

All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way A lack of originality the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound.

NOTE

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

Chapter VI, page 126, lines 8-14.

All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the A lack of originality. echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone, nor sent forth a positive sound.

NOTE

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

Chapter VI, page 126, lines 8-14.

All Science is divine. Human thought never projected the least portion of true Science. Human belief has sought and interpreted in its own way the A lack of originality. echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone, nor sent forth a positive sound.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 126, lines 8-14.

All Science is divine. Human thought never projected the least portion of true Science. Human belief has sought and interpreted in its own way the echo of Spirit, and so seemed to have reversed it, and A lack of originality. repeated it materially; but the human mind never produced a real tone, or sent forth a positive sound.

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 31-32, and page 20, lines 1-4 (unnumbered).

All Science is divine. Human thought never projected the least portion of true Science. Human belief has sought and interpreted in its own way the echo of Spirit, and so repeated it materially; but the A lack of originality. human mind never produced a real tone, or sent forth a positive sound.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 197th edition in 1902. Chapter I, page 19, lines 31-32, and page 20, lines 1-4 (unnumbered).

All Science is divine. Human thought never projected the least portion of true Science. Human belief has sought and interpreted in its own way the echo of Spirit, and repeated it materially; but the A lack of originality. human mind never produced a real tone, or sent forth a positive sound.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter I, page 19, lines 31-32, and page 20, lines 1-4 (unnumbered).

All Science is divine. Human thought never projected the least portion of true Science. Human belief has caught and interpreted in its own way the echo of Spirit, and repeated it materially; but the A lack of originality. human mind never produced a real tone, or sent forth a positive sound.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter I, page 19, lines 31-32, and page 20, lines 1-4 (unnumbered).

All Science is divine. Human thought never projected the least portion of Science. It has caught and interpreted in its own way the echo of Spirit, and repeated it materially, but it has never produced a tone, or sent forth a positive sound.

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 37, line 32, and page 38, lines 1-4 (unnumbered).

36th ed., chapter V (Science of Being), page 173, line 32, and page 174, lines 1-4 (unnumbered).

Human thought never projected the least portion of science: it has caught the echo and repeated it, but could never produce the first tone that sent forth that certain sound.

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 32, lines 20-24 (unnumbered).

The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall Antagonistic Science explain cause and effect as being questions both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?

NOTE

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

Chapter VI, page 126, lines 15-21.

The point at issue between Christian Science on the one hand, and popular theology on the other, is this:

Antagonistic questions. Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?

NOTE

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

Chapter VI, page 126, lines 15-21.

The point at issue between Christian Science, on the one hand, and popular theology, on the other, is this:

Antagonistic questions. Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and left to the mercy of speculative hypotheses?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 20, lines 5-11 (unnumbered).

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them.

I have demonstrated through Mind the effects
Biblical basis of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in "the straight and narrow way" of Truth.

NOTE

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

Chapter VI, page 126, lines 22-31.

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated, through Mind, Biblical basis. the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in "the straight and narrow way" of Truth.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 126, lines 22-31.

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated, through Mind, Biblical basis. the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only textbook. I have had no other guide in "the straight and narrow way" of Truth.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter VI, page 126, lines 22-31.

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated, through Mind, Biblical basis. the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only textbook. I have had no other guide in "the straight and narrow way" of this 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 126, lines 22-31.

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Biblical basis. Truth on the health, longevity, and morals of men, through Mind; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only textbook. I have had no other guide in "the strait and narrow way" of this 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 20, lines 12-21 (unnumbered).

If Christendom resists the author's application of the word Science to Christianity, or questions her use of the word Science, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the creator of Science and Christianity the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.

NOTE

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

Chapter VI, page 126, line 32, and page 127, lines 1-8.

If Christianity resists the author's application of the term Science to Christianity, or questions her use of it, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable divinity.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VI, page 126, line 32, and page 127, lines 1-8.

If Christianity resists the author's application of the term Science to Christianity, or questions her use of it, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the Creator of the spiritual universe, including man, then everything entitled to a classification as Truth, or Science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable divinity.

Science and
Christianity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 126, line 32, and page 127, lines 1-8.

If Christendom resists the author's application of the term Science to Christianity, or questions her use of it, she will not therefore lose faith in Christianity. Science and Christianity. anity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as Truth, or Science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable divinity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 20, lines 21-29 (unnumbered).

Christendom resists my application of the word science to Christianity, or questions my use of it; but not on this account shall I lose faith in Christianity, nor will Christianity lose its hold on me.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I (Science of Being), page 17, lines 28-31 (unnumbered). 36th ed., chapter V (Science of Being), page 153, lines 28-31 (unnumbered).

Because we apply the word science to Christianity, and Christendom resists this word, we shall lose no faith in Christianity, and Christianity shall lose no hold on us.

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 24-26 (unnumbered).

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity. Christian Science re-reals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have - as matter - no intelligence, life, nor sensation.

Scientific
terms

NOTE

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

Chapter VI, page 127, lines 9-22.

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have - as matter - no intelligence, life, or sensation.

Scientific terms.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 127, lines 9-12.

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme eternal Mind. It may be said, however, that the term Christian Science relates especially to this Science as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have - as matter - no intelligence, life, or sensation.

Scientific terms.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 127, lines 9-21.

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme eternal Mind. It may be said, however, that the term Chris-
tian Science relates especially to this Science Terms used. as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have - as matter - no intelligence, life, or sensation.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter I, page 20, lines 30-32, and page 21, lines 1-10 (unnumbered)

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme eternal Mind. It may be said, however, that the term Christian Science relates especially to this Science as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have - as matter - no intelligence, life, or sensation.

Terms used.

NOTE

This version first appeared in the 162nd edition in 1899 and it remained unchanged until the 197th edition in 1900. Chapter VI, page 20, lines 30-32, and page 21, lines 1-10 (unnumbered).

The terms Divine Science, Spiritual Science, Science of Being, Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These terms stand for everything relating to God as Principle, - as the unerring, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to this Science as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have - as matter - no intelligence, life, or sensation.

Terms used.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 162nd edition in 1899. Chapter I, page 20, lines 30-32, and page 21, lines 1-10 (unnumbered).

The terms Divine Science, Science of Being, Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context; but these terms always stand for everything that relates to God as their Principle, - as the unerring, supreme, eternal Mind. It may be said, however, that
Terms used.
the term Christian Science relates especially to this Science as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have - as matter - no intelligence, life, or sensation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter I, page 20, lines 30-32, and page 21, lines 1-10 (unnumbered).

Divine Science - which, when applied to humanity, I denominate Christian Science - reveals God as not the author of sin, sickness, and death, and reveals Spirit as exempt from these evils. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have - as matter - no intelligence, life, or sensation.

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 22, lines 4-10 (unnumbered).

36th ed., chapter V (Science of Being), page 158, lines 4-10 (unnumbered).

Metaphysical or
divine science reveals the great facts that God is not
the author of sin, sickness, or death; that Spirit is ex-
empt from either one of those; that matter is a falsity,
- not the fact but the fable of existence, a belief and illu-
sion, that nerves, brain, stomach, lungs, etc., have no
intelligence, Life, substance, or sensation.

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 16, lines 23-29
(unnumbered).

There is no physical science, inasmuch as all truth
proceeds from the divine Mind. Therefore truth is not
human, and is not a law of matter, for matter
is not a lawgiver. Science is an emanation of No physical
science
divine Mind, and is alone able to interpret God aright.
It has a spiritual, and not a material origin. It is a divine
utterance, - the Comforter which leadeth into all truth.

NOTE

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

Chapter VI, page 127, lines 23-29.

There is no physical science, inasmuch as all truth proceeds from the divine Mind, therefore it is not human, and is not a law of matter; for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance, - the Comforter which leadeth into all truth.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VI, page 127, lines 22-29.

There is no physical science, inasmuch as all true
Science proceeds from divine Intelligence. Science cannot
therefore be human, and is not a law of matter; for matter
is not a lawgiver. Science is an emanation of divine Mind,
and is alone able to interpret Truth aright. It has a spiritual,
and not a material origin. It is a divine utterance, - the
Comforter which leadeth into all Truth.

No physical
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 127, lines 22-29.

There is no physical science, inasmuch as all true Science proceeds from divine Intelligence. Science cannot therefore be human, and is not a law of matter; for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret Truth aright. It has a spiritual, and not a material origin. It is a divine utterance, the Comforter which leadeth into all Truth.

No physical
science.

NOTE

This version first appeared in the 159th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter I, page 21, lines 11-18 (unnumbered).

There is no physical science, inasmuch as all true Science proceeds from divine Intelligence. Science cannot therefore be human, and is not a law of matter; for matter is not a lawgiver. Science is an emanation of eternal Mind, and is alone able to interpret Truth aright. It has a spiritual, and not a material origin. It is a divine utterance, the Comforter which leadeth into all Truth.

No physical science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 159th edition in 1899. Chapter I, page 21, lines 11-18 (unnumbered).

The Christ-science, as taught by Jesus, reveals God's government as supreme. This Science declares a Divine Intelligence that is not a law of matter, since matter is not a law-giver. Science is an emanation of the eternal Mind, and is alone able to rightly interpret Truth. Hence its spiritual origin, and the nature of the Divine Comforter that leadeth into all 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 18, lines 5-11 (unnumbered).

36th ed., chapter V (Science of Being), page 154, lines 5-11 (unnumbered).

and
science alone reveals Principle; therefore divine science
as demonstrated by Jesus, alone reveals God, the Prin-
ciple of all that really is, and whose government is su-
preme over all. There is no physical science. All sci-
ence proceeds from a Divine Intelligence: it cannot be
human, and is not a law of matter, for matter is not a
law-giver. Science is an emanation of Mind: it has a
spiritual and not a material origin, and is a divine utter-
ance, the comforter that leadeth into all truth.

