a son. The appeal of Jesus was made both to the Divine Principle and its human idea, or reflection. He appealed to himself. Had Life, Truth, and Love forsaken him in his highest demonstration of them. They must abide in him and he in them, or this hour would be shorn of its mighty blessing for his enemies.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter VII (Imp. & Dem.), page 283, lines 27-32, and page 284, lines 1-6 (unnumbered). 21st ed., chapter VIII, same pages and lines.

The final triumph of Spirit over matter, of the divine over the human, Jesus reached in that supreme hour of mockery, desertion, and crucifixion, and it all aided his highest demonstration. Viewing the magnitude of that moment to the world for its example and proof of divine science, and burdened with the sins of others, he momentarily exclaimed, "Hast thou forsaken me?" Had this appeal been made to a person, we might have doubted the justice or affection of that father who for an instant could withhold the clear recognition of his presence to sustain and bless so faithful a son. But it was not made to a person. He called on God, the divine Principle of the man Jesus; he appealed to Truth and Love, asking himself if they had forsaken him, knowing that he must abide in them to meet that hour of the world's error and hate.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 91, lines 17-32 (unnumbered).  
6th ed., vol. 2, chapter VI, page 45, lines 17-32 (unnumbered).

The triumph of Soul over sense demanded by the great Principle of being must be proved, and Jesus proved it in Life, not death, in this supreme hour and final demonstration of the science of being; but viewing the magnitude of this proof, and feeling the lack of all human sympathy, he momentarily exclaimed, "Hast thou forsaken me?" Had this appeal been made to a person, we might have doubted the justice or affection of that father, who for an instant could withhold the clear recognition of his presence to sustain and bless so faithful a son. But it was not made to a person, it was made to Truth, Life and Love, the Principle that he was to prove: and the momentary fear was, that his understanding of these was not sufficient to meet that hour of the world's hate. Jesus knew that God is Love, that Love is Soul and not personal sense, Spirit and not matter, and beyond the reach of mortals;

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 81, lines 10-27 (unnumbered).

The triumph of Soul over sense demanded by the great Principle of being must be proved, and Jesus availed himself of Life and glory outside of matter, in this supreme hour, and final demonstration of the science of being; and yet viewing its utter magnitude, and feeling the lack of all human sympathy, he momentarily exclaimed, "Hast thou forsaken me?" Had this appeal been made to a person, we might have doubted the justice or affection of that father, who for an instant could withhold the clear recognition of his presence to sustain and bless so faithful a son. But it was not made to a person, it was made to Truth, Life and Love, the Principle he was to prove: and the momentary fear was, that his understanding of these was not sufficient to meet that hour of the world's hate. Jesus knew God is Love, that He, not man, was Love, insomuch as Love is Soul, and not personal sense;

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 141, lines 26-32, and page 142, lines 1-11 (unnumbered).



If his full recognition of eternal Life had for a moment given way before the evidence of the bodily senses,

Divine Science misunderstood what would his accusers have said? Even what they did say, - that Jesus' teachings were false, and that all evidence of their correctness was destroyed by his death. But this saying could not make it so.

#### NOTE

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

Chapter II, page 50, lines 19-25.



If his full recognition of eternal Life had for a moment given way before the evidence of the bodily

Divine Sci- senses, what would his accusers have said?  
ence misun- Even what they did say, - that Jesus' teach-  
derstood. ings were false, and that all evidence of their  
correctness was destroyed by his death. But this saying  
could not make it thus.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter II, page 50, lines 19-25.

If his full recognition of eternal Life had only for a moment given way before the evidence of the bodily

Divine Science misunderstood. senses, even under such awful stress of circumstances, what would his accusers have

said? Even what they did say, - that Jesus' teachings were false, and that all evidence of their correctness was destroyed by his death.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter II, page 50, lines 19-25.

If his full recognition of eternal Life had only for a moment given way before the evidence of the bodily senses, even under such awful stress of circumstances, what would his accusers have said? Even what they did say, - that Jesus' teachings were false, and that all evidence of their correctness was destroyed by his death. Misunderstood.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter X, page 355, lines 16-22 (unnumbered).

If his full recognition of eternal being for a moment gave way before the evidence of the bodily senses, even under such awful stress of circumstances, what would his accusers say? Even what they did say, - that Jesus' teachings were false, and that all evidence of their truth was destroyed by his death.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 284, lines 7-12 (unnumbered).

21st ed., chapter VIII, same page and lines.

