

1 of 2

Chapter 6

Science, Theology, Medicine

para 6-0/6-93

CHAPTER VI

SCIENCE, THEOLOGY, MEDICINE

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. - PAUL.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. - JESUS.

NOTE

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

Chapter VI, page 107, lines unnumbered before first paragraph. Entire quotation is in italics except for the two names of PAUL and JESUS.

CHAPTER VI.

SCIENCE, THEOLOGY, MEDICINE.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. - PAUL.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. - MATTHEW.

NOTE

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

Chapter VI, page 107, lines unnumbered before first paragraph.

Entire quotation is in italics except for the two names of PAUL and MATTHEW.

CHAPTER VI.

SCIENCE, THEOLOGY, MEDICINE.

But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. - PAUL.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. - MATTHEW.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 107, lines unnumbered before first paragraph. Entire quotation in italics except for the two names of PAUL and MATTHEW.

CHAPTER I.
SCIENCE, THEOLOGY, MEDICINE.

BUT I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. - PAUL.

ANOTHER parable spake he unto them: The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. - MATTHEW.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 1, lines unnumbered before first paragraph. None of this version is in italics.

IN the year 1866, I discovered the Christ Science or
divine laws of Life, Truth, and Love, and
named my discovery Christian Science. God
had been graciously preparing me during many
years for the reception of this final revelation of the ab-
solute divine Principle of scientific mental healing.

Christian
Science
discovered

NOTE

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

Chapter VI, page 107, lines 1-6.

IN the year 1866, I discovered the Christ Science or
divine laws of Life, Truth, and Love, and
named my discovery Christian Science. God
had been graciously fitting me during many
years for the reception of this final revelation of the ab-
solute divine Principle of scientific mental healing.

NOTE

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

Chapter VI, page 107, lines 1-6.

IN the year 1866 I discovered the Christ Science, or
divine laws of Life, and named it Chris-
tian Science. God had been graciously fitting
me, during many years, for the reception of a
final revelation of the absolute divine Principle of
scientific being, and healing.

Christian
Science
discovered.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 107, lines 1-6.

IN the year 1866 I discovered the Christ science, or
divine laws of Life, and named it Chris-
tian Science. God had been graciously fitting
me, during many years, for the reception of a
final revelation of the absolute divine Principle of
scientific being, and healing.

Christian
Science
discovered.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 107, lines 1-6.

IN the year 1866 I discovered the Christ science, or
divine laws of Life, and named it Chris-
tian Science. God had been graciously fitting
me, during many years, for the reception of a
final revelation of the absolute Principle of scientific
being, and healing.

Christian
Science
discovered.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VI, page 107, lines 1-6.

IN the year 1866 I discovered the Christ science, the science of Mind, and named it Christian Science.

God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of scientific being, and of healing.

Christian
Science
discovered.

NOTE

This version first appeared in the 163rd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter I, page 1, lines 1-6 (unnumbered).

IN the year 1866 I discovered the Science of Metaphysical Healing, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing.

Christian
Science
discovered.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 163rd edition in 1899. Chapter I, page 1, lines 1-5 (unnumbered).

My original conclusion in 1866,

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter V, page 150, lines 11-12 (unnumbered), (Science of Being).

SCIENCE AND HEALTH.

CHAPTER I.

SCIENCE OF BEING.

So God created man in His image. In the image of God created He him; male and female created He them. - GENESIS.

IN the year 1866 I discovered metaphysical healing, and named it Christian Science.

My original conclusion in 1866,

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being, page 11, lines 1-2 (plus the book title, chapter number, chapter title, and Genesis quotation lines at top of page), and page 14, lines 11-12 (unnumbered)).

ALSO NOTE

Although these lines correspond to the 1st paragraph in the current chapter Science, Theology, Medicine, they appeared as the first paragraph lines of the chapter Science of Being in these early editions.

The metaphysical statement

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 10, line 25 (unnumbered).

ALSO NOTE

This line forms the first few words of a longer sentence which formed the early version of paragraph #8 from Science, Theology, Medicine. The phrase is also presented in the comparison of that paragraph.

This apodictical Principle points to the revelation of Immanuel, "God with us," - the sovereign ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mission of
Christian
Science

NOTE

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

Chapter VI, page 107, lines 7-14.

This apodictical Principle points to the revelation of Immanuel, "God with us," - the sovereign ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mission of
Christian
Science.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 107, lines 7-14.

This apodictical Principle points to the revelation of Immanuel, "God with us," - the sovereign Ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mission of
Christian
Science.

NOTE

This version first appeared in the 163rd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter I, page 1, lines 7-14 (unnumbered).

This apodictical Principle points to the revelation of Immanuel, the everpresent God, - the sovereign Omnipotence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mission of
Christian
Science.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 163rd edition in 1899. Chapter I, page 1, lines 6-13 (unnumbered).

This apodictical Principle points to the revelation of Immanuel, as "God with us." The sovereign Ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mission of
Christian
Science.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 108th edition in 1896. Chapter I, page 1, lines 6-13 (unnumbered).

This apodictical Principle points to the revelation of Immanuel, or "God with us;" for it is the sovereign Ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and mortals acquaint themselves more quickly with God.

Mission of
Christian
Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 1, lines 6-13 (unnumbered).

The Principle

thereof is divine and apodictical, governing all;

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.

Chapter I (Science of Being), page 11, lines 2-3 (unnumbered).

Feeling so perpetually the false consciousness that life
inheres in the body, yet remembering that in
reality God is our Life, we may well tremble Discontent
in the prospect of those days in which we must say, "I with life
have no pleasure in them."

NOTE

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

Chapter VI, page 107, lines 15-19.

Feeling so perpetually the false consciousness that life
inheres in the body, yet remembering that
God is really our Life, we may well tremble
in the prospect of those days wherein we must say "I
have no pleasure in them."

Discontent
with life.

NOTE

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

Chapter VI, page 107, lines 15-19.

Feeling so perpetually the false consciousness that
life inheres in the body, yet remembering that God is
really our Life, we may well tremble, in the
A divine
discontent. prospect of those days wherein we must say,
"I have no pleasure in them."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 2, lines 1-5 (unnumbered).

Feeling so perpetually the false consciousness that life is bodily, yet remembering that God is really our Life, we may tremble for the days in which we must say, "I have no pleasure in them."

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 43, lines 20-24 (unnumbered).

36th ed., chapter V (Science of Being), page 179, lines 20-24 (unnumbered).

When remembering that God is our
only Life, and feeling the false consciousness of Life in the
body, we may tremble for the days in which to say, "I have
no pleasure in them."

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 37, lines 28-31
(unnumbered).

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Whence came to me this heavenly conviction, - a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was "the gift of the grace of God given unto me by the effectual working of His power." It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, "the price of learning love," establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

NOTE

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

Chapter VI, page 108, lines 1-11.

Whence came to me this heavenly conviction, - a conviction in antagonism with the testimony of the physical senses? According to St. Paul, it was "the gift of the grace of God given unto me by the effectual working of His power." It was the divine law of Life and Love unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, "the price of learning love," establish the truism that the only sufferer is mortal mind; for the divine Mind cannot suffer.

NOTE

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

Chapter VI, page 108, lines 1-11.

Whence came to me this heavenly conviction, - a conviction in antagonism with the testimony of the physical senses? According to St. Paul, it was "the gift of the grace of God given unto me by the effectual working of His power." It was the divine law of Life and Love unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, "the price of learning love," establish the truism that the only sufferer is mortal mind, since being in God cannot suffer.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 108, lines 1-11.

Whence came to me this heavenly conviction, - a conviction in antagonism with the testimony of the physical senses? The divine Spirit testifying through Christian Science unfolded to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and the immortal cravings, "the price of learning Love," establish the truism that the only sufferer is mortal mind, since being in God cannot suffer.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 2, lines 6-14 (unnumbered).

Whence came to me this heavenly conviction, - a conviction in antagonism with the testimony of the physical senses? I know not; but this I know, that Christian Science unfolds the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and the immortal cravings, "the price of learning Love," establish the truism that the only sufferer is mortal mind, since Being in God cannot suffer.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 2, lines 6-14 (unnumbered).

Whence came to me this conviction, in antagonism to the testimony of the human senses? From the self-evident fact that matter has no sensation; from the common human experience of the falsity of all material things; from the obvious fact that mortal mind is what suffers, feels, sees; since matter cannot suffer.

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 34, lines 31-32, and page 35, lines 1-4 (unnumbered).
36th ed., chapter V (Science of Being), page 170, lines 31-32, and page 171, lines 1-4 (unnumbered).

Do you object to understanding
the falsity of the senses, and ask whence cometh our
proof of this? We answer: the self-evident falsehood that
matter has sensation, and our own demonstrations that
mortal mind is what suffers, feels, sees, etc.;

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, page 28, lines 23-27 (unnumbered).

CTA-4

My conclusions were reached by allowing the evidence
of this revelation to multiply with mathematical certainty
and the lesser demonstration to prove the
Demonstrable
evidence greater, as the product of three multiplied by
three, equalling nine, proves conclusively that three times
three duodecillions must be nine duodecillions, - not
a fraction more, not a unit less.

NOTE

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

Chapter VI, page 108, lines 12-18.

My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty, and the lesser demonstration to prove Demonstrable evidence. the greater; as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions will be, must be, nine duodecillions, - not a fraction more, not a unit less.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter I, page 2, lines 15-21 (unnumbered).
226th ed., chapter VI, page 108, lines 12-18.

My conclusions are reached by allowing this evidence to multiply with mathematical certainty, and the lesser demonstration to prove the greater; as three multiplied by three, equalling nine, proves conclusively that three times three duodecillions will be, must be, nine duodecillions.

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 35, lines 5-9 (unnumbered).

36th ed., chapter V (Science of Being), page 171, lines 5-9 (unnumbered).

and allowing
this proof to point higher, and acknowledging, with mathematical certainty, that the lesser demonstration proves the higher, the same as three units added to three, making six, prove that three and three trillions are six trillions.

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, page 28, lines 27-32 (unnumbered).

574 - 1

When apparently near the confines of mortal existence,
standing already within the shadow of the death-valley,

Light shining I learned these truths in divine Science: that
in darkness all real being is in God, the divine Mind, and
that Life, Truth, and Love are all-powerful and ever-
present; that the opposite of Truth, - called error, sin,
sickness, disease, death, - is the false testimony of false
material sense, of mind in matter; that this false sense
evolves, in belief, a subjective state of mortal mind which
this same so-called mind names matter, thereby shutting
out the true sense of Spirit.

NOTE

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

Chapter VI, page 108, lines 19-29.

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: Light shining in darkness. that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, - called error, sin, sickness, disease, death, - is the false testimony of false material sense - of life in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names matter, thereby shutting out the true sense of Spirit.

NOTE

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

Chapter VI, page 108, lines 19-29.

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in Divine Science: Light shining in darkness. that all real Being is in the divine Mind and idea; that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth - called error, sin, sickness, disease, death - is the false testimony of false material sense; that this false sense evolves, in belief, a subjective state of mortal mind, which this same mind calls matter, thereby shutting out the true sense of Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 2, lines 22-32 (unnumbered).

When apparently
near the confines of mortal existence, standing already
within the shadow of the death-valley, I learned certain
truths: that all real being is the divine Mind and idea;
that the Science of Divine Mind demonstrates that Life,
Truth, and Love are all-powerful and ever-present; that
the opposite of Science and Truth, named Error, is the
false supposition of a false sense. This sense is, and
evolves, a belief in matter that shuts out the true sense
of Spirit.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.
Chapter I (Science of Being), page 11, lines 6-15 (unnumbered).

574-

My discovery, that erring, mortal, misnamed
New lines
of thought mind produces all the organism and action of
the mortal body, set my thoughts to work in new channels,
and led up to my demonstration of the proposition that
Mind is All and matter is naught as the leading factor in
Mind-science.

NOTE

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

Chapter VI, page 108, lines 30-32, and page 109, lines 1-3.

My discovery that erring, mortal, mis-
New lines
of thought. named mind produces all the organism and
action of the mortal body, set my thoughts to work in
new channels, and led up to my demonstration of the
proposition that Mind is All and matter is naught, as the
leading factor in Mind-science.

NOTE

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

Chapter VI, page 108, lines 30-32, and page 109, lines 1-3.

My discovery that erring, mortal, misnamed mind
produces all the organism and action of the mortal body,
set my thoughts to work in new channels,
and led up to my demonstration of the propo-
sition that Mind is All, and matter is naught, as the
leading factor in Mind-science.

New lines
of thought.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 3, lines 1-6 (unnumbered).

My discovery - that the erring mortal views, mis-named mind, produce all the organic and animal action of the mortal body - set thought to work in new channels; and I demonstrated this as the leading factor in Mind-science, - that Mind is all, and matter naught.

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 150, lines 18-22 (unnumbered).
36th ed., chapter V (Science of Being), page 150, lines 18-22 (unnumbered).

Our discovery that mind produces all the action of the body set thought to work in new channels, and we found the above statement true and demonstrable.

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 10, lines 29-31 (unnumbered).

ALSO NOTE

"The above statement" referred to in this paragraph is what now constitutes paragraph #8 from Science, Theology, Medicine.

Christian Science reveals incontrovertibly that Mind
is All-in-all, that the only realities are the divine Mind
and idea. This great fact is not, however, seen
to be supported by sensible evidence, until its Scientific
evidence
divine Principle is demonstrated by healing the sick and
thus proved absolute and divine. This proof once seen,
no other conclusion can be reached.

NOTE

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

Chapter VI, page 109, lines 4-10.

Christian Science reveals incontrovertibly that Mind
is All-in-all, that the only realities are the divine Mind
and idea. This great fact is not, however,
seen to be supported by sensible evidence, until Scientific
evidence.
its divine Principle is demonstrated by healing the sick,
and thus proven absolute and divine. This proof once
seen, no other conclusion can be reached.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 109, lines 4-10.

that Mind is all in all, - that the only realities are the Divine Mind and its ideas, - this conclusion is not seen to be supported by sensible evidence, till the inquirer masters the principle and rule upon which the conclusion rests. This principle once learned, no other conclusion can be reached.