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 30-32,
and page 14, lines 1-7 (unnumbered).

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

NOTE

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

Chapter VI, page 127, lines 30-32, and page 128, lines 1-3.

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final, and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 1907 edition.

113th ed., chapter I, page 21, lines 19-24 (unnumbered).

226th ed., chapter VI, page 127, lines 30-32, and page 128, lines 1-3.

Christian Science eschews what is called Natural Science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final, and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter I, page 21, lines 19-24 (unnumbered).

Christian Science eschews what is termed Natural Science, erected on the unnatural hypothesis that matter is its own law-giver, that law is governed by material conditions, and that these are final, overruling the might of Mind. Not less, but more, do these rejections prove Christian Science to rightly bear this name.

NOTE

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

16th ed., chapter I (Science of Being), page 18, lines 12-17 (unnumbered).

36th ed., chapter V (Science of Being), page 154, lines 12-17 (unnumbered).

The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that Practical science business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.

NOTE

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

Chapter VI, page 128, lines 4-19.

The term Science, properly understood, refers only to the laws of God, and to His government of the universe, inclusive of man. From this it follows Practical science. that business men even, and cultured scholars, have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary business capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.

NOTE

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

Chapter VI, page 128, lines 4-19.

The term Science, properly understood, refers only to the laws of God, and to His government of the uni-

verse, inclusive of man. From this it follows
Practical science. that business men even, and titled men, have found that Christian Science enhances their physical and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary business capacity. The human mind, imbued with this Science, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of Being develops the latent capacities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1902. Chapter VI, page 128, lines 4-19.

The term Science, properly understood, refers only to the laws of God, and His government of the universe, inclusive of man. From this it follows that even business men have found that Chris-
Practicality.
tian Science enhances their physical and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness, and an ability to exceed their ordinary business capacity. The human mind, imbued with this Science, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of Being develops the latent capacities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher circles. It raises the thinker into his native air of insight and perspicuity.

NOTE

This version first appeared in the 159th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter I, page 21, lines 25-32, and page 22, lines 1-8 (unnumbered).

The term Science, properly understood, refers only to the laws of God, and His government of the universe, inclusive of man. From this it naturally follows that business men have found that Christian Science enhances their physical and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness, and an ability to exceed their ordinary business capacity. The human mind, imbued with this Science, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of Being develops the latent capacities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher circles. It raises the thinker into his native air of insight and perspicuity. Practicality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 159th edition in 1899. Chapter I, page 21, lines 25-32, and page 22, lines 1-8 (unnumbered).

An odor becomes beneficent and agreeable only in proportion to its escape into the surrounding atmosphere. So it is with our knowledge of Truth. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes - yea, forever destroys with the higher testimony of Spirit - the so-called evidence of matter.

NOTE

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

Chapter VI, page 128, lines 20-26.

An odor becomes beneficent and agreeable, only in proportion to its escape into the surrounding atmosphere. So it is with our knowledge of Truth. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes - yea, forever destroys with the higher testimony of Spirit - the so-called evidences of matter.

NOTE

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

Chapter VI, page 128, lines 20-26.

An odor becomes beneficent and agreeable, only in proportion to its escape into the surrounding atmosphere. So it is with our knowledge of Science. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes - yea, forever destroys with the higher testimony of Spirit - the so-called evidences of matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 128, lines 20-26.

An odor becomes beneficent and agreeable, only in proportion to its escape into the surrounding atmosphere.

Odor and catalepsy. So it is with our knowledge of Science. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes - yea, forever destroys - with the higher testimony of Spirit, the so-called evidences of matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 22, lines 9-16 (unnumbered).

Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation.

Mathematics
and scientific logic

The addition of two sums in mathematics must always bring the same result. So is it with

logic. If both the major and the minor propositions of a syllogism are correct, the conclusion, if properly drawn, cannot be false. So in Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

NOTE

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

Chapter VI, page 128, lines 27-32, and page 129, lines 1-6.

Science relates to Mind, not matter. It rests on fixed Principle, and not upon the judgment of false sensation. The addition of two sums in Mathematics and scientific mathematics must always bring the same result. So is it with logic. If both the major and the minor proposition of a syllogism be correct, the conclusion cannot be false if properly drawn. So in Christian Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism, or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VI, page 128, lines 27-32, and page 129, lines 1-6.

Science relates to Mind, not matter. Science rests on fixed Principle, and not upon the judgment of the false sensation. The addition of two sums in Mathematics and scientific mathematics must always bring the same result. So is it with logic. If both the major and the minor proposition of a syllogism be correct, the conclusion cannot be false if properly drawn. So in Christain Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism, or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 128, lines 27-32, and page 129, lines 1-6.

Science relates to Mind, not matter. Science rests on fixed Principle, and not upon the judgment of false sensation. The addition of two sums in Mathematics and logic. mathematics must always bring the same result. So is it with logic. If both the major and the minor propositions of a syllogism be correct, the conclusion cannot be false, if properly drawn. So in Christian Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism, or a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 22, lines 17-28 (unnumbered).

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable pro or con, - be it in accord with your preconceptions or utterly contrary to them.

Truth by
inversion

NOTE

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

Chapter VI, page 129, lines 7-10.

If you wish to know the spiritual fact, you can
discover it by reversing the material fable,
be it pro or con, - be it in accord with your
preconceptions, or utterly contrary thereto.

Truth by
inversion.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.

Chapter VI, page 129, lines 7-10.

If you wish to know the spiritual fact, you can discover it by reversing the material testimony,
be it pro or con, - be it in accord with your preconceptions, or utterly contrary thereto.

Truth by
inversion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 404th edition in 1906.
50th ed., chapter I, page 22, lines 29-32 (unnumbered).
226th ed., chapter VI, page 129, lines 7-10.

Matter is but
the grosser substratum of mortal mind, it is but an
atheism of thought, that must go down when the science
of being is understood; and in those days there will be
tribulation such as has not been since the beginning of
mortal thought, and earth will echo the shock when the
cry goes forth, Why art thou, Truth, come hither to tor-
ment me before the time?

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I (Science of Being), page 58, lines 16-23
(unnumbered).

Pantheism may be defined as a belief in the intelligence of matter, - a belief which Science overthrows. In those days there will be "great tribulation such as was not since the beginning of the world;" and earth will echo the cry, "Art thou [Truth] come hither to torment us before the time?" Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration; and so are some other systems.

NOTE

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

Chapter VI, page 129, lines 11-20.

Pantheism may be defined as a belief in the intelligence of matter, - a belief which Science overthrows.

In those days there will be "great tribulation

such as was not since the beginning of the

Antagonistic
theories.

world;" and earth will echo the cry, "Art thou [Truth]

come hither to torment us before the time?" Animal

magnetism, hypnotism, spiritualism, theosophy, agnosti-

cism, pantheism, and infidelity are antagonistic to true

being, and fatal to the demonstration thereof; and so

are some other systems.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter VI, page 129, lines 11-20.

Pantheism may be defined as a belief in the intelligence of matter, - a belief which Science overthrows. In those days there will be "great tribulation such as was not since the beginning of the world;" and earth will echo the cry, "Art thou (Truth) come hither to torment us before the time?" Animal magnetism, atheism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being, and fatal to the demonstration thereof; and so are some other systems.

Antagonistic theories.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter VI, page 129, lines 11-20.

Pantheism may be defined as a belief in the intelligence of matter, - a belief which Science overthrows. In those days there will be "great tribulation such as was not since the beginning of the world;" and earth will echo the cry, "Art thou [Truth] come hither to torment us before the time?" Animal Magnetism, Atheism, Spiritualism, Theosophy, Agnosticism, Pantheism, and Infidelity are antagonistic to true Science, and fatal to the demonstration thereof; and so are some other systems.

Antagonistic theories.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 129, lines 11-20.

Pantheism may be defined as a belief in the intelligence of matter, - a belief which Science overthrows.

"In those days there will be tribulation such

as has not been since the beginning;" and

Antagonistic
theories.

earth will echo the cry, "Why art thou [Truth] come

hither to torment us before the time?" Animal Mag-

netism, Atheism, Spiritualism, Theosophy, Agnosti-

cism, Pantheism, and Infidelity are antagonistic to true

Science, and fatal to the demonstration thereof; and

so are some other systems.

NOTE

This version first appeared in the 50th edition in 1891

and it remained unchanged until the 226th edition in 1902.

Chapter I, page 23, lines 1-10 (unnumbered).

Belief in intelligent matter is atheism, that Science will put down. "In those days there will be tribulation such as has not been since the beginning;" and earth will echo the cry, "Why art thou [(Truth)] come hither to torment us before the time?"

NOTE

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

16th ed., chapter I (Science of Being), page 67, lines 11-15 (unnumbered).

36th ed., chapter V (Science of Being), page 203, lines 11-15 (unnumbered).

We must abandon pharmaceuticals, and take up ontology, - "the science of real being." We must look deep into realism instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its reformatory mission among mortals. The very name, illusion, points to nothingness.

Ontology
needed

NOTE

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

Chapter VI, page 129, lines 21-29.

We must abandon pharmaceuticals, and take up ontology, - "the science of real being." We must look deep into realism, instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread, in its reformatory mission among mortals. The very name, illusion, points to nothingness.

Ontology
needed.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 129, lines 21-29.

We must abandon pharmaceuticals, and take up ontology, - "the science of real being." We must look deep into Science, instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread, in its reformatory mission among mortals. The very name, illusion, points to nothingness.