If his  
recognition of scientific being should yield for a moment  
to the evidences of the senses, under stress of circum-  
stances, what would his accusers say? Even what they  
did, - that Jesus' teachings were false, and all evidence of  
their truth was destroyed in his death.

#### NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 91, line 32, and page  
92, lines 1-5 (unnumbered).

6th ed., vol. 2, chapter VI, page 45, line 32, and page  
46, lines 1-5 (unnumbered).

but suppose his recognition, that Life or Soul are unharmed by man, should falter under stress of circumstances, what would his accusers say? Even what they did, that Truth should be mortal, and there should be no re-appearing of its idea in Jesus.

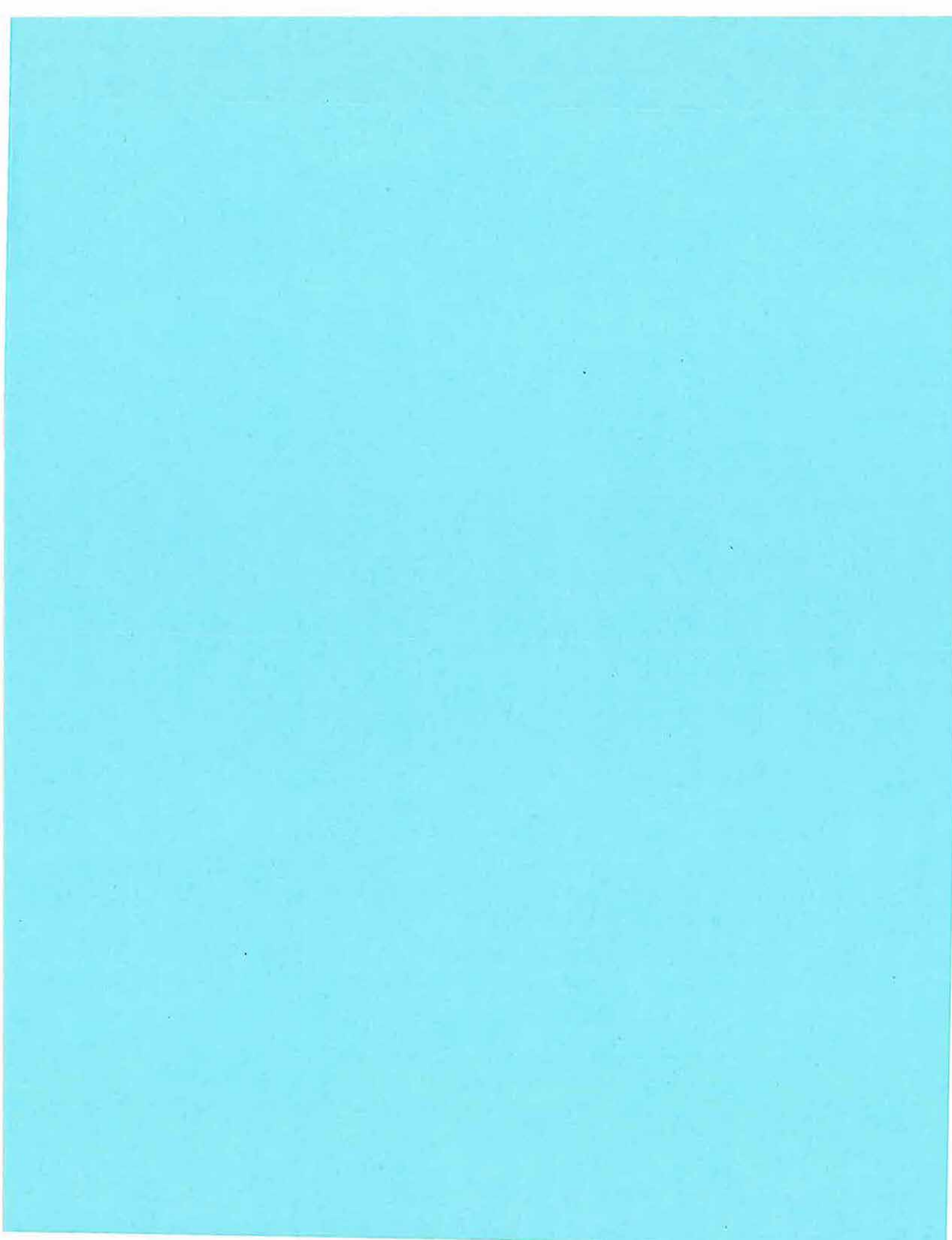
#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 81, lines 27-31 (unnumbered).

but suppose this recognition should falter under stress of circumstances, what would his accusers say? Even what they did, that Truth should be confounded, and there should be no re-appearing of Jesus.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 142, lines 11-15 (unnumbered).