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 14, lines 12-17 (unnumbered).

36th ed., chapter V (Science of Being), page 150, lines 12-17 (unnumbered).

The metaphysical statement
that all is mind is not supported by the evidence before the
senses until we take the principle and rule of this state-
ment to prove it; then we can arrive at no other conclu-
sion.

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 10, lines 25-29
(unnumbered).

ALSO NOTE

The first line of this paragraph, "The metaphysical statement",
is the 3rd edition version of the later, "In the year 1866...".
Thus this one line should apply to paragraph #1 from Science,
Theology, Medicine. However, since it begins this sentence it
is included here for clarity.

For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born,...and his name shall be called Wonderful."

Solitary
research

NOTE

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

Chapter VI, page 109, lines 11-27.

For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else; kept aloof from society, and devoted time and energies to Solitary research. discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions, through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually, and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born,...and his name shall be called Wonderful."

NOTE

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

Chapter VI, page 109, lines 11-27.

For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else; kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish or depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions, through divine revelation, reason, and experiment. The revelation of Truth in the understanding came to me gradually, and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born,...and his name shall be called Wonderful."

Solitary
research.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 3, lines 14-30 (unnumbered).

For three years I sought, day and night, the solution of this problem of Mind-healing; searched the Scriptures, and read nothing else; kept aloof from society, and devoted my time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish or depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions, through divine revelation, reason, and experiment. I had no human aid. The revelation of Truth in the understanding came to me, through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born,...and his name shall be called Wonderful."

Solitary
research.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter I, page 3, lines 14-30 (unnumbered).

Jesus once said of his lessons: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii.16,17.)

NOTE

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

50th ed., chapter I, page 3, lines 31-32, and page 4, lines 1-2 (unnumbered).

226th ed., chapter VI, page 109, lines 28-31.

The three great verities of Spirit, omnipotence, omnipresence, omniscience, - Spirit possessing all power, filling all space, constituting all Science, - contradict

God's
allness
learned

forever the belief that matter can be actual.
These eternal verities reveal primeval existence as the radiant reality of God's creation,

in which all that He has made is pronounced by His wisdom good.

NOTE

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

Chapter VI, page 109, line 32, and page 110, lines 1-7.

The three great verities of Spirit, - omnipotence, omnipresence, omniscience, - Spirit possessing all power, filling all space, constituting all Science, - these verities contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God's creation, wherein all that He has made is pronounced by His wisdom good.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter I, page 4, lines 3-10 (unnumbered).
226th ed., chapter VI, page 109, lines 32, and page 110, lines 1-7.

The great facts of omnipotence and omnipresence, of Spirit possessing all power and filling all space, - these facts contradicted forever, to my understanding, the notion that matter can be actual. These facts also revealed to me primeval existence, and the radiant realities of good;

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 11, lines 15-19, and page 12, line 1 (unnumbered).

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, - man's perfectibility and the establishment of the kingdom of heaven on earth.

NOTE

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

Chapter VI, page 110, lines 8-12.

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, concerning man's perfectibility, and the establishment of the kingdom of heaven on earth.

NOTE

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

Chapter VI, page 110, lines 8-12.

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, concerning man's perfectibility, and the establishment of the Kingdom of Heaven on earth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 4, lines 11-15 (unnumbered).

and there was present to me, as never before, the awful unreality of evil. This vision announced the equipollence of God, consecrated my affections anew, and revealed the glorious possibilities of the petition, "Thy kingdom come on earth as in heaven."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 12, lines 1-6 (unnumbered).

In following these leadings of scientific revelation,
the Bible was my only textbook. The Scriptures were
Scriptural foundations illumined; reason and revelation were recon-
ciled, and afterwards the truth of Christian
Science was demonstrated. No human pen nor tongue
taught me the Science contained in this book, SCIENCE
AND HEALTH; and neither tongue nor pen can over-
throw it. This book may be distorted by shallow criti-
cism or by careless or malicious students, and its ideas
may be temporarily abused and misrepresented; but the
Science and truth therein will forever remain to be dis-
cerned and demonstrated.

NOTE

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

Chapter VI, page 110, lines 13-24.

In following these leadings of scientific revelation,
the Bible was my only textbook. The Scriptures were
Scriptural foundations. illumined, reason and revelation were recon-
ciled; and afterwards the truth of Christian
Science was demonstrated. No human pen or tongue
taught me the Science contained in this book, SCIENCE
AND HEALTH; and neither tongue nor pen can ever
overthrow it. This book may be distorted by shallow
criticism, or by careless or malicious students, and its
ideas may be temporarily abused and misrepresented; but
the Science and Truth therein will remain forever, to be
discerned and demonstrated.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 110, lines 13-24.

In following these leadings of Scientific revelation,
the Bible was my only textbook. The Scriptures were
Scriptural foundations. illumined, reason and revelation were recon-
ciled; and afterwards the Truth of Christian
Science was demonstrated. No human pen or tongue
taught me the Science contained in this book, Science
and Health, and neither tongue nor pen can ever over-
throw it. This book may be distorted by shallow criti-
cism, or by careless and mischievous students, and its
ideas may be temporarily forced into wrong channels;
but the Science and Truth therein will remain forever,
to be discerned and demonstrated.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 4, lines 16-27 (unnumbered).

In following these leadings of Scientific revelation,
the Bible was my only textbook. The Scriptures were
Scriptural foundations. illumined, reason and revelation were recon-
ciled; and afterwards the Truth of Christian
Science was demonstrated. No human pen or tongue
taught me the Science contained in Science and Health,
and neither tongue nor pen can ever overthrow it.
This book may be distorted by shallow criticism, or by
careless and mischievous students, and its ideas may
be temporarily forced into wrong channels; but the
Science and Truth therein will remain forever, to be
discerned and demonstrated.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter I, page 4, lines 16-27 (unnumbered).

Reason and
revelation coincide in the statement, and afford it proof,
that nothing unspiritual can be harmonious or eternal.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter V (Science of Being), page 152, lines 6-8 (unnumbered).

In following the leadings of this revelation, the Bible was my only text-book. The inspired volume seemed illumined, reconciling right reason with revelation, and establishing the truths of Christian Science. No human tongue or pen has suggested the contents of "Science and Health," nor can tongue or pen ever overthrow it. My book may be distorted by shallow criticism or by inaccurate reporters, and its ideas forced temporarily into wrong channels; but its truths will remain for the Christ-inspired to discern and follow.

Reason and revelation coincide in the statement, and afford it proof, that nothing unspiritual can be harmonious or eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 12, lines 7-16, and page 16, lines 6-8 (unnumbered).

Reason and revelation coincide
with this statement, and support its proof every hour, for
nothing is harmonious or eternal that is not spiritual:

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 12, lines 1-3
(unnumbered).

Jesus demonstrated the power of Christian Science to
heal mortal minds and bodies. But this power was lost
sight of, and must again be spiritually dis-
The demon-
stration lost cerned, taught, and demonstrated according
and found to Christ's command, with "signs following."
Its Science must be apprehended by as many as believe
on Christ and spiritually understand Truth.

NOTE

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

Chapter VI, page 110, lines 25-31.

Jesus demonstrated the power of Christian Science
to heal mortal minds and bodies; but this power was
lost sight of, and must again be spiritually dis-
cerned, taught, and demonstrated, according to
The demon-
stration lost
and found.
Christ's command, with "signs following;"
and its Science must be apprehended by as many as believe
on Christ, and spiritually understand Truth.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 110, lines 25-31.

Jesus demonstrated the power of Christian Science
to heal mortal minds and bodies; but this power was
lost sight of, and must again be spiritually dis-
The demon-
stration lost cerned, taught, and demonstrated, according to
and found.
Christ's command, with "signs following;"
and its Science must be apprehended by as many as believe
on Christ, - that is, understand Truth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VI, page 110, lines 25-31.

Jesus demonstrated the power of Christian Science
to heal mortal minds and bodies; but this
The demon-
stration lost power was lost sight of, and must again be
and found. spiritually discerned, taught, and demonstrated,
- according to Christ's command, - with "signs follow-
ing," and its Science must be apprehended by as many
as believe on Him, - that is, understand Truth.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 4, lines 28-32, and page 5, lines 1-2
(unnumbered).

Jesus demonstrated the power of Christian Science to
heal mortal minds and bodies; but this Sci-
The demon- stration lost ence was lost sight of, and must again be
and found. spiritually discerned, taught, and demonstrated,
- according to Christ's command, - with "signs follow-
ing," and must be apprehended by as many as believe
on him, - that is, understand his thought.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter I, page 4, lines 28-32, and page 5, lines 1-2
(unnumbered).

Jesus demonstrated the power of Divine Science to heal mortal minds and bodies; but this Science was lost sight of, and must again be spiritually discerned; and it must be demonstrated (according to Christ's command) with signs following, to as many as shall believe on Him.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 12, lines 17-22 (16th ed) and lines 17-21 (33rd ed).

No analogy exists between the vague hypotheses of agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science.

Mystical
antagonists

NOTE

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

Chapter VI, page 110, line 32, and page 111, lines 1-5.

No analogy exists between the vague hypotheses of
agnosticism, pantheism, theosophy, spiritualism, or mille-
narianism, and the demonstrable truths of Christian
Science; and I find the will, or sensuous
reason of the human mind, to be opposed to
the divine Mind, as expressed through divine Science.

Mystical
antagonists.

NOTE

This version first appeared in the 261st editions in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 110, line 32, and page 111, lines 1-5.

No analogy exists between the vague hypotheses of
Agnosticism, Pantheism, Theosophy, Spiritualism, or
Millenarianism, and the demonstrable truths of Christian
Science; and I find the will, or sensuous
reason of the human mind, to be opposed to
the divine Mind, as expressed through divine Science.

Mystical
antagonists.

NOTE

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

No analogy exists between the vague hypotheses of
Agnosticism, Pantheism, Theosophy, Spiritualism, or
Millenarianism, and the demonstrable truths
of Christian Science; and I find the will, Mystical
antagonists.
or sensuous reason of the human mind to be opposed to
the divine Mind, expressed through Divine Science.

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 5, lines 3-8 (unnumbered).

No analogy exists between the vague hypotheses of Agnosticism, Pantheism, Theosophy, Spiritualism, or Millenarianism, and the demonstrable truths of Christian Science; and I find the will or reason of the human mind to be opposed to the divine Mind, expressed through Divine Science.

Mystical
antagonists.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 76th edition in 1893. Chapter I, page 5, lines 3-8 (unnumbered).

No analogy exists between the vague hypotheses of
Pantheism, Theosophy, Spiritualism, or Millenarianism,
and the demonstrable truths of Christian
Science; and I find the so-called power, will, Mystical
antagonists.
or reason of the human mind to be opposed to the
divine Mind, expressed through Divine Science.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter I, page 5, lines 3-8 (unnumbered).

No analogy exists between the vague hypotheses of Pantheism, Gnosticism, Spiritualism, or Infidelity, and the demonstrable truths of Christian Science; and I find the so-called power, will, or reason of the human mind, to be opposed to the Divine Mind, expressed through Science.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 12, lines 22-27 (unnumbered).

No analogy exists between the vague hypotheses of Pantheism, Gnosticism, and Infidelity, and the demonstrable truths of Christian Science; and I find the so-called power, will, or reason of the human mind, to be opposed to the Divine Mind, expressed through Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I (Science of Being), page 12, lines 23-27 (unnumbered).

Metaphysics lead into all Truth,
they enlarge the capacity for good, and proportionately
diminish it for evil, whereas, Truth discerned intellect-
ually, is received as a belief, and is not understood.
Spiritual growth is the only evidence that we under-
stand Christian Science or metaphysical 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 IV (Metaphysics), page 146, lines 20-25
(unnumbered).

ALSO NOTE

This paragraph also corresponds to a portion of paragraph #67
of Science, Theology, Medicine, and is included in that com-
parison as well.

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent.

Optical illustration of Science

NOTE

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

Chapter VI, page 111, lines 6-18.

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent.

Optical illus-
tration of
Science

NOTE

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

Chapter VI, page 111, lines 6-18.

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the Science of numbers; though departing from the realm of the physical, as it must, some may deny its right to the name of Science. The Principle of divine Metaphysics is God; its practice is the power of Truth over error; its rules demonstrate its Science. It reverses all perverted and physical hypotheses concerning Deity, even as the explanation of optics rejects the incidental or inverted image, and shows what this inverted image is meant to represent.

Optical illustration of Science.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VI, page 111, lines 6-17.

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers; though departing from the realm of the physical, as it must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; its practice is the power of Truth over error; its rules demonstrate its Science. It reverses all perverted and physical hypotheses concerning Deity, even as the explanation of optics rejects the incidental or inverted image, and shows what this inverted image is meant to represent.

Optical illus-
tration of
Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 111, lines 6-17.

Christian Science is natural, but not physical. The true Science of God and man is no more supernatural than is the science of numbers; though departing from the realm of the physical, as it must, some may deny its right to the name of Science. The Principle of Divine Metaphysics is God; its practice is the power of Truth over error; its rules demonstrate Science. It reverses all perverted and physical hypotheses concerning Deity, even as the science of optics rejects, while it explains, the incidental or inverted image, and shows what this inverted image is meant to represent.

An optical
illustration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 5, lines 9-20 (unnumbered).

In Truth, and its marvellous ability to reveal God, there is nothing supernatural, for this is its normal function.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 12, lines 28-29 (16th ed), and lines 27-29 (33rd ed).

A prize of one hundred pounds, offered in Oxford University, England, for the best essay on Natural Science, - an essay calculated to offset the tendency of the age to attribute physical effects to physical causes rather than to a final spiritual cause, - is one of many incidents which show that Christian Science meets a yearning of the human race for spirituality.