Ontology
defined.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 129, lines 21-29.

We must abandon pharmaceuticals, and take up ontology, - "the Science of abstract Being." We must look deep into Science, instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of Being? Yet quite as rational are some of the leading illusions along the path which Science must tread, in its reformatory mission among mortals. The very name, illusion, points to nothingness. Ontology.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 23, lines 11-19 (unnumbered).

Can we gather peaches from a hedge, or deduce from discord the concord of being? Yet such are some of the leading illusions that serve as milestones to point out the path which Science must tread in its mission among mortals.

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 40, lines 21-25 (unnumbered).

36th ed., chapter V (Science of Being), page 176, lines 21-25 (unnumbered).

Then it would explain how to make that man a Christian,
and how to start from the basis of a discord the concord
of being. Such are some of the leading beliefs that
serve as milestones to point out the rough places that
metaphysical science must make smooth.

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 35, lines 2-6
(unnumbered).

The generous liver may object to the author's small estimate of the pleasures of the table. The sinner sees, in the system taught in this book, that the demands of God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects.

Reluctant
guests When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise, and therefore they cannot accept.

NOTE

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

Chapter VI, page 129, lines 30-32, and page 130, lines 1-6.

The generous liver may object to the author's small estimate of the pleasures of the table. The sinner sees, in the system herein taught, that the demands of God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects. Reluctant guests. When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise; and therefore they cannot accept.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition. 50th ed., chapter I, page 23, lines 20-28 (unnumbered). 226th ed., chapter VI, page 129, lines 30-32, and page 130, lines 1-6.

It is vain to speak dishonestly of divine Science, which
destroys all discord, when you can demonstrate
Excuses for ignorance the actuality of Science. It is unwise to doubt
if reality is in perfect harmony with God, divine Principle,
- if Science, when understood and demonstrated, will
destroy all discord, - since you admit that God is om-
nipotent; for from this premise it follows that good and
its sweet concords have all-power.

NOTE

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

Chapter VI, page 130, lines 7-14.

It is vain to plead ignorance of this divine Science
which destroys all human discord, when you
Excuses for
ignorance. can demonstrate its actuality. It is unwise
to doubt if there is divinity in perfect harmony with
God, its Principle, - a Science which, understood and
demonstrated, would destroy all discord, - since you
admit that God is omnipotent; for from this premise it fol-
lows that good and its sweet concords have all-power.

NOTE

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

Chapter VI, page 130, lines 7-14.

It is vain to plead ignorance of this divine Science
which destroys all human discord, when you
Excuses for ignorance. can demonstrate its actuality. It is unwise
to doubt if there is a Science in perfect harmony with
God, its Principle, - a Science which, understood and
demonstrated, would destroy all discord, - since you
admit that God is omnipotent; for from this premise it fol-
lows that Good and its sweet concords have all-power.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 130, lines 7-14.

It is vain to plead ignorance of this Divine Science,
which destroys all human discord, when you
can demonstrate its actuality. It is unwise
to doubt if there is a Science in perfect harmony
with God, its Principle, - a Science which, understood
and demonstrated, would destroy all discord, - since
you admit that God is omnipotent; for from this prem-
ise it follows that Good, and its sweet concords, have
all-power.

Excuses for
ignorance.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 23, lines 29-32, and page 24, lines 1-5
(unnumbered).

Christian Science, properly understood, would dis-
abuse the human mind of material beliefs which war
Children against spiritual facts; and these material
and adults beliefs must be denied and cast out to make
place for truth. You cannot add to the contents of a
vessel already full. Laboring long to shake the adult's
faith in matter and to inculcate a grain of faith in God, -
an inkling of the ability of Spirit to make the body har-
monious, - the author has often remembered our Master's
love for little children, and understood how truly such as
they belong to the heavenly kingdom.

NOTE

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

Chapter VI, page 130, lines 15-25.

Christian Science, properly understood, would dis-
abuse the human mind of material beliefs which war
against spiritual Truth; and these must be
Children
and adults. denied and cast out, to make place for truth.
You cannot add to the contents of a vessel already full.
Laboring long to shake the adult's faith in matter, and
to inculcate a grain of faith in God, - an inkling of the
ability of Spirit to make the body harmonious, - the
author has remembered often our Master's love for little
children, and understood how truly such as they belong
to the heavenly kingdom.

NOTE

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

Chapter VI, page 130, lines 15-25.

Christian Science, properly understood, would dis-
abuse the human mind of material beliefs that war
 against spiritual Truth; and these must be
Children
and adults. denied and cast out, to make place for Truth.
You cannot add to the contents of a vessel already full.
Laboring long to shake the adult's faith in matter, and
inculcate a grain of faith in God, - an inkling of the
ability of Spirit to make the body harmonious, - the
author has remembered often our Master's love for little
children, and understood how truly such as they belong
to the heavenly kingdom.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 24, lines 6-16 (unnumbered).

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, - no longer imagine evil to be ever-present and good absent? Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth. Sickness should not seem so real as health. There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.

NOTE

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

Chapter VI, page 130, lines 26-32, and page 131, lines 1-5.

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts it, ought we not, contrariwise, to be astounded at the All evil vigorous claims of evil, and doubt them; and unnatural. no longer think it natural to love sin, and unnatural to forsake it, - no longer imagine evil to be ever-present, and good absent? Truth should not seem as surprising and unnatural as error, and error should not seem as real as truth. There is no error in Science, and our lives must be governed by reality, in order to be in harmony with God, the divine Principle of all being.

NOTE

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

Chapter VI, page 130, lines 26-32, and page 131, lines 1-4.

If thought is startled at the strong claim of Science for the supremacy of God, or Good, and doubts it, ought we not, contrariwise, to be astounded at the All evil unnatural. vigorous claims of evil, and doubt them; and no longer think it natural to love sin, and unnatural to forsake it, - no longer imagine evil to be ever-present, and Good absent? Truth should not seem as surprising and unnatural as error, and error should not seem as real as Truth. There is no error in Science, and our lives must be governed by Science, in order to be in harmony with God, the divine Principle of all being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 130, lines 26-32, and page 131, lines 1-4.

If thought is startled at this strong claim of Science for the supremacy of God, or Good, and doubts it, ought we not, contrariwise, to be astounded at the All evil vigorous claims of evil, and doubt them, and unnatural. no longer think it natural to love sin, and unnatural to forsake it, - no longer imagine evil to be ever-present, and Good absent? Truth should not seem as surprising and unnatural as error, and error should not seem as real as Truth. There is no error in Science, and our lives must be governed by Science, in order to be in harmony with God, the divine Principle of all Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 24, lines 17-27 (unnumbered).

When once destroyed by divine Science, the false evidence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of Soul and the significance of the Scripture, "The carnal mind is enmity against God." The central fact of the Bible is the superiority of spiritual over physical power.

The error of carnality

NOTE

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

Chapter VI, page 131, lines 6-11

When once destroyed by divine Science, the false evidence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of Soul, and the significance of the Scripture, The error of carnality.
"The carnal mind is enmity against God." The central fact of the Bible is the superiority of spiritual over physical power.

NOTE

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

Chapter VI, page 131, lines 5-11.

When once reversed by Divine Science, the evidence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of Carnality. Soul, and the significance of the Scripture, "The carnal mind is enmity against God." The central fact of the Bible is the superiority of spiritual over physical power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 24, lines 28-32, and page 25, lines 1-2 (unnumbered).

Reversed by Divine Science, the evidence before the personal senses disappears. Hence the opposition of sensuous man to the Science of Soul, and the significance of the Scripture, "The carnal mind is at enmity with God."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I (Science of Being), page 27, lines 9-13 (unnumbered).

36th ed., chapter V (Science of Being), page 163, lines 9-13 (unnumbered).

The evidence before the so-called personal senses is reversed by divine science, and disappears to Soul. Hence the impossibility for sensuous man to understand the science of Soul, and his opposition to it. The Scripture saith, "The carnal man is at enmity with God."

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 6-11 (unnumbered).

Chapter 6

2 of 2

Science, Theology, Medicine

para 6-94/6-207

THEOLOGY

Must Christian Science come through the Christian churches as some persons insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, "He came unto his own, and his own received him not." Jesus once said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

Churchly
neglect

NOTE

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

Chapter VI, page 131, lines 12-25.

THEOLOGY.

Must Christian Science come through the Christian churches, as some insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it; accord- Churchly neglect.
ing to the Scriptural saying, "He came unto his own, and his own received him not." Jesus once said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 131, lines 12-25.

THEOLOGY.

Must Christian Science come through the Christian churches, as some insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it; accord- Churchly neglect.
ing to the Scriptural saying, "He came unto his own, and his own received him not." Jesus once said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." As aforetime, the Spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 131, lines 12-25.

THEOLOGY.

Must Christian Science come through the Christian churches, as some insist? This Science has come already, and come through the one whom God called. Jesus once said: "I thank Thee, oh Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." As aforetime, the Spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

Churchly neglect.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 25, lines 3-14 (unnumbered).

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, demonstrations which were not understood. Jesus' works established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come," Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer the question. Hence his reply: "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." In other words, he gave his benediction to any one who should not deny that such effects, coming from divine Mind, prove the unity of God, - the divine Principle which brings out all harmony.

John the
Baptist, and
the Messiah

NOTE

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

Chapter VI, page 131, lines 26-31, and page 132, lines 1-13.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, which were not understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned an affirmative reply, - recounting his works, instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer that question. Hence his reply: "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." In other words, he gave his benediction to any one whosoever should not deny that such effects, coming from divine Mind, prove the unity of God, - the divine Principle which brings out all harmony.