The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear nor the material cross wrung from his faithful lips the plaintive cry, "Eloi, Eloi, lama sabachthani?" It was the possible loss of something more important than human life which moved him, - the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup.

#### NOTE

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

Chapter II, page 50, lines 26-32, and page 51, lines 1-5.

The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which he bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear, nor the material cross, wrung from his faithful lips the plaintive cry, "Eloi, Eloi, lama sabachthani?" It was the possible loss of something more important than human life which moved him, - the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup.

#### NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter II, page 50, lines 26-32, and page 51, lines 1-5.

The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which he bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear, nor the material cross, wrung from his faithful lips the plaintive cry, Eloi, eloi, lama sabachthani. It was the possible loss of something more important than human life which moved him, - the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup.

The real  
pillory.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. Chapter XI, page 355, lines 23-32, and page 356, lines 1-2 (unnumbered). - 50th ed.  
226th ed., chapter II, page 50, lines 26-32, and page 51, lines 1-5.

The burden of that hour was heavy beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns that pierced his flesh. The ponderous cross, which he bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear or cross wrung from his faithful lips the plaintive cry, Eloi, eloi, lama sabacthani. He was moved by the possible loss of something more important than mortal life, the possible failure of the sublimest influence of his career. This dread added the drop of gall to his cup.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 284, lines 13-23 (unnumbered).

21st ed., chapter VIII, same page and lines.

The burdens  
of that hour were beyond human conception. The throng  
of mortal minds disbelieving the purpose of his mission  
weighed heavily. The world's hatred of Truth was the  
ponderous cross he bore up the hill of grief. Not the  
spear or cross wrung from his faithful lips the cry,  
"Eloi lama sabacthani." All the good he did, a life that  
was Love, met their earthly reward, a cup of gall!

NOTE

This version first appeared in the 3rd edition in 1881  
and it remained unchanged until the 16th edition in 1886.  
3rd ed., vol. 2, chapter VII, page 92, lines 5-12 (unnumbered).  
6th ed., vol. 2, chapter VI, page 46, lines 5-12 (unnumbered).

The weight of  
mind bearing on him at that hour from the throng of  
disbelievers in the great Principle for which he was  
crucified, weighed heavily; not the spear, or cross, but  
the ingratitude of the world drew forth that half sup-  
pressed "ali sabacthani," that unpinioned for a moment  
the wings of faith. The world's hatred of Truth,  
caused that agony, harder to bear than his cross up  
the hill of grief. A Life that was Love, all the good  
he did, rewarded with a cup of gall!