Pertinent
proposal

NOTE

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

Chapter VI, page 111, lines 19-25.

A prize of one hundred pounds has been offered in Oxford University, England, for the best essay on Natural Science, - an essay calculated to offset the tendency of the age to attribute physical effects to physical causes, rather than to a final spiritual cause. This fact is one of many which show that Christian Science meets a yearning of the human race for spirituality.

Pertinent
proposal.

NOTE

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

50th ed., chapter I, page 5, lines 21-27 (unnumbered).

226th ed., chapter VI, page 111, lines 18-25.

A prize of £100 has been offered in Oxford University, England, for the best essay on Natural Science, - an essay calculated to offset the tendency of the age to attribute physical effects to physical causes, rather than to a final spiritual cause. This incident is one of many which show that Christian Science expresses a yearning of the human race.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 12, lines 30-32, and page 13, lines 1-4 (unnumbered).

SCIENCE AND HEALTH.

CHAPTER I.

SCIENCE OF BEING.

AT the Oxford University, England, a prize of one hundred pounds has been offered for the best essay on Natural Science that refutes the tendency to attribute physical effects to physical causes rather than a final spiritual cause. A demand for metaphysics expresses the wants of the race.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter I, Vol. 1 (Science of Being), page 9, lines 1-6 (unnumbered), plus book title, chapter number, and chapter title lines.

After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me, - that Mind governs the body, not partially but wholly. I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice.

Confirma-
tory tests

NOTE

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

Chapter VI, page 111, lines 26-32, and page 112, lines 1-2.

After a lengthy examination of my discovery, and its demonstration in healing the sick, this fact became evident to me, - that Mind governs the body, not partially, but wholly. I submitted my meta-physical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice.

Confirmatory tests.

NOTE

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

Chapter VI, page 111, lines 26-32, and page 112, lines 1-2.

After a careful examination of my discovery, and its demonstration in healing the sick, this fact became evident to me, - that Mind governs the body, not partially, but wholly. I submitted my meta-physical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice.

Confirma-
tory tests.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 111, lines 26-32, and page 112, lines 1-2.

After a careful examination of my discovery, and its demonstration in healing the sick, this fact became evident to me, - that Mind governs the body, not partially, but wholly. I submitted my meta-physical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever Scientifically employed, to be the most effective curative agent in medical practice.

Confirmatory tests.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 5, lines 28-32, and page 6, lines 1-4 (unnumbered).

After a careful examination of my discovery in 1866, that Mind governs all, not partially but supremely, I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground; and it has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 13, lines 14-20 (unnumbered).

After careful examination of the discovery in metaphysics that mind governs the body not in part but wholly, we submitted our metaphysical system of treating disease to the broadest practical proofs. Our theory has gradually gained ground, and established its own proof whenever it has been employed honestly and under circumstances that permitted its demonstration as the most effectual curative agent in medical practice.

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 9, lines 17-21, and page 10, lines 1-3 (unnumbered).

Is there more than one school of Christian Science?
Christian Science is demonstrable. There can, there-
fore, be but one method in its teaching. Those who de-
part from this method forfeit their claims to
One school
of Truth belong to its school, and they become adher-
ents of the Socratic, the Platonic, the Spencerian, or some
other school. By this is meant that they adopt and ad-
here to some particular system of human opinions. Al-
though these opinions may have occasional gleams of
divinity, borrowed from that truly divine Science which
eschews man-made systems, they nevertheless remain
wholly human in their origin and tendency and are not
scientifically Christian.

NOTE

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

Chapter VI, page 112, lines 3-15.

Is there more than one school of Christian Science?
Christian Science is indivisible. There can therefore
be but one method in its teaching. Those who depart
from this method forfeit their claims to be-
One school
of Truth. long to its school, and become simply adher-
ents of the Socratic, the Platonic, the Spencerian, or
some other school; by which is meant that they adopt
and adhere to some particular system of human opinions.
Although these opinions may have occasional gleams of
divinity, borrowed from that truly divine Science which
eschews man-made systems, they nevertheless remain
intensely human in their origin and tendency, and are
not scientifically Christian.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 112, lines 3-15.

Is there more than one school of Christian Science?

Christian Science is indivisible. There can therefore be but one method in its teaching. Those who depart

from this method forfeit their claims to be-
One shcool.

long to its school, and become simply adher-
ents of the Socratic, the Platonic, the Spencerian, or
some other so-called school; by which is meant that
they adopt and adhere to some particular system of
human opinions. Although these opinions may have
occasional gleams of divinity, borrowed from that truly
Divine Science which eschews man-made systems, they
nevertheless remain intensely human in their origin and
tendency, and are not Scientifically Christian.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 6, lines 5-17 (unnumbered).

From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are "the same yesterday, and to-day, and forever;" for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.

NOTE

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

Chapter VI, page 112, lines 16-22.

From the infinite One in Christian Science cometh
one Principle and its idea; and with this one Principle
Unchanging come spiritual rules and their demonstration,
Principle. which, like the great Giver, are "the same
yesterday, and to-day, and forever;" for thus is the
divine Principle of healing, and the Christ, characterized
in the epistle to the Hebrews.

NOTE

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

Chapter VI, page 112, lines 16-22.

From the infinite One in Christian Science cometh
one Principle and its idea; and with this one Principle
come spiritual rules and their demonstration,
Unchanging Principle. which, like the great Giver, are "the same
yesterday, and to-day, and forever;" for thus is the
divine Principle of healing, and the Christ, characterized
in the Epistle to the Hebrews.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 112, lines 16-22.

From the infinite One in Christian Science cometh
one Principle and its idea; and with this one Principle
Unchanging come spiritual rules and their demonstration,
Principle. which, like the great Giver, are "the same
yesterday, and to-day, and forever;" for thus is the
perfect Principle of healing, and the Christ, characterized
in the Epistle to the Hebrews.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VI, page 112, lines 16-22.

From the infinite One in Christian Science cometh
one Principle and its idea; and with this one Principle
Unchanging come spiritual rules and their demonstration,
Principle. which, like the great Giver, are "the same
yesterday, to-day, and forever;" for thus is the perfect
Principle of healing, and the Christ, characterized in
the Epistle to the Hebrews.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 6, lines 18-24 (unnumbered).

From the infinite One in Christian Science cometh
one Principle and its idea; and with this one Principle
come spiritual rules and their demonstration,
Unchanging Principle. which, like the great Giver, are "the same
yesterday, to-day, and forever;" for thus is the perfect
Principle of healing, the Christ, characterized in the
Epistle to the Hebrews.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter I, page 6, lines 18-24 (unnumbered).

Any theory of Christian Science, which departs from what has already been stated and proved to be true, affords no foundation upon which to establish On sandy foundations a genuine school of this Science. Also, if any so-called new school claims to be Christian Science, and yet uses another author's discoveries without giving that author proper credit, such a school is erroneous, for it inculcates a breach of that divine commandment in the Hebrew Decalogue, "Thou shalt not steal."

NOTE

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

Chapter VI, page 112, lines 23-31.

Any theory of Christian Science which departs from
what has already been stated, and proved to be true,
affords no foundation whereupon to establish
On sandy foundations. a genuine school of this Science. Also, if
any so-called new school claims to be Christian Science,
and yet uses another author's discoveries, without giving
that author proper credit, it is erroneous, for it inculcates
a breach of that divine commandment in the Hebrew
Decalogue, Thou shalt not steal.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 112, lines 23-31.

Any theory of Christian Science which departs from
what has already been stated, and proved to be true,
affords no foundation whereupon to establish
On sandy foundations. a genuine school of this Science. Also, if
any so-called new school claims to be Christian Science,
and yet uses another author's discoveries, without giving
that author proper credit, it is erroneous, for it inculcates
a breach of that divine commandment in the Hebrew
decatalogue, Thou shalt not steal.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VI, page 112, lines 23-31.

Any theory of Christian Science which departs from
what has already been stated, and proved to be true,
affords no foundation whereupon to establish
On sandy foundations. a genuine school of this Science. Also, if this
new school claims to be Christian Science, and yet uses
another author's discoveries, without giving that author
proper credit, it inculcates a breach of that divine com-
mandment in the Hebrew decalogue, Thou shalt not steal.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 6, lines 25-32 (unnumbered).

God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle. The letter of Science plentifully reaches humanity to-day, Principle and practice but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, - pulseless, cold, inanimate.

NOTE

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

Chapter VI, page 112, line 32, and page 113, lines 1-8.

God is the Principle of divine Metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle. The letter of Science plentifully reaches humanity to-day, but its Spirit comes only in small degrees. The vital part, the heart and Soul of Christian Science, is Love. Without this, the letter is but its dead body, - pulseless, cold, inanimate.

Principle and
practice.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VI, page 112, line 32, and page 113, lines 1-8.

God is the Principle of Christian Science. As there is but one God, there can be but one divine Principle in this Science; and there must be fixed rules for the demonstration of this divine Principle. The letter of Science plentifully reaches humanity to-day, but its Spirit comes only in small degrees. The vital part, the heart and Soul of Christian Science, is Love. Without this, the letter is but its dead body, - pulseless, cold, inanimate.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 112, line 32, and page 113, lines 1-8.

God is the Principle of Christian Science. As there is but one God, there can be but one Principle in this Science; and there must be fixed rules for the demonstration of this divine Principle. Letter and Principle.

The letter of Science plentifully reaches humanity to-day, but its Spirit comes only in small degrees. The vital part, the heart and Soul of Christian Science, is Love. Without this, the letter is but its dead body, - pulseless, cold, inanimate.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 7, lines 1-9 (unnumbered).

God is the Principle of Christian Science. As there is but one God, there can be but one Principle in this Science; and there must be fixed rules for the demonstration of this divine Principle. Letter and Principle.

The letter of Science plentifully reaches humanity today, but its Spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but its dead body, - pulseless, cold, inanimate.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter I, page 7, lines 1-9 (unnumbered).

The fundamental propositions of divine metaphysics are summarized in the four following, to me, self-evident propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth. De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.

Reversible
propositions

NOTE

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

Chapter VI, page 113, lines 9-15.

The fundamental propositions of divine Metaphysics are summarized in the four following, to me, self-evident propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth. De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.

Reversible
propositions.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 113, lines 9-15.

The fundamental propositions of Christian Science are summarized in the four following, to me, self-evident propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth. De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.

Reversible
propositions.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 113, lines 9-15.

The fundamental propositions of Christian Science are summarized in the four following, to me, self-evident propositions. Even if read backward, Reversible propositions. these propositions will be found to agree in statement and proof.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 7, lines 10-14 (unnumbered).

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. - Disease, sin, evil, death, deny good, omnipotent God, Life.

NOTE

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

Chapter VI, page 113, lines 16-21.

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. - Disease, sin, evil, death, deny good, omnipotent God, Life.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1908 edition.

Chapter VI, page 113, lines 16-21.

1. God is All in all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent Good, deny death, evil, sin, disease. - Disease, sin, evil, death, deny Good, omnipotent God, Life.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 261st edition in 1902. Chapter I, page 7, lines 15-20 (unnumbered) - 111th ed. Chapter VI, page 113, lines 16-21 - 226th ed.

1. God is All.
2. God is Good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, Good, God, omnipresent, deny death, evil, sin,
disease. - Disease, sin, evil, death, deny omnipresent
God, Good, Life.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 111th edition in 1896.
Chapter I, page 7, lines 15-20 (unnumbered).

Which of the denials in proposition four is true? Both are not, cannot be, true. According to the Scripture, I find that God is true, "but every [(mortal)] man a liar."

NOTE

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

Chapter VI, page 113, lines 22-25.

Which of the denials in proposition four is true?
Both are not, cannot be true. According to the Scripture, I find that God is true, "but every [(mortal)] man a liar."

NOTE

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

Chapter VI, page 113, lines 22-25.

Which of the denials in Proposition Four is true?
Both are not, cannot be true. According to the
Scripture, I find that God is true, "and every {mortal}
man a liar."

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 7, lines 21-24 (unnumbered).

Which of the denials in Proposition Four is true?
Both are not, cannot be true. According to the
Scripture, I find that God is true, "and every man
a liar."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 76th edition in 1893.
Chapter I, page 7, lines 21-24 (unnumbered).

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion.

For example: There is no pain in Truth, and

no truth in pain; no nerve in Mind, and no

Metaphysical
inversions

mind in nerve; no matter in Mind, and no mind in mat-

ter; no matter in Life, and no life in matter; no matter

in good, and no good in matter.

NOTE

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

Chapter VI, page 113, lines 26-32.

The divine Metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter. Metaphysical inversions.

NOTE

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

Chapter VI, page 113, lines 26-32.

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in Good, and no good in matter. Metaphysical
inversions.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 113, lines 26-32.

The metaphysics of Christian Science, like the rules of mathematics, prove the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in Good, and no good in matter.

Inversions.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter I, page 7, lines 25-31 (unnumbered).

The metaphysics of Christian Science, like the rules of mathematics, prove the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no matter in Mind, and no mind in matter; no nerves in Intelligence, and no intelligence in nerves; no matter in Life, and no life in matter; no matter in Good, and no good in matter.

Inversions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter I, page 7, lines 25-31 (unnumbered).

Usage classes both evil and good together as mind;
therefore, to be understood, the author calls sick and sin-
ful humanity mortal mind, - meaning by this
Definition of mortal mind term the flesh opposed to Spirit, the human
mind and evil in contradistinction to the divine Mind, or
Truth and good. The spiritually unscientific definition
of mind is based on the evidence of the physical senses,
which makes minds many and calls mind both human and
divine.

NOTE

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

Chapter VI, page 114, lines 1-9.