John the
Baptist, and
the Messiah.

NOTE

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

Chapter VI, page 131, lines 26-31, and page 132, lines 1-13.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, which were not understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned an affirmative reply, - recounting his works, instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer that question. Hence his reply: "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." In other words, he gave his benediction to any one whosoever should not deny that such effects, coming from Mind, prove the unity of God, - the divine Principle which brings out all harmony.

John the
Baptist, and
the Messiah.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 131, lines 26-31, and page 132, lines 1-13.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, which were not understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned an affirmative reply, - recounting his works, instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer that question. Hence his reply: "Go and show John those things which ye do hear and see. The blind receive their sight and the lame walk....And blessed is he whosoever shall not be offended in me." In other words, he gave his benediction to whomsoever should not deny that such effects, coming from Mind, prove the unity of God, - the divine Principle which brings out all harmony.

St. John the Baptist, and the Messiah.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 25, lines 15-31 (unnumbered).

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, not yet Messiahship.

understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned a brief affirmative by recounting his works, instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer that question to one who had prophesied the Messianic appearing.

John's reply.

Hence his reply: "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk;...and blessed is he whosoever shall not be offended in me." In other words, he gave his benediction to whosoever should see that such effects, resulting from Mind, must prove the unity of God with the divine Principle which endues all with divine health.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 166, lines 26-32, and page 167, lines 1-11 (unnumbered). This paragraph was found in the chapter Science of Being prior to the 226th edition.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as the demonstration of divine power. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned a brief affirmative, by recounting deeds instead of repeating his words, confident that this exhibition of the divine power would fully answer that question to one who had prophesied the Messianic appearing. This was therefore his reply: "Go and show John these things which ye both see and hear: the blind receive their sight, the lame walk; and blessed is he who shall not be offended in me." In other words, he gave his benediction to whomsoever should not deny that these manifestations of divine power proved Christ's unity with God, the Divine Principle that adjusts the harmony of being.

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 56, lines 7-22 (unnumbered).

36th ed., chapter V (Science of Being), page 192, lines 7-22 (unnumbered).

The mission of Jesus confirmed the prophecy and explained the miracle in the history of Moses, and the demonstration of that divine power established his claim as the Messiah. In reply to John's inquiry, "Art thou He that should come?" He returned a brief affirmative by recounting his deeds instead of words, confident that his exhibition of the divine power to heal would answer that question to one who had prophesied of its appearing. Hence his reply, "Go and show John again these things ye see and hear, - the blind receive their sight, the lame walk, etc., and blessed is he who shall not be offended in me," in other words, who shall not deny that such effects resulting from Mind proved his unity with God, the divine Principle that brings out the harmony of being.

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 48, lines 22-32, and page 49, lines 1 3 (unnumbered).

The Pharisees of old thrust the spiritual idea and the man who lived it out of their synagogues, and retained their materialistic beliefs about God. Jesus' Christ rejected system of healing received no aid nor approval from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and a doctrinal theory. Anticipating this rejection of idealism, of the true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of man cometh, shall he find faith on the earth?"

NOTE

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

Chapter VI, page 132, lines 14-27.

The Pharisees of old thrust the spiritual idea and the man who lived it out of their synagogues, and retained their materialistic beliefs about God. Jesus' Christ rejected. system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day as of yore, unconscious of the reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinful if it be wrought on any but a material and a doctrinal theory. Anticipating this rejection of the true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of man cometh, shall he find faith on the earth?"

NOTE

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

Chapter VI, page 132, lines 14-27.

The Pharisees of old thrust the spiritual idea and the man who lived it out of their synagogues, and retained their materialistic beliefs about God. Jesus' Christ rejected. system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day as of yore, unconscious of the reappearing of the spiritual idea, ecclesiasticism shuts the door upon it, and condemns the cure of the sick and sinful if it be wrought on any but a material and a doctrinal theory. Anticipating this rejection of the true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of man cometh, shall he find faith on the earth?"

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 132, lines 14-27.

The Pharisees of old thrust the spiritual idea, and the man who lived it, out of their synagogues, and retained their materialistic beliefs about God. Jesus' Jesus rejected. system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the re-appearing of the spiritual idea, ecclesiasticism shuts the door upon it, and condemns the cure of the sick and sinful, if it be wrought on any but a material and a doctrinal theory. Anticipating this rejection of the true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of Man cometh, shall he find faith on the earth?"

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 26, lines 1-14 (unnumbered).

The Pharisees of old thrust the spiritual idea, and the man who lived it, out of their synagogues, and retained their materialistic beliefs about God. Jesus' system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the re-appearing of the spiritual idea, ecclesiasticism shuts the door upon it, and condemns the cure of the sick and sinful, if it be wrought on any but a material theory. Anticipating this rejection of the true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of Man cometh, shall he find faith on the earth?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter I, page 26, lines 1-14 (unnumbered).

Jesus' system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or divinity, and it has not yet been generally accepted.

The Pharisees of old thrust the spiritual idea, and the man that bore it, out of their synagogues, and retained their materialistic beliefs about God. To-day, as of yore, unconscious of the reappearing of the spiritual idea, religionists shut the door upon it, and condemn the cure of the sick and sinful, if it be wrought on any but a material theory. Prophesying this rejection of the true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of Man cometh, shall he find faith on earth?"

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 46, lines 31-32, and page 47, lines 1-2, and page 61, lines 13-22 (unnumbered). - Science of Being. 36th ed., chapter V, page 182, lines 31-32, and page 183, lines 1-2, and page 197, lines 13-22 (unnumbered). - Science of Being.

Of old the Pharisee thrust the spiritual idea of God out of his synagogue, and retained his material beliefs of Him; and to-day church and state, unconscious of the reappearing of this spiritual idea as it came of yore, casting out error and healing the sick, shut the door upon it, and would trample it under the feet of law and gospel. Prophesying this very rejection of the true idea and demonstration of Truth Jesus said, "When I come again shall I find faith on earth?"

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 53, lines 2-10 (unnumbered).

Did the doctrines of John the Baptist confer healing power upon him, or endow him with the truest conception of the Christ? This righteous preacher John's mis-
givings once pointed his disciples to Jesus as "the Lamb of God;" yet afterwards he seriously questioned the signs of the Messianic appearing, and sent the inquiry to Jesus, "Art thou he that should come?"

NOTE

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

Chapter VI, page 132, lines 28-32, and page 133, lines 1-2.

Did the doctrines of John the Baptist confer healing power upon him, or endow him with the truest conception of the Christ? This righteous preacher John's mis-
givings. once pointed his disciples to Jesus as "the Lamb of God;" yet afterwards he seriously questioned the signs of the Messianic appearing, and sent the inquiry to Jesus, "Art thou he that should come?"

NOTE

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

Chapter I, page 26, lines 15-21 (unnumbered) - 50th ed.

Chapter VI, page 132, lines 28-32, and page 133, lines 1-2 - 226th ed.

Was John's faith greater than that of the Samaritan
woman, who said, "Is not this the Christ?"
There was also a certain centurion of whose
faith Jesus himself declared, "I have not found so great
faith, no, not in Israel."

Faith accord-
ing to works

NOTE

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

Chapter VI, page 133, lines 3-7.

Was John's faith greater than that of the Samaritan
woman, who said, "Is not this the Christ?"
There was also a certain centurion of whose Faith accord-
faith Jesus himself declared, "I have not found so great ing to works.
faith, no, not in Israel."

NOTE

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

Chapter VI, page 133, lines 3-7.

Was John's faith any greater than that of the Samaritan woman, who said, "Is not this the Christ?"

Instances of faith. There was also a certain centurion, who had, as Jesus himself declared, more faith than could be found elsewhere in Israel.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 26, lines 22-26 (unnumbered).

In Egypt, it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in kings' palaces.

NOTE

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

Chapter VI, page 133, lines 8-18.

In Egypt it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. They looked upon the brazen serpent, and straightway believed they were healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God, in the fiery furnace, and in kings' palaces.

NOTE

This version first appeared in the 384th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter VI, page 133, lines 8-18.

In Egypt it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. They looked upon the brazen serpent, and were straightway healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God, in the fiery furnace, and in kings' palaces.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 384th edition in 1906. Chapter VI, page 133, lines 8-18.

In Egypt it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. Hebrew incidents. They looked upon the brazen serpent, and were straightway healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; and when they departed from the living ideal, their demoralization began. Even in captivity, among foreign nations, the divine Principle wrought wonders for the people of God, in the fiery furnace and in kings' palaces.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter I, page 26, lines 27-32, and page 27, lines 1-5 (unnumbered).

In Egypt it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. Hebrew incidents. They looked upon the brazen serpent, and were straightway healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; and when they departed from the living ideal, their demoralization began. Even in captivity, among foreign nations, the divine Principle wrought wonders for Jehovah's people, in the fiery furnace and in kings' palaces.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter I, page 26, lines 27-32, and page 27, lines 1-5 (unnumbered).

Judaism was the antithesis of Christianity, because
Judaism engendered the limited form of a national or
tribal religion. It was a finite and material
system, carried out in special theories concern- Judaism
ing God, man, sanitary methods, and a religious cultus. antipathetic
That he made "himself equal with God," was one of the
Jewish accusations against him who planted Christianity
on the foundation of Spirit, who taught as he was in-
spired by the Father and would recognize no life, intelli-
gence, nor substance outside of God.

NOTE

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

Chapter VI, page 133, lines 19-28.

Judaism was the antithesis of Christianity, because it engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. That he made "himself equal with God," was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father, and would recognize no life, intelligence, nor substance outside of God.