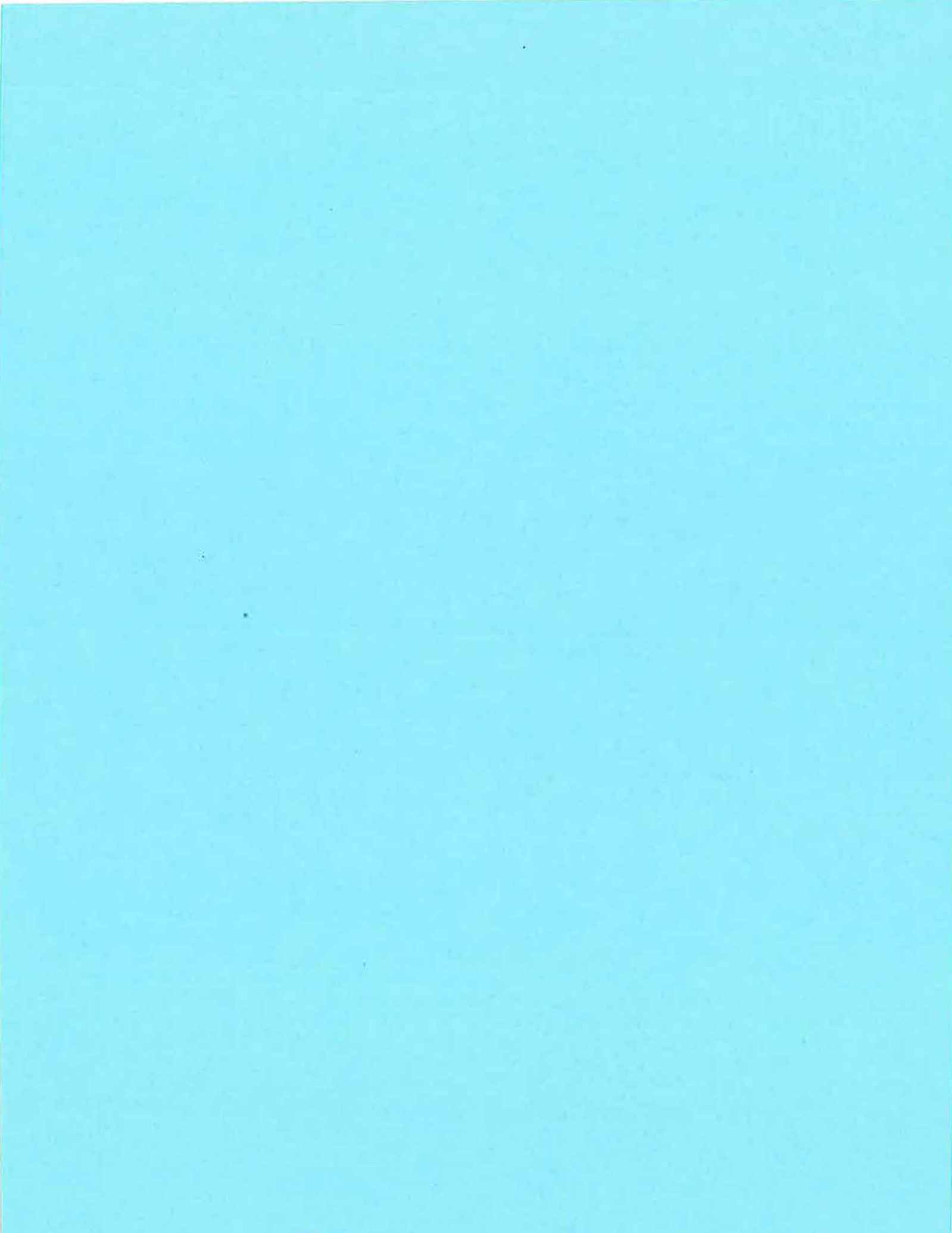
#### NOTE

This version first appeared in the 2nd edition in 1878  
and it remained unchanged until the 3rd edition in 1881.  
Vol. 2, chapter 1, page 81, lines 31-32, and page 82,  
lines 1-8 (unnumbered).

The weight of mind bearing on him at that hour from the throng of disbelievers in the great Principle for which he was crucified, weighed heavily; not the spear, nor the cross, but the ingratitude of the world drew forth the half suppressed "ali sabacthani," that unpinioned for a moment the wings of faith. The world's hatred of Truth caused that moment of agony, harder to bear than the cross, up the hill of grief. A Life that was Love, all the good he did, rewarded with a cup of gall!

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 142, lines 15-24 (unnumbered).





Jesus could have withdrawn himself from his enemies.  
He had power to lay down a human sense of life for his  
spiritual identity in the likeness of the divine;  
but he allowed men to attempt the destruc- <sup>Life-power</sup> ~~indestructible~~  
tion of the mortal body in order that he might furnish  
the proof of immortal life. Nothing could kill this Life  
of man. Jesus could give his temporal life into his  
enemies' hands; but when his earth-mission was accom-  
plished, his spiritual life, indestructible and eternal,  
was found forever the same. He knew that matter had  
no life and that real Life is God; therefore he could no  
more be separated from his spiritual Life than God could  
be extinguished.

#### NOTE

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

Chapter II, page 51, lines 6-18.

Jesus could have withdrawn himself from his enemies.  
He had power to lay down a human sense of life, for  
his spiritual identity in the likeness of the  
divine; but he allowed men to attempt the <sup>Life-power</sup> indestructible.  
destruction of the mortal body, in order that he might  
furnish the proof of immortal life. Nothing could kill  
this Life of man. Jesus could give his temporal life  
into his enemies' hands; but when his earth-mission was  
accomplished, his spiritual life, indestructible and eternal,  
was found forever the same. He knew that matter had  
no life, and that real Life is God; therefore he could  
no more be separated from his spiritual Life, than God  
could be extinguished.