Usage classes both evil and good together as mind;
therefore, to be understood, the author calls sick and
sinful humanity mortal mind, - meaning, by
Definition of mortal mind. this term, the flesh opposed to Spirit, - the
human mind, and evil, in contradistinction to the divine
Mind, or Truth and good. The spiritually unscientific
definition of mind is based on the evidence of the physi-
cal senses, which makes minds many, and calls mind
both human and divine.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 114, lines 1-9.

Usage classes both evil and good together as mind;
therefore, to be understood, the author calls sick and
sinful humanity mortal mind, - meaning, by
Definition of mortal mind. this term, the flesh opposed to Spirit, - the
human mind, and evil, in contradistinction to the divine
Mind, or Truth and Good. The spiritually unscientific
definition of mind is based on the evidence of the physi-
cal senses, which makes minds many, and calls mind
both human and divine.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 114, lines 1-9.

Usage classes both evil and good together as mind;
therefore, to be understood, the author calls sick and
sinful humanity mortal mind, - meaning, by this term,
the flesh opposed to Spirit, - human error and
Definition of mortal mind. evil, in contradistinction to Truth and Good;
for the spiritually unscientific definition of mind is based
on the evidence of the physical senses, which makes
minds many, and calls mind both human and divine.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 7, line 32, and page 8, lines 1-9 (unnumbered).

But usage
classifies both evil and good together as mind; there-
fore, to be understood, I will call sick and sinful humanity
mortal mind, - meaning, by this term, the flesh that is
opposed to Spirit, human error and evil in contradistinc-
tion to Goodness and 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 I (Science of Being), page 19, lines 7-12
(unnumbered).

36th ed., chapter V (Science of Being), page 155, lines 7-12
(unnumbered).

but
to be understood we shall classify evil and error as mortal
mind, in contradistinction to good and Truth, the Mind
which is immortal.

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 14, lines 31-32,
and page 15, lines 1-2 (unnumbered).

In Science, Mind is one, including noumenon and phenomena, God and His thoughts.

NOTE

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

Chapter VI, page 114, lines 10-11.

In Science, Mind is one, - including noumenon and phenomena, God and His thoughts.

NOTE

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

Chapter VI, page 114, lines 10-11.

In Science, Mind is one, - including noumena and
phenomena, God and His thoughts.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 8, lines 8-9 (unnumbered).

Mortal mind is a solecism in language, and involves an improper use of the word mind. As Mind is immortal, the phrase mortal mind implies something un-
Imperfect terminology true and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.

NOTE

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

Chapter VI, page 114, lines 12-22.

Mortal mind is a solecism in language, and involves an improper use of the word mind. As Mind is immortal, the phrase mortal mind implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.

NOTE

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

Chapter VI, page 114, lines 12-22.

Mortal mind is a solecism in language, and involves an improper use of the word mind. As Mind is im-

mortal, the phrase mortal mind implies some-
Imperfect
terminology. thing untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 8, lines 10-20 (unnumbered).

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the scientific relation of man Causation mental to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought. In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed matter is but the subjective state of what is termed by the author mortal mind.

NOTE

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

Chapter VI, page 114, lines 23-31.

Christian Science explains all cuase and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the scientific relation of Causation mental. man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought. In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed matter is but the subjective state of what is herein termed mortal mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 114, lines 22-31.

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the Scientific relation of Causation mental. man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned thought; so that we may know, in Divine Science, that the universe, including man and his divine Principle, is harmonious and eternal. Science shows that what is termed matter is but the subjective state of what is here termed mortal mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 8, lines 21-30 (unnumbered).

Christian Science explains all cause and effect as mental and not physical. It lifts the veil of mystery from Soul and body, shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought - to know that in Science man and the universe, as well as their Divine Principle, are harmonious and eternal. Science reveals that what is termed matter is but a manifestation of mortal mind.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I (Science of Being), page 17, lines 7-15 (unnumbered).

36th ed., chapter V (Science of Being), page 153, lines 7-15 (unnumbered).

Christian Science explains all cause and effect as mental and not physical. It lifts the veil of mystery from soul and body, shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought - to know that man and the universe, as well as their Divine Principle, are harmonious and eternal. Science reveals that what is termed matter is but a manifestation of mortal mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I (Science of Being), page 17, lines 7-15 (unnumbered).

The science of Mind explains cause and effect, lifts the veil of mystery from Soul and body, reveals the scientific relation of God to man, unwinds the interlaced ambiguities of being, sets free the imprisoned thought, and explains the divine Principle of man and of the universe. This metaphysical science explains man and the universe spiritually, and reveals them only as spiritual, not material, and harmonious and eternal. The discovery of harmonious being is more important than the discoveries relating to astronomy, or any advanced idea that science has promulgated.

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 13, lines 3-13 (unnumbered).

Apart from the usual opposition to everything new,
the one great obstacle to the reception of that spiritual-
ity, through which the understanding of Mind-science
comes, is the inadequacy of material terms for
metaphysical statements, and the consequent Philological
inadequacy
difficulty of so expressing metaphysical ideas as to make
them comprehensible to any reader, who has not person-
ally demonstrated Christian Science as brought forth in
my discovery. Job says: "The ear trieth words, as the
mouth tasteth meat." The great difficulty is to give the
right impression, when translating material terms back
into the original spiritual tongue.

NOTE

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

Chapter VI, page 114, line 32, and page 115, lines 1-11.

Apart from the usual opposition to everything new,
the one great obstacle to the reception of that spirit-
uality, through which the understanding of Mind-
science comes, is the inadequacy of material
terms for metaphysical statements, and the
consequent difficulty of so expressing metaphysical ideas
as to make them comprehensible by any reader who
has not personally demonstrated Christian Science, as
brought forth in my discovery. Job says: "The ear
trieth words, as the mouth tasteth meat." The great
difficulty is to give the right impression, when trans-
lating material terms back into the original spiritual
tongue.

Philological
inadequacy.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 114, line 32, and page 115, lines 1-12.

Apart from the usual opposition to everything new,
the one great obstacle to the reception of that spirit-
uality, through which the understanding of Mind-
Science comes, is the inadequacy of material terms for
metaphysical statements, and the consequent
difficulty of so expressing metaphysical ideas Philological
as to make them comprehensible by any reader who inadequacy.
has not personally demonstrated Christian Science, as
brought forth in my discovery. Job says: "The ear
trieth words, as the mouth tasteth meat." Great care
is needed to give the right impression, when translating
material terms back into the original spiritual text.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 8, lines 31-32, and page 9, lines 1-10
(unnumbered).

Apart from the usual opposition to everything new,
the one great obstacle to the reception of that spirit-
uality, through which the understanding of Mind-
Science comes, is the inadequacy of material terms for
metaphysical statements, and the consequent
difficulty of so expressing metaphysical ideas Philological
as to make them comprehensible by any reader who has inadequacy.
not personally demonstrated, physically, morally, and
spiritually, the accuracy of the rules of Christian Science,
as brought forth in my discovery. As Job says: "The
ear trieth words, as the mouth tasteth meat." Great
care is needed to give the right impression, when trans-
lating material terms back into the original spiritual text.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter I, page 8, lines 31-32, and page 9, lines 1-11
(unnumbered).

Apart from the usual opposition to the new, the greatest obstacle in the way of introducing a Christian sanative system is the ability to express its metaphysics by physical terms, so as to be understood by the reader who has not personally demonstrated my rules. This difficulty is measurably overcome in practical teaching, where I can not only explicate spiritual meanings more fully, but the disciple can confirm his understanding by his own demonstration. Great care is needed to give the right interpretation, when translating physics back into the original spiritual text.

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 16, lines 28-32, and page 17, lines 1-6 (unnumbered). 36th ed., chapter V (Science of Being), page 152, lines 28-32, and page 153, lines 1-6 (unnumbered).

Aside from the opposition to what is new, the greatest difficulty in introducing our metaphysical system is to express metaphysics in physical terms, and then to be understood metaphysically. This difficulty is overcome only by teaching the student the metaphysical meaning of the terms in common use. Out of twelve lessons to our class a shorthand writer produced over twelve hundred pages, all of which were unfit for use, owing to her ignorance of our subject, misapplication of our terms, and omitting our full statement as we translated physics into metaphysics, the original text of all things real and eternal.

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 12, lines 23-32, and page 13, lines 1-2 (unnumbered).

SCIENTIFIC TRANSLATION OF IMMORTAL MIND

GOD: Divine Principle, Life, Truth, Love, Divine
Soul, Spirit, Mind. synonyms

MAN: God's spiritual idea, individual, per- Divine
fect, eternal. image

IDEA: An image in Mind; the immediate Divine
object of understanding. - Webster. reflection

NOTE

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

Chapter VI, page 115, lines 12-18.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND.

GOD: Divine Principle, Life, Truth, Love, Divine
Soul, Spirit, Mind. synonyms.

MAN: God's universal idea, individual, Divine
perfect, eternal. image.

IDEA: An image in Mind; the immediate Divine
object of understanding. - Webster. reflection.

NOTE

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

Chapter VI, page 115, lines 13-19.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND.

GOD: Principle, Life, Truth, Love, Soul, Spirit, Mind. Divine synonyms.

MAN: God's universal idea, individual, perfect, eternal. Divine image.

IDEA: An image in Mind; the immediate object of understanding. - Webster. Divine reflection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 115, lines 13-19.

SCIENTIFIC DEFINITION OF IMMORTAL MIND.

GOD: Principle, Life, Truth, Love, Soul, Spirit, Mind.	Divine synonyms.
MAN: God's universal idea, individual, perfect, eternal.	Divine image.
IDEA: An image in Mind; the immediate object of understanding. - <u>Webster</u> .	Divine reflection.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 9, lines 11-17 (unnumbered).

SCIENTIFIC DEFINITION OF IMMORTAL MIND.

GOD: Principle, Life, Truth, Love, Mind, Spirit, Soul.	Divine synonyms.
MAN: God's universal idea, individual, perfect, eternal.	Divine image.
IDEA: An image in Mind; the immediate object of understanding. - <u>Webster</u> .	Divine reflection.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter I, page 9, lines 12-18 (unnumbered).

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear,
depraved will, self-justification, pride, envy, de-
ceit, hatred, revenge, sin, sickness, disease, death.

Unreality

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, com-
passion, hope, faith, meekness, temperance.

Transitional
qualities

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding,
 Reality spiritual power, love, health, holiness.

NOTE

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

Chapter VI, page 115, lines 19-27, and page 116, lines 1-3.

SCIENTIFIC TRANSLATION OF MORTAL MIND.

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear,
depraved will, pride, envy, deceit, hatred, Unreality.
revenge, sin, sickness, disease, death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, com- Transitional
passion, hope, faith, meekness, temperance. qualities.

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding,
Reality. spiritual power, love, health, holiness.

NOTE

This version first appeared in the 240th edition in 1902

and it remained unchanged until the 1907 edition.

Chapter VI, page 115, lines 20-27, and page 116, lines 1-3.

SCIENTIFIC TRNASLATION OF MORTAL MIND.

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear,
depraved will, pride, envy, deceit, hatred,
revenge, sin, sickness, disease, death. Unreality.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, com-
passion, hope, faith, meekness, temperance. Transitional
qualities.

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding,
Reality. spiritual power, love, health.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VI, page 115, lines 20-27, and page 116, lines 1-3.

SCIENTIFIC DEFINITION OF MORTAL MIND.

First Degree: Depravity.

PHYSICAL: Passions and appetites, fear, depraved will,
pride, envy, deceit, hatred, revenge, sin, dis-
ease, death. Unreality.

Second Degree: Evil disappearing.

MORAL: Honesty, affection, compassion,
hope, faith, meekness, temperance. Transitional
qualities.

Third Degree: Spiritual salvation.

SPIRITUAL: Faith, wisdom, power, purity,
understanding, health, love. Reality.

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 9, lines 18-28 (unnumbered).

SCIENTIFIC DEFINITION OF MORTAL MIND.

First Degree: Depravity.

PHYSICAL: Passions and appetites, fear, depraved will,
pride, envy, deceit, hatred, revenge, sin, dis-
ease, death. Unreality.

Second Degree: Evil disappearing.

MORAL: Temperance, courage, hope, hon-
esty, forbearance, affection. Transitional
qualities.

Third Degree: Spiritual salvation.

SPIRITUAL: Harmony, purity, meekness,
power, wisdom, faith, understanding, love. Reality.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 76th edition in 1893.
Chapter I, page 115, lines 18-28 (unnumbered).

SCIENTIFIC DEFINITION OF MORTAL MIND.

First Degree: Depravity.

PHYSICAL: Passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge.

Unreality.

Second Degree: Evil disappearing.

MORAL: Temperance, courage, hope, honesty, forbearance, affection.

Transitional
qualities.

Third Degree: Spiritual salvation.

SPIRITUAL: Purity, meekness, power, wisdom, faith, understanding, love.

Reality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter I, page 9, lines 19-28 (unnumbered).

In the third degree mortal mind disappears, and man as
God's image appears. Science so reverses the evidence
before the corporeal human senses, as to make
Spiritual
universe this Scriptural testimony true in our hearts,
"The last shall be first, and the first last," so that God
and His idea may be to us what divinity really is and
must of necessity be, - all-inclusive.

NOTE

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

Chapter VI, page 116, lines 4-10.

In the third degree mortal mind disappears; and man
as God's image appears. Science so reverses the
evidence before the corporeal human senses,
Spiritual universe. as to make this Scriptural testimony true in
our hearts, "the last shall be first, and the first last," so
that God and His idea may be to us what divinity really
is and must of necessity be, all-inclusive.

NOTE

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

Chapter VI, page 116, lines 4-10.

In the third degree mortal mind disappears and immortal Mind, or Spirit, appears. Science so reverses the evidence before the corporeal human senses, Spiritual universe. as to make this Scriptural testimony true in our hearts, "the last shall be first, and the first last," so that God and His idea may be to us what divinity really is and must of necessity be, all-inclusive.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 116, lines 4-10.