Judaism
antipathetic.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 133, lines 19-28.

Judaism was the antithesis of Christianity, because it engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. That he made "himself equal with God," was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father, and would recognize no life, intelligence, or substance outside of God.

Judaism
antipathetic.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 27, lines 6-15 (unnumbered).

The Jewish conception of God, as Yawah, Jehovah,
or only a mighty hero and king, has not quite
given place to the true knowledge of God.

Priestly
learning

Creeds and rituals have not cleansed their hands of
rabbinical lore. To-day the cry of bygone ages is re-
peated, "Cruicfy him!" At every advancing step, truth
is still opposed with sword and spear.

NOTE

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

Chapter VI, page 133, lines 29-32, and page 134, lines 1-3.

The Jewish conception of God, as Yawah, Jehovah,
or only a mighty hero and king, has not quite
given place to the true knowledge of God. Priestly
learning.
Creeds and rituals have not cleansed their hands of rab-
binical lore. To-day the cry of bygone ages is repeated,
"Cruicfy him!" At every advancing footstep, truth
is still opposed with sword and spear.

NOTE

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

Chapter VI, page 133, lines 29-32, and page 134, lines 1-3.

The Jewish conception of God, as Yawah, Jehovah,
or only a mighty hero and king, has not yet
given place to the true knowledge of God. Priestly
learning.
Creeds and rituals have not cleansed their hands of rab-
binical lore. To-day the cry of bygone ages is repeated,
"Cruicfy him!" At every advancing footstep, Truth
is still opposed with sword and spear.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 133, lines 29-32, and page 134, lines 1-3.

The Jewish conception of God, as Yawa, Jehovah, or
only a mighty hero and king, has not yet given place to
the true knowledge of God. Creeds and rituals
have not cleansed their hands of rabbinical Priestly
lore. To-day the cry of bygone ages is repeated, learning.
"Crucify him!" At every advancing footstep, Truth is
still pursued with sword and spear.

NOTE

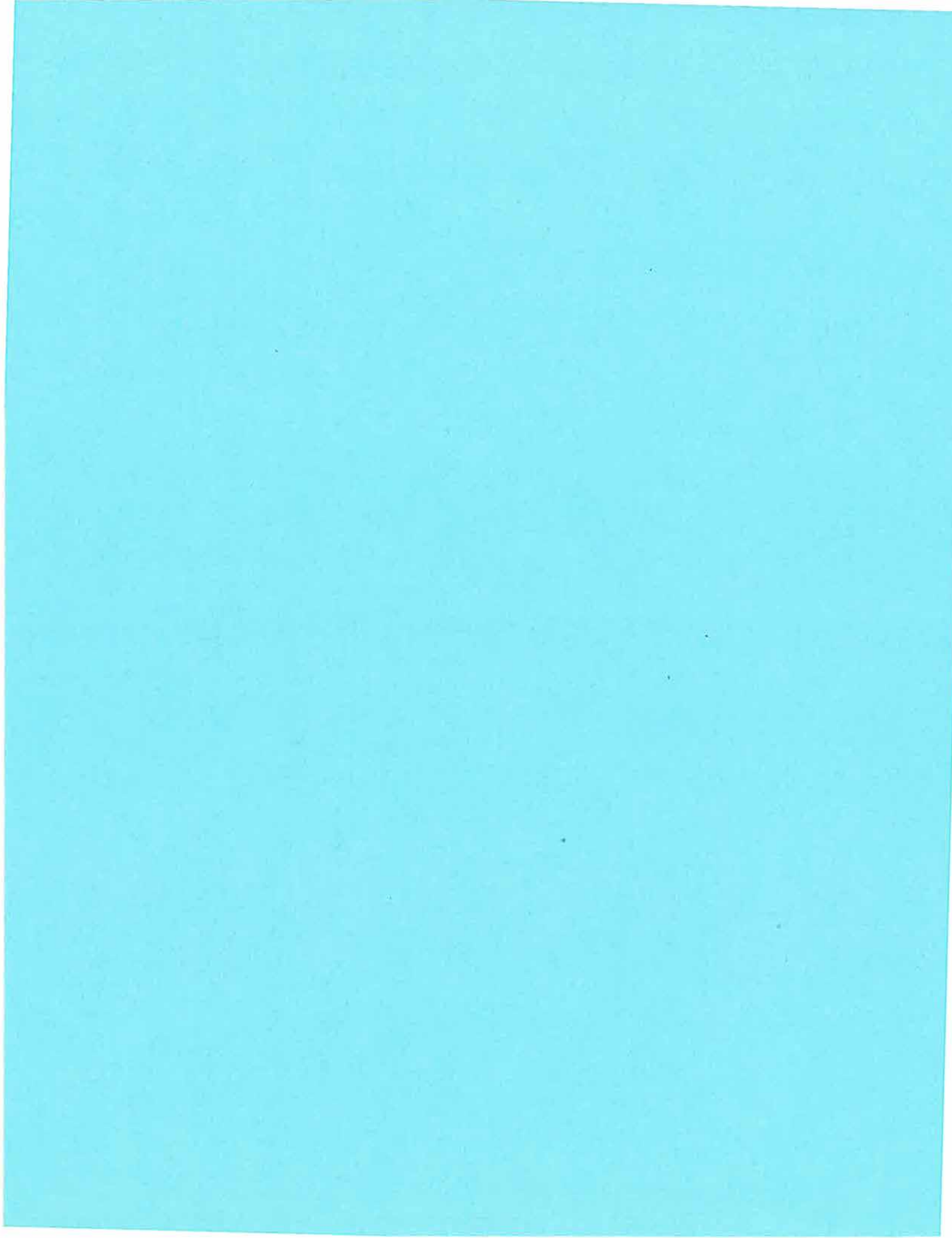
This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 27, lines 16-22 (unnumbered).

The Jewish conception of God, as only a mighty hero
and king, has not yet given place to the true knowledge
of God. Creeds and rituals have not quite
cleansed their hands of rabbinical lore. To-
day the cry of bygone ages is repeated, "Crucify him!"
At every advancing footstep, Truth is still pursued with
sword and spear.

Priestly
learning.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
Chapter I, page 27, lines 16-22 (unnumbered).



The word martyr, from the Greek, means witness; but those who testified for Truth were so often persecuted unto death, that at length the word martyr Testimony of martyrs was narrowed in its significance and so has come always to mean one who suffers for his convictions. The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that the followers of Christ were burned, crucified, and otherwise persecuted; and so it came about that human rights were hallowed by the gallows and the cross.

NOTE

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

Chapter VI, page 134, lines 4-13.

The word martyr, from the Greek, means witness;
but those who testified for Truth were so often persecuted
unto death, that at length the word martyr
Testimony
of martyrs. was narrowed in its significance, and so has
come to mean always one who dies for his convictions.
The new faith in the Christ, Truth, so roused the hatred
of the opponents of Christianity, that its followers were
burned, crucified, and otherwise persecuted; and so it
came about that human rights were hallowed by the
gallows and the cross.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 4-13.

The word "martyr," from the Greek, means witness;
but those who testified for Truth were so often persecuted
unto death, that at length the word "martyr"
Testimony
of martyrs. was narrowed in its significance, and so has
come to mean always one who dies for his convictions.
The new faith in the Christ, Truth, so roused the hatred
of the opponents of Christianity, that its followers were
burned, crucified, and otherwise persecuted; and so it
came about that human rights were hallowed by the
gallows and the cross.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VI, page 134, lines 4-13.

The word martyr, from the Greek, means witness; but those who testified for Truth were so often persecuted unto death, that at length the word martyr was narrowed in its significance, and so has come to mean always one who dies for his convictions. The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that its followers were burned, crucified, and otherwise persecuted; and so it came about that human rights were hallowed by the gallows and the cross.

Martyrdom.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 27, lines 23-32 (unnumbered).

The word martyr, from the Greek, means witness; but those who testified for Truth were so often persecuted unto death, that at length the word martyr was narrowed in its significance, and so has come to mean always one who dies for his convictions. The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that its followers were burned, crucified, and otherwise persecuted; and so it come about that human rights were hallowed by the gallows and the cross.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter I, page 27, lines 23-32 (unnumbered).

The compiler assumes that this edition is meant to be the same as the 58th - 225th editions immediately following. The only difference is the use of the word "come" in place of the latterly used word "came" on line 31. Since the term "come about" is grammatically incorrect, we can assume this was a typographical error which was caught by the 58th edition, - later in the year 1891 after the initial printing of the 50th edition of 1891.

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ
Absence of Christ-power or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century.

NOTE

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

Chapter VI, page 14-20.

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the Absence of Christ-power. doctrines of Christ, or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force, and its astonishing and unequalled success in the first century.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 134, lines 14-20.

Man-made doctrines are waning. They have not
waxed strong in times of trouble. Devoid of the
Christ-power, how can they illustrate the
Absence of
Christ-power. doctrines of Christ or the miracles of grace?
Denial of the possibility of Christian healing robs
Christianity of the very element which gave it divine
force, and its astonishing and unequalled success in the
first century.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 28, lines 1-8 (unnumbered).

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, - not

Basis of
miracles because this Science is supernatural or pre-
ternatural, nor because it is an infraction of
divine law, but because it is the immutable law of God,
good. Jesus said: "I knew that Thou hearest me al-
ways;" and he raised Lazarus from the dead, stilled the
tempest, healed the sick, walked on the water. There
is divine authority for believing in the superiority of
spiritual power over material resistance.

NOTE

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

Chapter VI, page 134, lines 21-30.