#### NOTE

This version first appeared in the 261st edition in 1903  
and it remained unchanged until the 1907 edition.  
Chapter II, page 51, lines 6-18,

Jesus could have withdrawn himself from his enemies.  
He had power to lay down a human sense of life, for  
his spiritual identity in the likeness of the  
Divine; but he allowed men to attempt the Life-power  
indestructible.  
destruction of the mortal body, in order that he might  
furnish the proof of immortal life. Nothing could kill  
this Life of man. Jesus could give his temporal life  
into his enemies' hands; but when his earth-mission was  
accomplished, his spiritual life, indestructible and eternal,  
was found forever the same. He knew that matter had  
no life, and that real Life is God; therefore he could  
no more be separated from his spiritual Life, than God  
could be extinguished.

#### NOTE

This version first appeared in the 240th edition in 1902  
and it remained unchanged until the 261st edition in 1903.  
Chapter II, page 51, lines 6-18.

Jesus could have withdrawn himself from his enemies.  
He had power to lay down a human sense of life, for  
his spiritual identify in the likeness of the  
Divine; but he allowed men to attempt the <sup>Life-power</sup> indestructible.  
destruction of the mortal body, in order that he might  
furnish the proof of immortal life. Nothing could kill  
this Life of man. Jesus could give his temporal life  
into his enemies' hands; but when his earth-mission was  
accomplished, his spiritual life, indestructible and eternal,  
was found forever the same. He knew that matter had  
no life, and that real Life is God; therefore he could  
no more be separated from Life, than God could be  
extinguished.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 240th edition in 1902.  
Chapter II, page 51, lines 6-18.

Jesus could have withdrawn himself from his enemies. He had power to lay down a temporal sense of life for his spiritual identity, in the likeness of the Life-power. Infinite; but he allowed men to attempt the destruction of the mortal body, in order that he might furnish the proof of immortal Life. Nothing could kill this Life of man. Jesus could give his human life into his enemies' hands in appearance, and to belief; but when his earth-mission was accomplished, his divine Life, indestructible and eternal, was found forever the same. He knew that matter had no life, and that real Life is God; therefore he could no more be separated from Life, than God could be extinguished.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XI, page 356, lines 3-15 (unnumbered).

Jesus could have withdrawn himself from his enemies.  
He had power to lay down a temporal existence, and  
power to take up again his spiritual identity,  
Life-power. in the likeness of the Infinite; but he allowed  
men to attempt the destruction of his mortal body, in  
order that he might furnish the proof of immortal Life.  
Nothing could kill this Life of his. He could give human  
life into his enemies' hands in appearance, and to be-  
lieve; but when his earth-mission was accomplished, his  
Life, indestructible and eternal, was found forever per-  
fect. He knew that matter had no life, and that real  
Life is God; therefore he could no more be separated  
from Life, than God could be extinguished.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 62nd edition in 1891.  
Chapter XI, page 356, lines 3-15 (unnumbered).

Jesus could have withdrawn himself from his enemies. He had power to lay down a temporal life, and power to take up again his spiritual identity, in the likeness of the Infinite. But he afforded men opportunities to destroy his mortal body, or life, if they could, in order that he might furnish the proof of an immortal body and Life. Nothing could kill this Life of his; but he could give it into his enemies' hands, when his earth-mission was accomplished, and then resume it again. He knew that Life is God, or good, that evil has no Life, and that therefore they could no more separate him from Life than they could extinguish God.

#### NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 281, lines 19-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

Jesus could have withdrawn himself from his enemies. He had power both to lay down his supposed life in matter and to take it up again. But he permitted them the opportunity to destroy his mortal body or life, according to their belief, that he might furnish the proof of an immortal body, showing them they could neither kill him spiritually nor destroy his material body, until he chose to lay it down when his earth-mission was accomplished. He knew that all Life is God, good; that evil has no life. He understood that God was his Life, and they could no more separate him from Life and its phenomenon than from God, Truth, and Love.

#### NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 6th edition in 1886. 3rd ed., vol. 2, chapter VII, page 89, lines 22-32, and page 90, line 1 (unnumbered). 6th ed., vol. 2, chapter VI, page 43, lines 22-32, and page 44, line 1 (unnumbered).



Jesus could perhaps have withdrawn from his enemies, but he permitted them opportunity to destroy the body mortal, that he might furnish the proof of an immortal body, in corroboration of what he had taught, namely, that the Life of man is God, and that Principle and idea are inseparable.

#### NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 1, page 80, lines 1-6 (unnumbered).

Jesus could no doubt have withdrawn from his enemies, but he permitted them the opportunity to destroy his body mortal, that he might furnish the proof of his immortal body in corroboration of what he had taught, that the Life of man was God, and that body and Soul are inseparable.

#### NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 140, lines 16-21 (unnumbered).