In this third degree mortal mind disappears. Science
so reverses the evidence before the corporeal human
senses as to make this Scriptural testimony
Spiritual universe. true in our hearts, "the last shall be first, and
the first shall be last," that God and His idea may be
to us - what divinity really is, and must of necessity be
- all-inclusive.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 10, lines 1-7 (unnumbered).

"The last shall be first, and the first last." What we now esteem as matter will dissolve into its native elements of oblivion.

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, page 28, lines 8-10 (unnumbered). 36th ed., chapter V, page 164, lines 8-10 (unnumbered).

"The last shall be first
and the first last." What we esteem as matter now will
sometime dissolve.

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 21, lines 31-32,
and page 22, line 1 (unnumbered).

A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen.

Aim of
Science

Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies, - even to the extinction of all belief in matter, evil, disease, and death, - nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind.

NOTE

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

Chapter VI, page 116, lines 11-19.

A correct view of Christian Science, and of its adaptation to healing, includes vastly more than is at first seen. Works on metaphysics leave the grand Aim of Science. point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies, - even to the extinction of all belief in matter, evil, disease, and death, - nor insist upon the fact that God is all, therefore matter is nothing beyond an image in mortal mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 116, lines 11-19.

A correct view of Christian Science, and its adaptation to healing, includes vastly more than is at first seen. Works on Metaphysics leave the grand Aim of Science. point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies, - even to the extinction of all belief in matter, evil, disease, and death, - and insistence upon the fact that God is all, therefore matter is nothing beyond an image in mortal mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 10, lines 8-16 (unnumbered).

Christian Science strongly emphasizes the thought that
Divine God is not corporeal, but incorporeal, - that is,
personality bodiless. Mortals are corporeal, but God is
incorporeal.

NOTE

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

Chapter VI, page 116, lines 20-23.

Christian Science strongly designates the thought
that God is not corporeal, but incorporeal, -
Divine personality. that is, bodiless. Mortals are corporeal, but
God is incorporeal.

NOTE

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

Chapter VI, page 116, lines 20-23.

Christian Science strongly designates the thought
that God is not corporeal, but incorporeal, -
Divine in-
corporeality. that is, bodiless. Mortals are corporeal, but
God is incorporeal.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 10, lines 17-20 (unnumbered).

As the words person and personal are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite Person, - in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility.

NOTE

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

Chapter VI, page 116, lines 24-32.

As the words person and personal are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite Person, - in this sense, but not in the lower sense. An infinite Mind and a finite form do not, cannot, coalesce.

NOTE

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

Chapter VI, page 116, lines 24-32.

As the words person and personal are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is personal Being, - in this sense, but not in the lower sense. An infinite Mind and a finite form do not, cannot, coalesce.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 10, lines 21-28 (unnumbered).

The term individuality is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is One, - not one of a series, but one alone and without an equal.

NOTE

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

Chapter VI, page 117, lines 1-5.

The term individuality is also open to objections, because an individual may be one of a series, one of many, as an individual man, individual horse; whereas God is One, - not one of a series, but one alone and without an equal.

NOTE

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

Chapter VI, page 117, lines 1-5.

The term individuality is also open to objections, because an individual may be one of a series, one of many, as an individual man, individual horse; whereas God is one, - not one of a series, but one alone and without an equal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 10, lines 29-32. (unnumbered).

God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through "signs following."

NOTE

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

Chapter VI, page 117, lines 6-13.

God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. God's essential language is spoken of, in the last chapter of Mark's Gospel, as the new tongue, the spiritual meaning whereof is attained through "signs following."

NOTE

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

Chapter I, page 11, lines 1-8 (unnumbered) - 50th ed.

Chapter VI, page 117, lines 6-13 - 226th ed.

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.

The miracles
of Jesus

NOTE

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

Chapter VI, page 117, lines 14-23.

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself, and by his power over the sick and sinful. Human theories are inadequate to interpret the Principle involving the miracles wrought by Jesus, and especially the mighty, crowning, and unparalleled miracle of his triumphant exit from the flesh.

The miracles
of Jesus.

NOTE

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

Chapter VI, page 117, lines 14-23.

Ear hath not heard, nor hath lip spoken, the pure
language of Spirit. Our Master taught spirituality
by similitudes and parables. As a divine
student he unfolded God to man, illustrating
and demonstrating Life and Truth in himself, and by
his power over the sick and sinful. Human theories
are inadequate to interpret the Principle underlying
the miracles wrought by Jesus, and especially the
mighty, crowning, and unparalleled miracle of his tri-
umphant exit from the flesh.

The miracles
of Jesus.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 117, lines 14-23.

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself, and by his power over the sick and sinful. Human theories are inadequate to interpret the Principle underlying the miracles wrought by Jesus, and especially the mighty, crowning, and unparalleled miracle of his triumphant exit from the flesh.

The Principle
of miracles.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 11, lines 9-18 (unnumbered).

Evidence drawn from the five physical senses relates
solely to human reason; and because of opaci-
ty to the true light, human reason dimly re-
flects and feebly transmits Jesus' works and words. Truth
is a revelation.

Opacity of
the senses

NOTE

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

Chapter VI, page 117, lines 24-28.

Evidence drawn from the five physical senses relates
solely to human reason; and because of the opacity
of human reason to the true light, Jesus'
works and words are dimly reflected and Opacity of
feebly transmitted thereby. Truth is a revelation. the senses.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 117, lines 24-28.

Evidence drawn from the five physical senses relates
solely to human reason; and, because of the opacity
of human reason to the true light, Jesus'
works and words are dimly reflected and
feebly transmitted thereby. Truth is a revelation.

Human
opacity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
Chapter I, page 11, lines 19-23 (unnumbered).

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation, - an inference far above the merely ecclesiastical and formal applications of the illustration.

Leaven
of Truth

NOTE

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

Chapter VI, page 117, lines 29-32, and page 118, lines 1-5.

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took and hid in three measures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the doctrines of Christ and the spiritual interpretation thereof, - an interpretation far higher than the merely ecclesiastical and formal applications of the illustration.

Leaven
of Truth.

NOTE

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

Chapter VI, page 117, lines 29-32, and page 118, lines 1-5.

Jesus bade his disciples beware of the leaven of the Pharisees and Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took and hid in three measures of meal, until the whole was leavened," impels the inference that the spiritual leaven signifies the doctrines of Christ, and the spiritual interpretation thereof, - an interpretation far higher than the merely ecclesiastical and formal applications of the illustration. Leaven.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 11, lines 24-32 (unnumbered).

Did not this parable point a moral with a prophecy,
foretelling the second appearing in the flesh of the
Christ, Truth, hidden in sacred secrecy from the visi-
ble world?

NOTE

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

Chapter VI, page 118, lines 6-9.

Did not this parable point a moral, with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

NOTE

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

Chapter VI, page 118, lines 6-9.

Did not this parable point a moral, with a prophecy,
foretelling the second appearing on the flesh of the
Christ, Truth, hidden in sacred secrecy from the visi-
ble world?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 118, lines 6-9.

Did not this parable point a moral with a prophecy,
foretelling the second appearing on the flesh of the
Christ, Truth, hidden in sacred secrecy from the visi-
ble world?

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 12, lines 1-4 (unnumbered).

Did not this parable point a moral with a prophecy,
foretelling the second appearing in the flesh of the
Christ, Truth, hidden in sacred secrecy from the visi-
ble world?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter I, page 12, lines 1-4 (unnumbered).

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

NOTE

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

Chapter VI, page 118, lines 10-12.

Ages pass, but this leaven of Truth is ever at work,
and must destroy the entire mass of error; and so be
eternally glorified in man's spiritual freedom.

NOTE

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

50th ed., chapter I, page 12, lines 5-7 (unnumbered).

226th ed., chapter VI, page 118, lines 10-12.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, - that is, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of laws. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.

NOTE

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

Chapter VI, page 118, lines 13-25.

In their spiritual significance, Science, Theology, and
Medicine are means of divine thought, which include

The divine spiritual laws emanating from the invisible
and human and infinite power and grace. The parable
contrasted. may import that these spiritual laws, perverted
by a perverse material sense of law, are metaphysically
presented as three measures of meal, - that is, three
modes of mortal thought. In all mortal forms of
thought dust is dignified as the natural status of men
and things, and modes of material motion are honored
with the name of laws; and this continues until the
leaven of Spirit changes the whole of mortal thought,
as yeast changes the chemical properties of meal.

NOTE

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

Chapter VI, page 118, lines 13-25.

In their spiritual significance, Science, Theology, and
Medicine are means of divine thought, which include

The divine and human contrasted.	spiritual laws, emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, - that is, three modes of mortal thought. In all mortal forms of thought dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of <u>laws</u> ; and this continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.
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NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 12, lines 8-20 (unnumbered).

The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as Certain contradictions physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

NOTE

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

Chapter VI, page 118, lines 26-32.

The definitions of law, material law, as given by natural science, represent a kingdom necessarily divided against itself; because these definitions portray law as physical, not spiritual, and are therefore in contradiction to the divine decrees, and violate the law of Love, wherein nature and God are one, and the natural order of heaven comes down to earth.

NOTE

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

Chapter VI, page 118, lines 26-32.

The definitions of law, material law, as given by natural science, represent a kingdom necessarily divided against itself; because these definitions portray law as physical, not spiritual, and are therefore in contradiction to the divine decrees, and violate the law of Love, wherein nature and God are one, and the natural order of Heaven comes down to earth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 12, lines 21-27 (unnumbered).

When we endow matter with vague spiritual power, -
that is, when we do so in our theories, for of course we
cannot really endow matter with what it does
not and cannot possess, - we disown the Al-
mighty, for such theories lead to one of two things. They
either presuppose the self-evolution and self-government
of matter, or else they assume that matter is the product
of Spirit. To seize the first horn of this dilemma and con-
sider matter as a power in and of itself, is to leave the cre-
ator out of His own universe; while to grasp the other
horn of the dilemma and regard God as the creator of
matter, is not only to make Him responsible for all disas-
ters, physical and moral, but to announce Him as their
source, thereby making Him guilty of maintaining perpet-
ual misrule in the form and under the name of natural
law.

Unescapable
dilemma

NOTE

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

Chapter VI, page 119, lines 1-16.

When we endow matter with vague spiritual power, -
that is, when we do so in our theories, for of course we
cannot really endow matter with what it does
not and cannot possess, - we disown the Al- Unescapable
mighty; for such theories lead to one of two things. dilemma.
They either presuppose the self-evolution and self-
government of matter; or else they assume that matter
is the product of Spirit. To seize the first horn of this
dilemma, and consider matter as a power in and of itself,
is to leave the creator out of His own universe; while
to grasp the other horn of the dilemma, and regard God
as the creator of matter, is not only to make Him re-
sponsible for all disasters, physical and moral, but to
announce Him as their source, and so make Him guilty
of maintaining perpetual misrule, in the form and under
the name of natural law.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 119, lines 1-16.

When we endow matter with vague spiritual power, -
that is, when we do so in our theories, for of course we
cannot really endow matter with what it does
not and cannot possess, - we disown the Al- Unescapable
mighty; for such theories lead to one of two things. dilemma.
They either presuppose the self-evolution and self-
government of matter; or else they assume that matter
is the product of Spirit. To seize the first horn of this
dilemma, and consider matter as a power in and of itself,
is to leave the Creator out of His own universe; while
to grasp the other horn of the dilemma, and regard God
as the Creator of matter, is not only to make Him re-
sponsible for all disasters, physical and moral, but to
announce Him as their source, and so make Him guilty
of maintaining perpetual misrule, in the form and under
the name of natural law.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 119, lines 1-16.

When we endow matter with vague spiritual power, -
that is, when we do so in our theories, for of course we
cannot really endow matter with what it does
Dilemma.
not and cannot possess, - we disown the Al-
mighty; for such theories lead to one of two things. They
either presuppose the self-evolution and self-government
of matter; or else they assume that matter is the product
of Spirit. To seize the first horn of this dilemma, and
consider matter as a power in and of itself, is to leave
the Creator out of His own universe; while to grasp the
other horn of the dilemma, and regard God as the Crea-
tor of matter, is not only to make Him responsible for
all disasters, physical and moral, but to announce Him
as their source, and so make Him guilty of maintaining
perpetual misrule, in the form and under the name of
natural law.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 12, lines 28-32, and page 13, lines 1-11
(unnumbered).

In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. The law-giver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God. God and nature

NOTE

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

Chapter VI, page 119, lines 17-24.

In one sense God is identical with nature; but this nature is spiritual and not expressed in matter. The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the God and nature. divine ideal of omnipresent Love. God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter VI, page 119, lines 17-24.

In one sense God is identical with nature; but this nature is spiritual and not expressed in matter. The law-giver, whose lightning palsies or prostrates in death the child at prayer, is not the God and nature. divine ideal of omnipresent Love. God is natural Good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 278th edition in 1903. 70th ed., chapter I, page 13, lines 12-19 (unnumbered). 226th ed., chapter VI, page 119, lines 17-24.

In one sense God is identical with nature; but this spiritual nature is not expressed in matter. The law-giver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. God is natural Good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter I, page 13, lines 12-19 (unnumbered).

In viewing the sunrise, one finds that it contradicts the evidence before the senses to believe that the earth is in motion and the sun at rest. As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body or mind in matter, and that man is included in non-intelligence. Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's image.

The sun
and Soul

NOTE

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

Chapter VI, page 119, lines 25-32, and page 120, lines 1-6.

In viewing the sunrise one finds it contradicting the evidence before the senses to believe that the earth is in motion, and the sun at rest. As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body, and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body, or mind in matter, and that man is included in non-intelligence. Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's image.

The sun
and Soul.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter VI, page 119, lines 25-32, and page 120, lines 1-6.