The true Logos is demonstrably Christian Science,
the natural law of harmony, which overcomes discord,
Basis of - not because it is supernatural or preter-
miracles. natural, nor because it is an infraction of di-
vine law, but because it is the immutable law of God,
good. Jesus said: "I knew that Thou hearest me
always;" and he raised Lazarus from the dead, stilled
the tempest, healed the sick, walked on the water.
There is divine authority for believing in the superior-
ity of spiritual power over material resistance.

NOTE

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

Chapter VI, page 134, lines 21-30.

The true Logos is demonstrably Christian Science,
the natural law of harmony, which overcomes discord,
- not because it is supernatural or preter-
Basis of
miracles. natural, nor because it is an infraction of di-
vine law, but because it is the immutable law of God,
Good. Jesus said: "I know that Thou hearest me
always;" and he raised Lazarus from the dead, stilled
the tempest, healed the sick, walked on the water.
There is divine authority for believing in the superior-
ity of spiritual power over material resistance.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 134, lines 21-30.

The true Logos is demonstrably Christian Science,
the natural law of harmony, which overcomes discord,
Basis of -not because it is supernatural or preter-
miracles. natural, nor because it is an infraction of di-
vine law, but because it is the immutable law of Good.
Jesus said: "I know that Thou hearest me always;"
and thus he raised Lazarus from the dead, stilled the
tempest, healed the sick, walked on the water. There
is divine authority for believing in the superiority of
spiritual power over material resistance.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 28, lines 9-18 (unnumbered).

The true Logos is demonstrably Christian Science,
the natural law of harmony, which overcomes discord,
- not because it is supernatural or preter-
Basis of
miracles. natural, or because it is an infraction of di-
vine law, but because it is the immutable law of Good.
Jesus said: "I know that Thou hearest me always;"
and thus he raised Lazarus from the dead, stilled the
tempest, healed the sick, walked on the water. There
is divine authority for believing in the superiority of
spiritual power over material resistance.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter I, page 28, lines 9-18 (unnumbered).

He walked the waves, multiplied the loaves and fishes,
healed the sick, and raised the dead, all on the divine
platform - that God, Spirit, is supreme, and that there
is no other power than Mind.

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 59, lines 20-23 (unnumbered).
36th ed , chapter V, page 195, lines 20-23 (unnumbered).

ALSO NOTE

These lines also correspond to paragraph #184 in Science of
Being, and are presented in that comparison as well. However,
in editions beginning with the 50th in 1891, these lines are
not to be found in the Science of Being chapter, but are in
Science, Theology, Medicine only. They are also similar to
paragraph #23 from Science of Being, but this paragraph is
already presented in this edition.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

Lawful
wonders

NOTE

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

Chapter VI, page 134, lines 31-32, and page 135, lines 1-10.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

Lawful
wonders.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VI, page 134, lines 31-32, and page 135, lines 1-10.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than

the miracle itself. The Psalmist sang:
Lawful wonders. "What ailed thee, oh thou sea, that thou fleddest, - thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 28, lines 19-30 (unnumbered).

The same power which heals sin heals also sickness.
This is "the beauty of holiness," that when Truth heals
the sick, it casts out evils, and when Truth
casts out the evil called disease, it heals the
sick. When Christ cast out the devil of
dumbness, "it came to pass, when the devil was gone out,
the dumb spake." There is to-day danger of repeating
the offence of the Jews by limiting the Holy One of Israel
and asking: "Can God furnish a table in the wilderness?"
What cannot God do?

Fear and
sickness
identical

NOTE

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

Chapter VI, page 135, lines 11-20.

The same power which heals sin, heals also sickness.
This is "the beauty of holiness," that when Truth heals
the sick, it casts out evils; and when it casts
out the evil called disease, it heals the sick.
When Christ cast out the devil of dumbness,
"it came to pass, when the devil was gone out, the
dumb spake." There is to-day danger of repeating
the offence of the Jews, by limiting the Holy One of
Israel, and asking: "Can God furnish a table in the
wilderness?" What cannot God do?

Sin and
sickness
identical.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 135, lines 11-20.

The same power which heals sin, heals also sickness. This is "the beauty of holiness," that when Truth heals the sick, it casts out evils; and when it casts out the evil called disease, it heals the sick. When Christ cast out the devil of dumbness, or dumb devil (to use the Gospel phrase), the dumb spake. There is to-day danger of repeating the offence of the Jews, by limiting the Holy One of Israel, and asking: "Can God furnish a table in the wilderness?" What cannot God do?

Sin and
sickness
identical.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 28, lines 31-32, and page 29, lines 1-8 (unnumbered).

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

The unity of
Science and
Christianity

NOTE

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

Chapter VI, page 135, lines 21-32.

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration; and this proves the one to be identical with the other. Christianity as Jesus taught it, was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration thereof, as it must be in the cycles of divine light.

The unity of
Science and
Christianity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 135, lines 21-32.

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration; and this proves the one to be identical with the other. Christianity, as Jesus taught it, was not a creed, or a system of ceremonies, or a special gift from a ritualistic Jehovah; but it was the demonstration of divine Principle, casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration thereof, as it must be in the cycles of divine light.

The unity of
Science and
Christianity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 29, lines 9-20 (unnumbered).

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning. He claimed no intelligence, action, nor life separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

NOTE

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

Chapter VI, page 136, lines 1-8.

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He

The Christ-mission. taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinful. He claimed no intelligence, action, or life, separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

NOTE

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

Chapter VI, page 136, lines 1-8.

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and sinful. He claimed no intelligence, action, or life separate from God. Despite the persecution this brought upon him, he used his divine power to save men, both bodily and spiritually.

The Christ-mission.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 29, lines 21-29 (unnumbered).

The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected.

He appealed to his students: "Whom do Ancient spiritualism men say that I, the Son of man, am?" That is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or of Elias.

NOTE

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

Chapter VI, page 136, lines 9-19.

The question then as now was, How did Jesus heal the sick? His answer to this question the world re-jected. He appealed to his students: "Whom Ancient spiritualism. do men say that I, the Son of man, am?" that is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John, or of Elias.

NOTE

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

Chapter VI, page 136, lines 9-19.

The question then, as now, was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Who do men say that I am?" that is: Who or what is it which is thus identified with casting out evils and healing the sick? They replied, "Some say Elias, Ancient spiritualism. others say John the Baptist, others say Jeremiah." Those prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or Elias.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter I, page 29, lines 30-32, and page 30, lines 1-8 (unnumbered).

The question then, as now, was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Who do men say that I am?" that is: Who or what is it which is thus identified with casting out evils and healing the sick? They replied, "Some say Elias, Ancient spiritualism. others say John the Baptist, others say Jeremiah." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or Elisha.

NOTE

This version first appeared in the 69th edition in 1892 and it remained unchanged until the 113th edition in 1897. Chapter I, page 29, lines 30-32, and page 30, lines 1-8 (unnumbered).

The question then, as now, was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Who do men say that I am?" that is: "Who or what is it which is thus identified with casting out evils and healing the sick?" They replied, "Some say Elias, Ancient spiritualism. others say John the Baptist, others say Jeremiah." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or Elisha.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 69th edition in 1892. Chapter I, page 29, lines 30-32, and page 30, lines 1-8 (unnumbered).

This ghostly fancy was repeated by Herod himself. That a wicked king and debauched husband should have no high appreciation of divine Science and the great work of the Master, was not surprising; for how could such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus was controlled by the sainted preacher. Hence Herod's assertion: "John have I beheaded: but who is this?" No wonder Herod desired to see the new Teacher.

NOTE

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

Chapter VI, page 136, lines 20-28.

This ghostly fancy was repeated by Herod himself. That a wicked king and debauched husband should have no high appreciation of divine Science, and the great work of the Master, was not surprising; for how could such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus were controlled by the sainted preacher. Hence his assertion: "John have I beheaded: but who is this?" No wonder Herod desired to see the new Teacher.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VI, page 136, lines 20-28.

This ghostly fancy was repeated by Herod himself. That a wicked king and debauched husband should have no high appreciation of Divine Science, and the great work of the Master, was not surprising; for how could such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus were controlled by the sainted preacher. Hence his assertion: "John have I beheaded; but who is this?" No wonder Herod desired to see the new teacher.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 30, lines 9-17 (unnumbered).

This ghostly fancy was repeated by Herod himself. That a wicked king and debauched husband should have no high appreciation of Divine Science, and the great work of the Master, was not surprising; for how could such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus were the dead preacher come to life. Hence his assertion: "John have I beheaded; but who is this?" No wonder Herod desired to see the new teacher.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 30, lines 9-17 (unnumbered).

The disciples apprehended their Master better than
Doubting did others; but they did not comprehend all
disciples that he said and did, or they would not have
questioned him so often. Jesus patiently persisted in
teaching and demonstrating the truth of being. His stu-
dents saw this power of Truth heal the sick, cast out evil,
raise the dead; but the ultimate of this wonderful work
was not spiritually discerned, even by them, until after the
crucifixion, when their immaculate Teacher stood before
them, the victor over sickness, sin, disease, death, and
the grave.

NOTE

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

Chapter VI, page 136, lines 29-32, and page 137, lines 1-7.

The disciples apprehended their Master better than did
others; but they did not comprehend all that
Doubting disciples. he said and did, or they would not have
questioned him so often. Jesus patiently persisted in
teaching and demonstrating the Truth of being. His
students saw this power of Truth heal the sick, cast out
evil, raise the dead; but the ultimate of this wonderful
work was not spiritually discerned, even by them, until
after the crucifixion, when their immaculate Teacher
stood before them, the victor over sickness, sin, disease,
death, and the grave.

NOTE

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

Chapter VI, page 136, lines 29-32, and page 137, lines 1-7.