Christian Science reverses the seeming relation of
Soul and body, - as astronomy reverses the human per-
ception of the movement of the solar system,
- and makes body tributary to Mind. As The sun
and Soul.
it is the earth which is in motion, while the sun is at
rest, though in viewing the sunrise one finds it impos-
sible to believe the sun not to be really rising, so
the body is but the humble servant of the restful
Mind, though it seems otherwise to finite sense; but we
shall never understand this while we admit that soul is
in body, or mind in matter, and that man is included in
non-intelligence. Soul is God, unchangeable and eter-
nal; and man co-exists with and reflects Soul.

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 13, lines 20-32 (unnumbered).

Christian Science reverses the seeming relation of Soul and body, - as astronomy reverses the human perception of the movement of the solar system, - and makes body tributary to Mind. As The sun
and Soul. it is the earth which is in motion, while the sun is at rest, though in viewing the sunrise one finds it impossible to believe the sun not to be really rising, so body is but the humble servant of the restful Mind, though it seems otherwise to finite sense; but we shall never understand this while we admit that soul is in body, or mind in matter, and that man is included in non-intelligence. Soul is God, unchangeable and eternal; and man co-exists with and reflects Soul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter I, page 13, lines 20-32 (unnumbered).

Science, reversing the seeming relation of Soul and body, - as astronomy reverses the human perception of the movement of the solar system, - makes body tributary to Mind. Even as it is the earth that is in motion while the sun is at rest, though in viewing the sunrise from Mount Washington one finds it impossible to believe the sun is not really rising, so body is but the humble servant of the restful Mind, though it seems otherwise to finite sense. But we shall never understand this while we admit that Soul is in body, Mind in matter, and that man is included in non-intelligence. Soul is God who was and ever will be eternal, and man co-exists with and reflects Soul, and is eternal.

NOTE

This version first appeared in the 33rd edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 29, lines 14-26 (unnumbered) - 33rd ed. Chapter V, page 165, lines 14-26 (unnumbered) - 36th ed. Both 33rd and 36th edition versions are from Science of Being.

Divine Science, reversing the true relation of Soul and body, - as astronomy reverses the human perception of the movement of the solar system, - makes body tributary to Mind. Even as it is the earth that is in motion while the sun is at rest, though in viewing the sunset from Mount Washington one finds it impossible to believe the sun not to be really rising, so body is but the humble servant of the restful Mind, though it seems otherwise to finite sense. But we shall never understand this while we admit that Soul is in body, and that man is included in non-intelligence. Soul is and was and ever will be, and man is co-existent and one with Soul, and is eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 29, lines 14-26 (unnumbered). (Science of Being).

Soul

and body are God and man, Principle and its idea, therefore man and his Maker are inseparable. The senses of Soul take cognizance only of the true idea, - the entire creations of Life, Truth, and Love, - hence there is nothing left to what is termed personal sense. Soul and body, God and man, are reached only and understood through the senses of Soul. Divine science reverses the statement of Soul and body, as astronomy reversed the plan of the solar system, and makes the body tributary to Mind; but we shall never understand this while admitting the belief that Soul is in body, and that non-intelligence named matter has Life and sensation. God, Soul, is, and was, and ever will be; and man is coexistent and coeternal with this Soul.

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 23, lines 7-21 (unnumbered).

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being. Then the question in-
Reversal of testimony evitably arises: Is a man sick if the material senses indicate that he is in good health? No! for matter can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.

NOTE

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

Chapter VI, page 120, lines 7-14.

Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being. Then the question Reversal of testimony. inevitably arises: Is a man sick, if these senses indicate that he is in good health? No! for matter can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science wherein health is real and sickness is unreal.

NOTE

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

Chapter VI, page 120, lines 7-14.

Science reverses the testimony of the physical senses,
and by this reversal mortals arrive at the fundamental
facts of Being. Then the question inevitably
Reversal of testimony. arises: Is a man sick, if these senses declare
him to be in good health? And is he well, if the senses
say he is sick?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 14, lines 1-6 (unnumbered).

Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing Health and the senses shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic.

NOTE

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

Chapter VI, page 120, lines 15-24.

Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on this subject. The Science of Mind-healing shows Health and the senses. it to be impossible for aught but Mind to testify truly, or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies error, heals the sick, overthrows false evidence, and refutes materialistic logic.

NOTE

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

Chapter VI, page 120, lines 15-24.

Health is not a condition of matter, nor can the material senses bear reliable testimony on this subject.

Health and the senses. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly, or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies error, heals the sick, overthrows false evidence, and refutes materialistic logic.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 14, lines 7-16 (unnumbered).

Health is not a condition of matter, nor can the material senses bear reliable testimony on this subject.

Health and the senses. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly, or to exhibit the real status of man. Therefore Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies error, heals the sick, overthrows false evidence, and refutes materialistic logic.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 15, lines 7-16 (unnumbered).

Any conclusion pro or con, deduced from supposed sensation in matter or from matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate and so leads to disease.

NOTE

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

Chapter VI, page 120, lines 25-29.

Any conclusion pro or con deduced from supposed sensation in matter, or matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate, and so leads to disease.

NOTE

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

Chapter VI, page 120, lines 25-29.

Any conclusion pro or con deduced from supposed
sensation in matter, or matter's supposed conscious-
ness of health or disease, instead of reversing
Some false
conslusions. the testimony of the physical senses, confirms
that testimony as legitimate, and so leads to disease.

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 14, lines 17-21 (unnumbered).

Any conclusion deduced from supposed sensation and
intelligence in matter, or matter's supposed conscious-
ness of health or disease, instead of reversing
Some false conclusions. the testimony of the physical senses, confirms
that testimony as legitimate, and so leads to disease.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 76th edition in 1893.
Chapter I, page 14, lines 17-21 (unnumbered).

When Columbus gave freer breath to the
Historic
illustrations globe, ignorance and superstition chained the
limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still would have been his fate, if his discovery had undermined the favorite inclinations of a sensuous philosophy.

NOTE

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

Chapter VI, page 120, lines 30-32, and page 121, lines 1-3.

Historic
When Columbus gave freer breath to the
illustrations. globe, ignorance and superstition chained the
honest limbs of the brave old navigator, and disgrace
and starvation stared him in the face; but sterner still
had been his fate, if that discovery had undermined the
favorite inclinations of a sensuous philosophy.

NOTE

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

Chapter VI, page 120, lines 30-32, and page 121, lines 1-3.

When Columbus gave freer breath to the
Historic
illustrations. globe, ignorance and superstition chained the
honest limbs of the brave old navigator, and disgrace
and starvation stared him in the face; but sterner still
had been his fate, if that discovery had undermined the
favorite inclinations of a sensuous philosophy and religion.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 120, lines 30-32, and page 121, lines 1-3.

When Columbus gave freer breath to the globe, ignorance and superstition chained the honest limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still had been his fate, if that discovery had undermined the favorite inclinations of a sensuous philosophy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 14, lines 22-27 (unnumbered).

Copernicus mapped out the stellar system, and before
he spake, astrography was chaotic, and the heavenly fields
were incorrectly explored.

NOTE

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

Chapter VI, page 121, lines 4-6.

Copernicus mapped out the stellar system; but before
he spake, astrography was chaotic, and the heavenly
fields were incorrectly explored.

NOTE

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

Chapter VI, page 121, lines 4-6.

Copernicus mapped out the stellar system; but before he spake, astrography was chaotic, and the heavenly fields were unexplored.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 14, lines 28-30 (unnumbered).

The Chaldean Wisemen read in the stars the fate of
empires and the fortunes of men. Though no higher
revelation than the horoscope was to them dis-
played upon the empyrean, earth and heaven
were bright, and bird and blossom were glad in God's
perennial and happy sunshine, golden with Truth. So
we have goodness and beauty to gladden the heart; but
man, left to the hypotheses of material sense unexplained
by Science, is as the wandering comet or the desolate
star - "a weary searcher for a viewless home."

Perennial
beauty

NOTE

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

Chapter VI, page 121, lines 7-16.

The Chaldean Wise Men read in the stars the fate of
empires, and the fortunes of men. Though no higher
revelation than the horoscope was to them
displayed upon the empyrean, earth and Perennial
heaven were still bright, and bird and blossom were glad beauty.
in God's perennial and happy sunshine, golden with
Truth. So we have goodness and beauty to gladden the
heart; but man, left to the hypotheses of material sense,
unexplained by Science, is as the wandering comet or
desolate star - "a weary searcher for a viewless home."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 121, lines 7-16.

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rennial and happy sunshine, golden with
Truth. So we have goodness and beauty to gladden the
heart; but man, left to the hypotheses of material sense,
unexplained by Science, is as the wandering comet or
desolate star, - "a weary searcher for a viewless home."

Astrology
and beauty.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 14, lines 31-32, and page 15, lines 1-8
(unnumbered).

The earth's diurnal rotation is invisible to the physical eye, and the sun seems to move from east to west, instead of the earth from west to east. Until rebuked by clearer views of the everlasting facts, this false testimony of the eye deluded the judgment and induced false conclusions. Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser. The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

Astronomic
unfoldings

NOTE

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

Chapter VI, page 121, lines 17-27.

The earth's diurnal rotation is invisible to the physical eye, and the sun seems moving from east to west, instead of the earth from west to east. Until this false testimony of the eye was rebuked by clearer views of the everlasting facts, it deluded the judgment and induced false conclusions. Science shows appearances to be often erroneous, and corrects these errors by the simple rule that the greater controls the less. The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

Astronomic
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NOTE

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

Chapter VI, page 121, lines 17-27.

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Astronomic
unfoldings.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 15, lines 9-20 (unnumbered).

As thus indicated, astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe.

NOTE

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

Chapter VI, page 121, lines 28-32.

As thus indicated, astronomical order imitates the action of divine Principle; and the reflection of God is thus brought nearer the spiritual fact, and is allied to divine Science, as displayed in the everlasting government of the universe.

NOTE

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

Chapter VI, page 121, lines 28-32.

As thus indicated, astronomical order imitates the action of divine Principle; and this reflection of God is thus brought nearer the spiritual fact, and is allied to Divine Science, as displayed in the everlasting government of the universe.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 15, lines 21-25 (unnumbered).

The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, - assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, - the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.

NOTE

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

Chapter VI, page 122, lines 1-14.

The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, - assigning seeming power to sin, sickness, Opposing testimony. and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, - the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed by the demonstrations of Jesus, nineteen hundred years ago; yet this so-called sense still makes mortal mind tributary to mortal body, and ordains certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, whence matter reports to this mind its status of happiness or misery.

NOTE

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

Chapter VI, page 122, lines 1-14.

The evidence of the physical senses often reverses the real Science of Being, and so creates a reign of discord, - assigning seeming power to sin, sickness, Opposing testimony. and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, - the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed by the demonstrations of Jesus, nineteen hundred years ago; yet this so-called sense still makes mortal mind tributary to mortal body, and ordains certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, whence matter reports to this mind its status of happiness or misery.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 122, lines 1-14.

The evidence of the physical senses often reverses the real Science of Being, and so creates a reign of discord, - assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the Kingdom of Heaven, - the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed by the demonstrations of Jesus, nineteen hundred years ago; yet this so-called sense still makes mortal mind tributary to mortal body, and ordains certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, whence matter reports, to this mind, its status of happiness or misery.

Opposing
testimony.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter I, page 15, lines 26-32, and page 16, lines 1-7 (unnumbered).

The evidence of the physical senses often reverses the real Science of Being, and so creates a reign of discord, - assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the Kingdom of Heaven, - the coming reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed by the demonstrations of Jesus, nineteen hundred years ago; yet this so-called sense still makes mortal mind tributary to mortal body, and ordains certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, whence matter reports, to this mind, its status of happiness or misery.

Opposing
testimony.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter I, page 15, lines 26-32, and page 16, lines 1-7 (unnumbered).

The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops
Testimony of the senses apparently join hands, clouds and ocean meet
 and mingle. The barometer, - that little prophet of storm and sunshine, denying the testimony of the senses, - points to fair weather in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker can recall for himself.

NOTE

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

Chapter VI, page 122, lines 15-23.

The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops
Testimony of apparently join hands, clouds and ocean meet
the senses. and mingle. The barometer, that little
prophet of storm and sunshine, - denying the testimony of the senses, - points to fair weather, in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker may recall for himself.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 122, lines 15-23.

The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops
apparently join hands, clouds and ocean meet
Eye and mercury. and mingle. The barometer, that little
prophet of storm and sunshine, - denying the testimony of the senses, - points to fair weather, in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker may recall for himself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 16, lines 8-16 (unnumbered).

To material sense, the severance of the jugular vein
Spiritual takes away life; but to spiritual sense and
sense of life in Science, Life goes on unchanged and
being is eternal. Temporal life is a false sense of
existence.

NOTE

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

Chapter VI, page 122, lines 24-28.

To material sense, the severance of the jugular vein
takes away life; but to spiritual sense, and in Science,
Life goes on unchanged, and Being is eter-
Venous life. nal. Temporal life is a false sense of
existence.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 16, lines 17-21 (unnumbered).

Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body and mind therefore tributary to matter. Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of being as does the error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

Ptolemaic
and psychi-
cal error

NOTE

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

Chapter VI, page 122, lines 29-32, and page 123, lines 1-10.

Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body, and mind therefore tributary to matter. Science has destroyed the false theory as to the relations of the celestial bodies; and surely will destroy also the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of being, as much as the error relating to soul and body, - which reverses the order of Science, and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

Ptolemaic
and psychi-
cal error.

NOTE

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

Chapter VI, page 122, lines 29-32, and page 123, lines 1-10.

Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body, and mind therefore tributary to matter. Science has destroyed the false theory as to the relations of the celestial bodies; and Science will destroy also the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of being, as much as the error relating to soul and body, - which reverses the order of Science, and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

Ptolemaic
and psychi-
cal error.