The disciples apprehended their Master better than did others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in teaching and demonstrating the Truth of Being. His students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, and death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 30, lines 18-28 (unnumbered).

Yearning to be understood, the Master repeated,
"But whom say ye that I am?" This renewed inquiry
meant: Who or what is it that is able to do the work, so
mysterious to the popular mind? In his rejection of the
answer already given and his renewal of the question,
it is plain that Jesus completely eschewed the narrow
opinion implied in their citation of the common report
about him.

NOTE

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

Chapter VI, page 137, lines 8-15.

Yearning to be understood, the Master repeated, "But whom say ye that I am?" This renewed inquiry meant, Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given, and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him.

NOTE

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

Chapter VI, page 137, lines 8-15.

Yearning to be understood, the Master repeated, "But who say ye that I am?" This renewed inquiry meant, Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given, and his renewal of the question, it is plain that Jesus completely eschewed the opinion implied in their narrow citation of the common report about him.

NOTE

This version first appeared in the 69th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter I, page 30, lines 29-32, and page 31, lines 1-4 (unnumbered).

Yearning to be understood, the Master repeated, "But who say ye that I am?" This renewed inquiry meant, "Who or what is it that is able to do the work, so mysterious to the popular mind?" In his rejection of the answer already given, and his renewal of the question, it is plain that Jesus completely eschewed the opinion implied in their narrow citation of the common report about him.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 69th edition in 1892. Chapter I, page 30, lines 29-32, and page 31, lines 1-4 (unnumbered).

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!"
That is: The Messiah is what thou hast de-
clared, - Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

A divine
response

NOTE

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

Chapter VI, page 137, lines 16-25.

With his usual impetuosity, Simon replied for his brethren; and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!"
that is: The Messiah is what thou hast declared, - Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" - Love hath shown thee the way of Life!

A divine
response.

NOTE

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

Chapter VI, page 137, lines 16-25.

With his usual impetuosity, Simon replied for his brethren; and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!"
that is: The Messiah is what thou hast de-
clared, - Christ, the divine idea of Truth and Life, which
heals mentally. This assertion elicited from Jesus the
benediction, "Blessed art thou, Simon Barjona; for
flesh and blood hath not revealed it unto thee, but
my Father which is in Heaven!" - that is: Love, the
divine Principle of man, hath shown thee the way of
Life!

A divine
response.

NOTE

This version first appeared in the 69th edition in 1892
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 31, lines 5-15 (unnumbered).

With his usual impetuosity, Simon replied for his brethren; and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!"
that is: "The Messiah is what thou hast de- A divine response.
clared, - Christ, the divine idea of Truth and Life, which heals mentally." This assertion elicited from Jesus the benediction: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven!" - that is: "Love, the divine Principle of man, hath shown thee the way of Life!"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 69th edition in 1892. Chapter I, page 31, lines 5-15 (unnumbered).

Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: "And I say also unto thee, That thou art Peter; and upon this rock (the meaning of the Greek word petros, or stone) I will build my church; and the gates of hell (hades, the under-world, or the grave) shall not prevail against it." In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah.

The true and living rock

NOTE

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

Chapter VI, page 137, lines 26-32, and page 138, lines 1-5.

Heretofore the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name, in these words: "And I say also unto thee, That thou art Peter; and upon this rock [(the meaning of the Greek word petros, or stone)] I will build my church; and the gates of hell [(hades, the under-world, or the grave)] shall not prevail against it." In other words, Jesus purposed founding his society, not on the personal Peter, as a mortal, but on the God-power which lay behind his confession of the true Messiah.

The true and living rock.

NOTE

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

Chapter VI, page 137, lines 26-32, and page 138, lines 1-5.

Heretofore the impetuous disciple had been called only by his common names, Simon Barjona, or Son of Jona; but now the Master gave him a spiritual name, in these words: "And I say also unto thee, That thou art Peter; and upon this rock (the meaning of the Greek word petros, or stone) I will build my church; and the gates of hell (hades, the under-world, or the grave) shall not prevail against it." In other words, Jesus purposed founding his society, not on the personal Peter, as a mortal, but on the God-power which lay behind his confession of the true Messiah.

The true and living rock.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VI, page 137, lines 26-32, and page 138, lines 1-5.

Heretofore the impetuous disciple had been called only by his common names, Simon Barjona, or Son of Jona; but now the Master gave him a spiritual name, in these words: "And I say also unto thee, that thou art Peter, and upon this rock [the meaning of the Greek word petros, or stone] I will build my church; and the gates of hell [hades, the under-world, or the grave] shall not prevail against it." In other words, Jesus the Christ purposed founding his society, not on the personal Peter, as a mortal man, but on the God-power which lay behind his confession of the Messiah.

The true and living rock.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 31, lines 16-27 (unnumbered).

It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality, by materia medica, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which Jesus built. His sublime summary points to the religion of Love.

NOTE

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

Chapter VI, page 138, lines 6-16.

It was now evident to Peter that divine Life, Truth,
and Love, and not a human personality, was the healer
of the sick, and a rock, a firm foundation in
Sublime
summary. the realm of harmony. On this spiritually
scientific basis Jesus explained his cures, which appeared
miraculous to outsiders. He showed that diseases were
cast out neither by corporeality, by materia medica, nor
by hygiene, - but by the divine Spirit, casting out the
errors of mortal mind and body. The supremacy of
Spirit was the foundation on which Jesus built. His
sublime summary points to the religion of Love.

NOTE

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

Chapter VI, page 138, lines 6-16.

It was now evident to Peter that the divine Principle, Truth, and Love, and not a human personality, was the healer of the sick, and a rock in the spiritual kingdom. On this spiritually Scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality nor by medicine, but by the divine Spirit, casting out the errors of mortal mind and body. The supremacy of Spirit was the rock on which Jesus built. His sublime summary points to the religion of Love.

Sublime
summary.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 31, lines 28-32, and page 32, lines 1-6 (unnumbered).

Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, New era in Jesus to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning. It is easier for Christianity to cast out sickness than sin, for the sick are more willing to part with pain than are sinners to give up the sinful, so-called pleasure of the senses. The Christian can prove this to-day as readily as it was proved centuries ago.

NOTE

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

Chapter VI, page 138, lines 17-26.

Jesus established, in the Christian era, the precedent for all Christianity, theology, and healing. Christians are under as direct orders now as they were New era in Jesus. then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinful. It is easier for Christianity to cast out sickness than sin; for the sick are more willing to part with pain than to give up the sinful, so-called pleasure of the senses. The Christian can prove this to-day as readily as he could centuries ago.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 138, lines 17-26.

Jesus established, in the Christian era, the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were New era in Jesus. then, to be Christlike, to possess his Spirit, to follow his example, and to heal the sick as well as the sinful. It is easier for Christianity to cast out sickness than sin; for the sick are more willing to part with pain than to give up sinful pleasure. The Christian can prove this to-day as readily as he could eighteen centuries ago.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 32, lines 7-16 (unnumbered).

Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians now, as then, are under as direct orders to be Christlike, to possess his Spirit and follow his example, - healing the sick as well as the sinner; and they will find it much easier to cast out the evil of sickness than the evil of sin. The sick are more willing to part with the pains of sense than the sinner with the pleasures of sense, and the Christian can prove this to-day as readily as he could eighteen centuries ago. Let the gainsayer disprove this if he can.

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 47, lines 11-21 (unnumbered).

36th ed., chapter V (Science of Being), page 183, lines 11-21 (unnumbered).

Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature!...

Heal the sick!...Love thy neighbor as
Healthful
theology thyself!" It was this theology of Jesus which
healed the sick and the sinning. It is his theology in this
book and the spiritual meaning of this theology, which
heals the sick and causes the wicked to "forsake his way,
and the unrighteous man his thoughts." It was our Mas-
ter's theology which the impious sought to destroy.

NOTE

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

Chapter VI, page 138, lines 27-32, and page 139, lines 1-3.

Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature!...

Heal the sick!...Love thy neighbor as
Healthful
theology. thyself!" It was this theology of Jesus
which healed the sick and the sinful. It is his theology
in this book, and the spiritual meaning thereof, which
heals the sick, and causes the wicked to "forsake his way,
and the unrighteous man his thoughts." It was our
Master's theology which the impious sought to destroy.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 138, lines 27-32, and page 139, lines 1-3.

Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature!...

Heal the sick!...Love thy neighbor as
Healthful
theology. thyself!" It was this theology of Jesus
which healed the sick and the sinful.. It is his theology
in this book, and the spiritual meaning thereof, which
heals the sick, and causes the "wicked to forsake his way,
and the unrighteous man his thoughts." It was our
Master's theology which the impious sought to destroy.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VI, page 138, lines 27-32, and page 139, lines 1-3.

Our Master said to every follower: "Go ye into all the world!...Heal the sick, and preach the Gospel to the poor!...Love thy neighbor as thyself!" It ~~Healthful~~ theology. was the theology of Jesus which healed the sick and the sinful. It is his theology, in this book, and the spiritual interpretation thereof, which heals the sick, and causes the "wicked to forsake his way, and the unrighteous man his thoughts." It was our Master's theology which the priests sought to destroy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 32, lines 17-25 (unnumbered).

The system Jesus taught rested upon this platform:
"Go ye into all the world. Heal the sick and preach
the gospel to the poor. Love thy neighbor as thyself."
It was his theology that healed the sick and sinner; and
it is his theology, in this book, that heals the sick, and
causes the evil to forsake their ways and the righteous
to rejoice. It is his theology that the rulers sought
of old to kill, and are to-day antagonizing.

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 47, lines 22-29
(unnumbered).

36th ed., chapter V (Science of Being), page 183, lines 22-29
(unnumbered).