NOTE

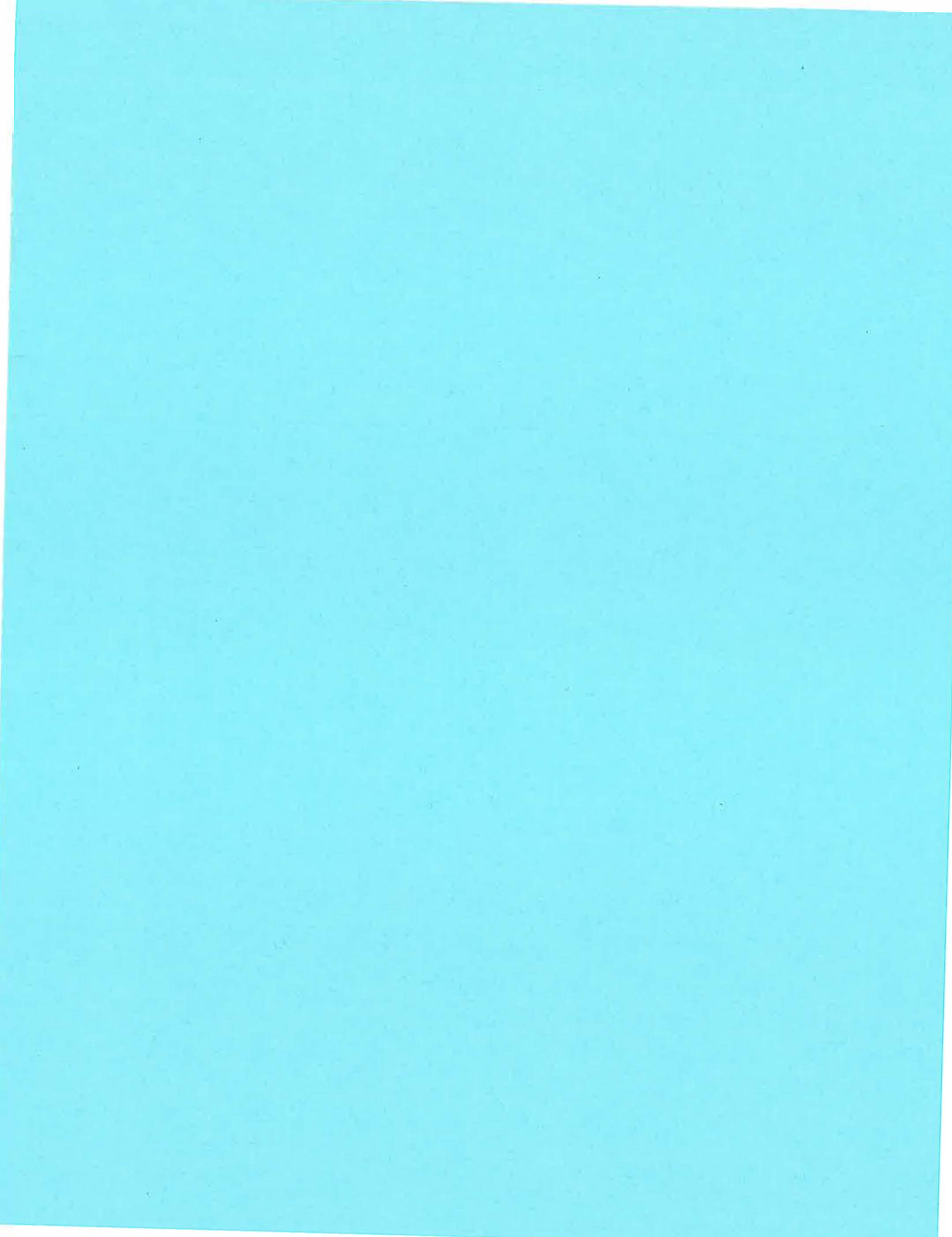
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 122, lines 29-32, and page 123, lines 1-10.

Our theories make the same mistake regarding Soul and body that Ptolemy made as to the solar system.

They insist that soul is in body, and mind Ptolemaic and psychical error, therefore tributary to matter. Science has destroyed the false theory as to the relations of the celestial bodies; and Science also will destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of Being, as much as the error relating to soul and body, - which reverses the order of Science, and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 16, lines 22-32, and page 17, lines 1-3 (unnumbered).



The verity of Mind shows conclusively how it is
that matter seemeth to be, but is not. Divine
Science, rising above physical theories, ex-
cludes matter, resolves things into thoughts, and replaces
the objects of material sense with spiritual ideas.

Seeming
and being.

NOTE

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

Chapter VI, page 123, lines 11-15.

The Science of Mind shows conclusively how it is
that matter seemeth to be, but is not. Divine
Science, rising above physical theories, ex-
cludes matter, resolves things into thoughts, and replaces
the objects of material sense with spiritual ideas.

Seeming
and being.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 261st edition in 1903.
50th ed., chapter I, page 17, lines 4-8 (unnumbered).
226th ed., chapter VI, page 123, lines 11-15.

The Science of Mind shows conclusively how it is that matter seemeth to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas.

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 15, lines 29-32, and page 16, line 1 (unnumbered).

36th ed., chapter V (Science of Being), page 151, lines 29-32, and page 152, line 1 (unnumbered).

ALSO NOTE

The second sentence, beginning with "Divine Science....," also corresponds to paragraph #4 of Science of Being, and is included there as well.

The science of Mind shows conclusively that matter is a myth. Metaphysics are above physics, and drag not matter, or what is termed that, into one of its premises or conclusions. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.

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, page 11, lines 25-29 (unnumbered).

ALSO NOTE

Beginning with the second sentence, "Metaphysics are above...", this paragraph also corresponds to paragraph #4 of Science of Being. It is therefore included in that comparison as well.

The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

NOTE

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

Chapter VI, page 123, lines 16-18.

The term CHRISTIAN SCIENCE was introduced by the author to designate the Scientific system of Metaphysical Healing.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 17, lines 9-11 (unnumbered).

The revelation consists of two parts:

NOTE

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

Chapter I, page 17, line 12 (unnumbered) - 50th ed.

Chapter VI, page 123, line 19 - 226th ed.

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.

NOTE

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

Chapter VI, page 123, lines 20-23.

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures, and through the teachings of the Comforter, as promised by the Master.

NOTE

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

Chapter VI, page 123, lines 20-23.

1. The discovery of this Divine Science of Mind-healing, through a spiritual sense of the Scriptures, and through the teachings of the Comforter, as promised by the Master.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 17, lines 13-16 (unnumbered).

1. The rediscovery of this Divine Science of Mind-healing, through a spiritual sense of the Scriptures, and through the teachings of the Comforter, as promised by the Master.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 17, lines 13-16 (unnumbered).

2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternality of the scientific order and continuity of being.

NOTE

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

Chapter VI, page 123, lines 24-29.

2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrate an ever-operative divine Principle. The operation of this Principle indicates forever the scientific order and continuity of being.

NOTE

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

Chapter VI, page 123, lines 24-29.

2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrate an ever-operative divine Principle. The operation of this Principle indicates forever the Scientific order and continuity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 17, lines 17-22 (unnumbered).

Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminent scientific, being based on Truth, the Principle of all science.

Scientific
basis

NOTE

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

Chapter VI, page 123, lines 30-32, and page 124, lines 1-2.

Christian Science differs from material science; but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science.

Scientific basis.

NOTE

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

Chapter VI, page 123, lines 30-32, and page 124, lines 1-2.

Christian Science differs from material science; but
not on that account is it less Scientific.
On the contrary, Christian Science is pre-Scientific
eminently Scientific, being based on Truth, the Prin-basis.
ciple of all science.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 17, lines 23-27 (unnumbered).

Christian Science differs from material science; but not on that account is it less scientific. On the contrary, Christian Science is preëminently scientific, being based on Truth, the Principle of all 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 IX (Platform of Christian Scientists), page 382, lines 3-6 (unnumbered). 21st ed., chapter X (same page and lines).

Intellect or the reason cannot grasp Truth. Reason may be wrong, error may govern its conclusions; the Spiritual understanding of Spiritual things comes from Spirit. In the exact proportion to which this understanding is brought out will it be carried out in demonstration of healing and spiritualizing thought and act. "The carnal mind cannot discern spiritual things." Metaphysics lead into all Truth, they enlarge the capacity for good, and proportionately diminish it for evil, whereas Truth discerned intellectually is received as a belief, and is not understood. Spiritual growth is the only evidence that we understand Christian Science or metaphysical healing. The enlarged capacity of belief brings forth its own fruits, which are error instead of Truth. Pride, envy, revenge, malice, lust, worldliness, etc., are the possible fruits of intellect. Accepting Christian Science through reason instead of Love, with its unselfish fruits, is not to understand it; we cannot knowingly hold on to error in thought and act, and reach the Spiritual understanding of Truth, that enables us to heal the sick and to leave all for Christ. This rule of metaphysics admits no exception.

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 196, line 32, and page 197, lines 1-21 (unnumbered).

By 6th ed., chapter X, pages 150 and 151, same lines.

ALSO NOTE

This paragraph does not actually correspond to paragraph #67 from Science, Theology, Medicine, in the ideas it presents; however, this paragraph appears in these editions (3-15th) in the exact place in the text where paragraph #67 eventually appears in the later editions. As for its ideas presented, the paragraph seems to correspond to several, including Science of Being #224, Science of Being #103, and Creation #16. It is presented under these comparisons as well.

Intellect or the reason cannot grasp Truth. Reason may be wrong, error may govern its conclusions; the Spiritual understanding of Spiritual things comes from Spirit. In the exact proportion to which this understanding is brought out, will it be carried out in demonstration of healing and spiritualizing thought and act. "The carnal mind cannot discern spiritual things." Metaphysics lead into all Truth, they enlarge the capacity for good, and proportionately diminish it for evil, whereas, Truth discerned intellectually, is received as a belief, and is not understood. Spiritual growth is the only evidence that we understand Christian Science or metaphysical healing. The enlarged capacity of belief, brings forth its own fruits, which are error instead of Truth. Pride, envy, revenge, malice, lust, worldliness, etc. are the possible fruits of intellect. Accepting Christian Science through reason instead of Love, with its unselfish fruits, is not to understand it; we cannot knowingly hold on to error in thought and act and reach the Spiritual understanding of Truth, contained in "Science and Health," that enables us to heal the sick and to leave all for Christ, Truth. This rule of Metaphysics admits no exception.

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 146, lines 13-32,

and page 147, lines 1-3 (unnumbered).

ALSO NOTE

This paragraph is also found to correspond to various other paragraphs (or portions of this paragraph correspond to other paragraphs). These other paragraphs include #224 of Science of Being, #103 of Science of Being, #15 of Science of Being, and #16 of Creation. The portions of this paragraph which correspond to these other paragraphs are included in the comparisons of those paragraphs.

Physical science (so-called) is human knowledge, - a
law of mortal mind, a blind belief, a Samson shorn of his
strength. When this human belief lacks organ-
Physical science a blind belief izations to support it, its foundations are gone.
Having neither moral might, spiritual basis,
nor holy Principle of its own, this belief mistakes effect
for cause and seeks to find life and intelligence in matter,
thus limiting Life and holding fast to discord and death.
In a word, human belief is a blind conclusion from material
reasoning. This is a mortal, finite sense of things, which
immortal Spirit silences forever.

NOTE

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

Chapter VI, page 124, lines 3-13.

Physical science (so-called) is human knowledge, -
a law of mortal mind, a blind belief, a Samson shorn of
his strength. When this human belief lacks
Physical science a blind belief. organizations to support it, the foundations are
gone. Having neither moral might, spiritual
basis, nor holy Principle of its own, this belief mistakes
effects for cause, seeks to find life and intelligence in
matter, thus limiting Life, and holding fast to discord and
death. In a word, human belief is a blind conclusion
from material reasoning. This is a mortal, finite sense
of things, which immortal Spirit silences forever.

NOTE

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

Chapter VI, page 124, lines 3-13.

Physical science (so-called) is human knowledge, -
a law of mortal mind, a blind belief, a Samson shorn of
his strength. When this human belief lacks
Physical science a blind belief. organizations to support it, the foundations are
gone. Having neither moral might, spiritual
basis, nor holy principle of its own, this belief mistakes
effects for cause, seeks to find life and intelligence in
matter, thus limiting Life, and holding fast to discord and
death. In a word, human belief is a blind conclusion
from material reasoning. This is a mortal, finite sense
of things, which immortal Spirit silences forever.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 124, lines 3-13.

This version is identical to the 226th edition of the same
year except that in the 240th edition this paragraph is not
indented to indicate the beginning of a new paragraph, al-
though it is obvious from the last line of the preceeding
paragraph that the lines should begin a new paragraph.

Physical science (so-called) is human knowledge, -
a law of mortal mind, a blind belief, a Samson shorn of
his strength. When this human belief lacks
Physical science a blind belief. organizations to support it, the foundations are
gone. Having neither moral might, spiritual
basis, nor holy principle of its own, this belief mis-
takes effects for cause, seeks to find life and intelligence
in matter, thus limiting Life, and holding fast to discord
and death. In a word, human belief is a blind con-
clusion from material reasoning. This is a mortal,
finite sense of things, which immortal Spirit silences
forever.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VI, page 124, lines 3-14.

Physical science (so-called) is human knowledge, -
a law of mortal mind, a blind belief, a Samson
shorn of his strength. When this human be-
lief lacks organizations to support it, the foun-
dations are gone. Having neither moral might, spiritual
basis, nor holy Principle of its own, this belief mis-
takes effects for cause, seeks to find life and intelligence
in matter, so limiting Life, and holding fast to discord
and death. In a word, human belief is a blind conclu-
sion from material reasoning. This is a mortal, finite
sense of things, which immortal Spirit silences forever
and forever.

Physical
science and
blind belief.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 17, lines 28-32, and page 18, lines 1-7
(unnumbered).

Human knowledge is a blind guide, a Samson shorn of his locks. Without organization, its only life, it lacks moral strength. Idea and Principle are born of Spirit, and are not mere inferences from a material premise.

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 32, lines 9-12 (unnumbered).

36th ed., chapter V (Science of Being), page 168, lines 9-12 (unnumbered).

Knowledge is a blind belief - a Samson shorn of its strength - when it loses organizations to support it. It is neither moral suasion, moral might, idea, nor Principle, but a blind admission from a material basis.

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 26, lines 1-4 (unnumbered).

The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of Right interpretation physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

NOTE

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

Chapter VI, page 124, lines 14-19.

The universe, like man, is to be interpreted by Science from its divine Principle, God, and can then be understood; but when explained on the basis of Right interpretation. physical sense, and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 124, lines 14-19.

The universe, like man, is to be interpreted by Science
from its Principle, God, and can then be understood;

Right inter-pretation. but when explained on the basis of physical
sense, and represented as subject to growth,
maturity, and decay, the universe, like man, is, and
must continue to be, an enigma.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter I, page 18, lines 8-13 (unnumbered).
226th ed., chapter VI, page 124, lines 15-20.

Knowledge is a mortal, finite sense of things that Spirit disclaims. Human knowledge mistakes cause for effect, limits Life, holds fast to discord and death. Man and the universe, interpreted by their Divine Principle, can be understood; but, defined by what is termed personal sense, they are ambiguous, and subject to growth, maturity, and decay.

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 31, lines 29-32, and page 32, lines 1-3 (unnumbered).

36th ed., chapter V (Science of Being), page 167, lines 29-32, and page 168, lines 1-3 (unnumbered).

"Knowledge" was a mortal and finite sense of things that Spirit disclaimed, for it placed cause in effect, and would limit Life, and fasten the infinite to discord and death. When things are interpreted by their Principle they can be understood, but if explained by what is termed personal sense they cannot be understood, and are only accepted through some belief, and become man-made theories and doctrines.

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 25, lines 19-26 (unnumbered).

Adhesion, cohesion, and attraction are properties of
Mind. They belong to divine Principle, and support
the equipoise of that thought-force, which
All force
mental launched the earth in its orbit and said to the
proud wave, "Thus far and no farther."

NOTE

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

Chapter VI, page 124, lines 20-24.

Adhesion, cohesion, and attraction are properties of
Mind. They belong to divine Principle, and support
the equipoise of that thought-force which
All force mental. launched the earth in its orbit, and saith to
the proud wave, "Thus far and no farther."

NOTE

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

Chapter VI, page 124, lines 20-24.

Adhesion, cohesion, and attraction are not forces of matter. They are properties of Mind; they belong to Principle. They launched the earth in its orbit. They are from Him who saith to the proud wave, "Thus far and no farther."

Longfellow well sings: -

Our little lives are kept in equipoise
By opposite attractions and desires, -
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The blind
forces called attraction, adhesion, and cohesion are not
substances 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 I (Science of Being), page 32, lines 13-17 and lines 26-30, and page 48, lines 29-31 (unnumbered). 36th ed., chapter V (Science of Being), page 168, lines 13-17 and lines 26-30, and page 184, lines 29-31 (unnumbered).

ALSO NOTE

The lines by Longfellow are included because of the use of the word 'equipoise'. The poem was dropped by the 50th edition and thus nothing in the final version actually corresponds with it. The final lines beginning "The blind forces...", equally correspond to Science of Being paragraph #105 and are presented there as well.

Adhesion, cohesion, and attraction are forces supposed to be material: but they are qualities of mind; they belong to Principle, and support the equipoise of thought that launches the earth into its orbit, and says to the proud wave, "Hither and no farther."

The blind forces called attraction, adhesion, and cohesion are the supposed substance of matter.

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 26, lines 5-9, and page 41, lines 20-22 (unnumbered).

ALSO NOTE

The second part of this version, beginning "The blind forces....," also corresponds to paragraph #105 of Science of Being, and is presented in that comparison as well.

Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.

NOTE

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

Chapter VI, page 124, lines 25-31.

Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to Mind, are inherent in Mind, and so restores them to their rightful home and classification.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 124, lines 26-31.

Spirit is the Life, Substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but Divine Science declares that they belong wholly to Mind, are inherent in Mind, and so restores them to their rightful home and classification.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 18, lines 19-24 (unnumbered).

We tread on forces. Withdraw them,
and the universe would collapse. Human knowledge
calls these mental forces Matter; but Divine Science
gives them back to Mind.

Spirit is the Life-substance and
continuity 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 I (Science of Being), page 32, lines 17-20,
and page 48, lines 31-32 (unnumbered).
36th ed., chapter V (Science of Being), page 168, lines 17-20,
and page 184, lines 31-32 (unnumbered).

We tread on forces.

Withdraw them, and creation would collapse. Knowledge and belief name these mental forces matter, but meta-physical science gives them back to mind.

Spirit is the life of all, matter has neither life nor intelligence.

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 26, lines 9-12, and page 41, lines 22-23 (unnumbered).

The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control; and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in the prior states which human belief created and sanctioned.

Corporeal
changes

NOTE

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

Chapter VI, page 124, line 32, and page 125, lines 1-11.

The elements and functions of the physical body and the physical world will change, as mortal mind changes in its phenomena. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable thereto. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control, and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than the prior states which human belief had created and sanctioned.

Corporeal changes.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition. Chapter VI, page 124, line 32, and page 125, lines 1-11.

The elements and functions of the physical body and the physical world will change, as mortal mind changes in its phenomena. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable thereto. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control, and will be found normal and natural to changed mortal thought, and therefore more harmonious in its manifestations than the prior states which human belief had created and sanctioned.

Corporeal changes.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VI, page 124, line 32, and page 125, lines 1-11.

The elements and functions of the physical body and the physical world will change, as mortal mind changes in its phenomena. What is now considered the best condition for organic and functional health in the human body will no longer be found indispensable thereto. Other conditions will be found equally harmonious and health-giving. Neither organic inaction nor overaction will be dangerous; truth will be found normal and natural to changed mortal thought, and therefore more harmonious in its manifestations than the prior states which human belief had created and sanctioned.

Corporeal
changes.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 124, line 32, and page 125, lines 1-11.

The elements and functions of the physical body and physical world will change, as mortal mind changes in its phemonema. What is now considered the Corporeal changes. best condition for organic and functional health in the human body will no longer be found indispensable thereto. On the contrary, other conditions will be found equally harmonious and health-giving. Neither organic inaction nor overaction will be dangerous; truth will be found normal and natural to changed mortal thought, and therefore more harmonious in its manifestations than the prior states which human belief had created and sanctioned.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter I, page 18, lines 25-32, and page 19, lines 1-4 (unnumbered).

The elements and functions of the physical body and physical world will change, as mortal mind changes in its phenomena. What is now considered the Corporeal changes. best condition for organic and functional health in the human body will no longer be found indispensable thereto. On the contrary, opposite conditions will be found equally harmonious and health-giving. Neither organic inaction nor overaction will be dangerous; for both these conditions will be as normal and natural to changed mortal thought, and therefore as harmonious in their physical manifestations, as the prior states which human belief had created and sanctioned.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 197th edition in 1900. Chapter I, page 18, lines 25-32, and page 19, lines 1-4 (unnumbered).

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, - from fear to hope and from faith to understanding, - the visible manifestation will at last be man governed by Soul, not by material sense. Reflecting God's government, man is self-governed. When subordinate to the divine Spirit, man cannot be controlled by sin or death, thus proving our material theories about laws of health to be valueless.

NOTE

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

Chapter VI, page 125, lines 12-20.

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy - from fear to hope, and from faith to understanding, - the visible manifestation will, at last, be man governed by Soul, not material sense. Reflecting God's government man is self-governed, and so cannot be controlled by sin or death when subordinate to the divine Spirit, - thus proving our material theories about laws of health to be valueless.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 125, lines 12-20.

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, - fear to hope, and faith to understanding, - the visible manifestation will, at last, be man governed by Soul, not material sense. Reflecting God's government man is self-governed, and so cannot be controlled by sin or death when subordinate to the divine Spirit, - thus proving our material theories about laws of health to be valueless.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VI, page 125, lines 12-20.

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, - fear to hope, and faith to understanding, - the visible manifestation will, at last, be man governed by Soul, not sense. Reflecting God's government man is self-governed, and so cannot be controlled by other minds when subordinate to the divine Spirit, - thus proving our material theories about laws of health to be valueless.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 125, lines 12-20.

As human thought changes from one stage to another of conscious pain and painlessness, sorrow, and joy, - fear to hope, and faith to understanding, - the visible manifestation of the latter will be man governed by Soul, not sense. Reflecting God's government man is self-governed, and cannot be controlled by other minds when subordinate to the divine Spirit, thus proving our material theories about laws of health to be valueless.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 19, lines 5-12 (unnumbered).

As human thought changes from one stage to another of conscious pain and painlessness, sorrow, and joy, - fear, hope, and faith to understanding, - the visible manifestation of the latter will be man governed by Soul, not sense. Reflecting God's government man is self-governed, and cannot be controlled by other minds when subordinate to the divine Spirit. Thus proving our theories about laws of health and hypnotism to be valueless.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 197th edition in 1900. Chapter I, page 19, lines 5-12 (unnumbered).

As human thought changes from one stage to another of conscious pain and painlessness, joy and sorrow, - fear, hope, faith, understanding, - and these periods of thought are established, their visible manifestation will transform man's present physique, and he will be made as healthy, even with organic changes and checks of the system, as he is now considered diseased thereby, - thus proving our theories about laws of health to be valueless.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 19, lines 5-12 (unnumbered).

The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops. "As a vesture shalt Thou change them and they shall be changed." The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, - he will look out from them upon the universe; and the florist will find his flower before its seed.

The time
and tide

NOTE

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

Chapter VI, page 125, lines 21-30.

The seasons will come and go, with changes of time
and tide, cold and heat, latitude and longitude. The
agriculturist will find that these changes can-
not affect his crops. "As a vesture shalt Thou The time
and tide.
change them and they shall be changed." The mariner
will have dominion over the atmosphere and the great
deep, over the fish of the sea and the fowls of the air.
The astronomer will no longer look up to the stars; he
will look out from them upon the universe; and the
florist will find his flower, before its seed.

NOTE

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

Chapter VI, page 125, lines 21-30.

The seasons will come and go, with changes of time
and tide, cold and heat, latitude and longitude. The
agriculturist will find that these changes can-
not affect his crops. "As a vesture shalt Thou The time
change them and they shall be changed." and tide.
The mariner
will have dominion over the atmosphere and the great
deep, over the fish of the sea and the fowls of the air.
The astronomer will no longer look up to the stars; he
will look out from them upon the universe; and the
florist will find his flower, before he beholds its seed.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VI, page 125, lines 21-30.

The seasons will come and go, with changes of time
and tide, cold and heat, latitude and longitude. The
agriculturist will find these changes cannot
affect his crops. "As a vesture shalt Thou The time
change them and they shall be changed." The mariner and tide.
will have dominion over the atmosphere and the great
deep, over the fish of the sea and the fowls of the air.
The astronomer will no longer look up to the stars, he
will look out from them upon the universe; and the
florist will find his flower, before he beholds its seed.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 19, lines 13-22 (unnumbered).

Thus matter will finally be proved nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence. Error will be no longer used in stating truth. The problem of nothingness, or "dust to dust, " will be solved, and mortal mind will be without form and void, for mortality will cease when man beholds himself God's reflection, even as man sees his reflection in a glass.

NOTE

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

Chapter VI, page 125, lines 31-32, and page 126, lines 1-7.

Thus matter will finally be proven nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence. Error will be no longer used in stating truth. The problem

of nothingness, or "dust to dust," will be
Mortal noth-
ingness. solved, and mortal mind will be without form
and void, for mortality will cease, when man beholds
himself God's reflection, even as man seeth his face in
a glass.

NOTE

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

Chapter VI, page 125, lines 31-32, and page 126, lines 1-7.

Thus matter will finally be proven nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence. Error will be no longer used in proving Truth. The problem

of nothingness, or "dust to dust," will be
Mortal nothingness. solved, and mortal mind will be without form and void, for mortality will cease, when man beholds himself God's reflection, even as man seeth his face in a glass.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 125, lines 31-32, and page 126, lines 1-7.

Thus matter will be finally proven to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or supposed existence. Error will be no longer used in proving Truth. The problem

of nothingness, or "dust to dust," will be
Mortal nothingness. solved, and mortal mind will be without form and void, for mortality will cease, when man beholds himself God's reflection, even as man seeth his face in a glass.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 125, lines 31-32, and page 126, lines 1-7.

Thus matter will be finally proven to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer used in proving Truth. The Mortal nothingness. problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortality will cease, when man beholds himself God's reflection, even as man seeth his face in a glass.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter I, page 19, lines 23-30 (unnumbered).

Thus matter will be finally proven to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful in proving Truth. The Final nothingness. problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortality will cease, when man beholds God's reflection, incorporeal individuality, as man seeth his face in a glass.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 197th edition in 1900. Chapter I, page 19, lines 23-30 (unnumbered).

Thus matter will be finally proven to be nothing but a mortal illusion, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful in proving Truth. The problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortality will cease, when man beholds God's reflection, incorporeal individuality, as man seeth his face in a glass.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter I, page 19, lines 23-30 (unnumbered).

Thus matter will be finally proven to be nothing but a mortal illusion, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful in proving Truth. The problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortality will cease, when man beholds incorporeal individuality, as man beholdeth his face in a glass.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 19, lines 23-30 (unnumbered).

Thus matter will be finally proven to be nothing but a mortal illusion, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful in proving Truth. The problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortals will cease to be mortal, when they behold man's incorporeal individuality, as man beholdeth his face in a glass.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter I, page 19, lines 23-30 (unnumbered).