From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in with signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward.

Marvels and
reformations

NOTE

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

Chapter VI, page 139, lines 4-14.

From beginning to end the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved this, by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in through signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 139, lines 4-14.

From beginning to end the Scriptures are full of accounts of the triumph of Mind over matter. Moses proved this, by what men called miracles. Marvels and reformation. So did Joshua, Elijah, and Elisha. The Christian era was ushered in through signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, but yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 32, lines 26-32, and page 33, lines 1-4 (unnumbered).

The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, - these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing by the prophets, who foresaw that "the stone which the builders rejected" would become "the head of the corner."

Science
obscured

NOTE

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

Chapter VI, page 139, lines 15-27.

The decisions, by vote of Church Councils, as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, - these facts show how a mortal and material sense stole into the divine record, darkening, to some extent, the inspired pages with its own hue. But mistakes could neither wholly obscure the divine Science of the Scriptures, seen from Genesis to Revelation; mar the demonstration of Jesus; nor annul the healing of the prophets, who foresaw that "the stone which the builders rejected" would become "the head of the corner." Science obscured.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VI, page 139, lines 15-27.

The decisions, by vote of Church Councils, as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, - these facts show how a mortal and material sense stole into the divine record, darkening, to some extent, the inspired pages with its own hue. But mistakes could not wholly obscure the Science of the Scriptures, seen from Genesis to Revelation, or mar the demonstration of Jesus, and annul the healing of the prophets, who doubtless foresaw that "the stone which the builders rejected" would become "the head of the corner."

Science
obscured.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 33, lines 5-18 (unnumbered).

The decision, by vote of Councils, as to what should be considered Holy Writ; the manifest mistakes in the Septuagint; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, - these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could not wholly obscure the Science of the Scriptures, seen from Genesis to Revelation, or mar the demonstration of Jesus, and annul the healing of the prophets, who doubtless foresaw that "the stone which the builders rejected would become the head of the corner."

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, lines 21-32 (unnumbered), page 52. 36th ed., chapter V, page 188, lines 21-32 (unnumbered). (Both 16th and 36th editions from chapter Science of Being).

The decision by vote of what should be deemed Holy Writ, the manifest mistakes in the Septuagint, and the thirty thousand different readings of the Old Testament, and the three hundred thousand of the New Testament, show how a mortal and material sense stole into the divine record and touched the inspired pages with its own hue. But all that could not wholly obscure the divine science of the Scriptures as seen from Genesis to Revelation, or mar the demonstration thereof by Jesus and the prophets and apostles. Those, inspired by Truth, were the only suitable recorders of it, and they must have foreseen that, but they also foresaw that "the stone which the builders rejected should again become the head of the corner."

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 45, lines 6-19 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will help in the preparation of the tax return and in the event of an audit. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. This will help the business to take advantage of any new deductions or credits that may be available. The third part of the paper discusses the importance of having a good understanding of the business's financial situation. This will help the business to make informed decisions about its future.

Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man demands the remedy of Truth more than it is needed in most cases; and Science is more than usually effectual in the treatment of moral ailments.

Opponents
benefited

NOTE

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

Chapter VI, page 139, lines 28-32, and page 140, lines 1-3.

Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man demands the remedy of Truth more than it is needed in most cases; and Science is more than usually effectual in the treatment of moral ailments.

Opponents benefited.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 139, lines 28-32, and page 140, lines 1-3.

Atheism, Pantheism, Theosophy, and Agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Chris-
Opponents benefited.
tian Science. The moral condition of such a man demands the remedy of Truth more than it is needed in most cases; and Science is more than usually effectual in the treatment of moral ailments.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 139, lines 28-32, and page 140, lines 1-3.

Atheism, Pantheism, Theosophy, and Agnosticism
are opposed to Christian Science, as they are to ordi-
nary religion; but it does not follow that the
profane or atheistic invalid cannot be healed
by Christian Science. The moral condition of such a
man demands the remedy of Truth more than it is
needed in most cases; hence Science is more than usu-
ally effectual in the treatment of moral ailments.

Opponents
benefited.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 33, lines 19-26 (unnumbered).

That God is a corporeal being, nobody can truly affirm.
The Bible represents Him as saying: "Thou canst not
see My face; for there shall no man see Me,
God invisible to the senses and live." Not materially but spiritually we
know Him as divine Mind, as Life, Truth, and Love. We
shall obey and adore in proportion as we apprehend the
divine nature and love Him understandingly, warring no
more over the corporeality, but rejoicing in the affluence
of our God. Religion will then be of the heart and not of
the head. Mankind will no longer be tyrannical and pro-
scriptive from lack of love, - straining out gnats and
swallowing camels.

NOTE

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

Chapter VI, page 140, lines 4-15.

That God is a corporeal being nobody can truly affirm.
The Bible represents Him as saying: "Thou canst not
see My face; for there shall no man see Me,
God invisible
to the senses. and live." Not materially but spiritually we
know Him as divine Mind, as Life, Truth, and Love.
We shall obey and adore, in proportion as we apprehend
the divine nature, and love Him understandingly, war-
ring no more over the corporeality, but rejoicing in the
affluence of our God. Religion will then be of the heart,
and not of the head. Mankind will no longer be tyran-
nical and proscriptive, from lack of love, - straining out
gnats and swallowing camels.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 140, lines 4-15.

That God is a corporeal being nobody can truly affirm.
The Bible represents Him as saying: "Thou canst not
see My face; for there shall no man see Me,
God invisible
to the senses. and live." We know Him only as divine
Mind, as Life, Truth, and Love. We shall obey and
adore, in proportion as we apprehend the Divine nature,
and love Him understandingly, warring no more over the
corporeality, but rejoicing in the affluence of our God.
Religion will then be of the heart, and not of the head.
Theology will no longer be tyrannical and proscriptive,
from lack of love, - straining out gnats and swallowing
camels.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 140, lines 4-15.

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is paganism. Judaic and other rituals are but types and shadows of true worship. "The true worshippers shall worship the Father in spirit and in truth."

NOTE

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

Chapter VI, page 140, lines 16-22.

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is paganism. Judaic and other rituals are but types and shadows of true worship. "The true worshippers shall worship the Father in spirit and in truth."

NOTE

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

Chapter VI, page 140, lines 16-22.

We worship spiritually, only as we cease to worship
materially. Spiritual devoutness is the soul of Chris-
tianity. Worshipping through the medium of
The true worship. matter is Paganism. Judaic and other rituals
are but types and shadows of true worship. "The true
worshippers shall worship the Father in spirit and in
truth."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 140, lines 16-22.

We worship spiritually, only as we cease to worship
materially. Spiritual devoutness is the soul of Chris-
tianity. Worshipping through the medium of
The true worship. matter is Paganism. Judaic and other rituals
are but types and shadows of true worship. "The true
worshippers shall worship the Father in Spirit and in
Truth."

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 34, lines 7-13 (unnumbered).

We worship spiritually, only as we cease to worship
materially. Spiritual devoutness is part of Christianity.

Worshipping through the medium of matter
The true worship. is Paganism. Judaic and other rituals are but
types and shadows of true worship. "The true wor-
shippers shall worship the Father in Spirit and in
Truth."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
Chapter I, page 34, lines 7-13 (unnumbered).

11

The Jewish tribal Jehovah was a man-projected God,
liable to wrath, repentance, and human changeableness.

Anthropo-
morphism

The Christian Science God is universal, eter-
nal, divine Love, which changeth not and caus-
eth no evil, disease, nor death. It is indeed mournfully
true that the older Scripture is reversed. In the begin-
ning God created man in His, God's, image; but mor-
tals would procreate man, and make God in their own
human image. What is the god of a mortal, but a mortal
magnified?

NOTE

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

Chapter VI, page 140, lines 23-32.

The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness.

Anthropo-
morphism. The Christian Science God is universal, eternal, divine Love, which changeth not and sendeth no evil and no sin upon man. It is indeed mournfully true that the elder Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their own human image. What are the gods of mortals, but themselves magnified?

NOTE

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

Chapter VI, page 140, lines 23-32.

The Jewish tribal Jehovah was a man-projected God,
liable to wrath, repentance, and human changeableness.

Anthropo-
morphism. The Christian Science God is universal, eter-
nal divine Love, which changeth not, and
sendeth no evil and no sin upon man. It is indeed
mournfully true that the elder Scripture is reversed. In
the beginning God created man in His, God's, image;
but mortals would procreate man, and make God in their
human image. What are the gods of mortals, but them-
selves infinitely magnified?

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 34, lines 14-23 (unnumbered).

The Jewish tribal Jehovah was a man-projected God,
liable to wrath, repentance, and human changeableness.

Anthropo-
morphism. The Christian Science God is universal, eter-
nal Love, which changeth not, and sendeth
no evil and no sin upon man. It is indeed mournfully
true that the elder Scripture is reversed. In the begin-
ning God created man in His, God's, image; but since
then mortals have created God in their human image.
What are the gods of most men, but themselves in-
finitely magnified?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
Chapter I, page 34, lines 14-23 (unnumbered).

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

161

162

163

164

165

166

167

168

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

This indicates the distance between the theological and ritualistic religion of the ages and the truth preached by Jesus. More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, - that is, to set aside even the most cherished beliefs and practices, to leave all for Christ.

More than
profession
required

NOTE

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

Chapter VI, page 141, lines 1-9.

This indicates the distance between the theological and ritualistic religion of the ages, and the truth preached by Jesus. More than profession is requisite for Christian demonstration. Few understand or will adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, - that is, to set aside even the most cherished beliefs and practices, to leave all for Christ.

More than
profession
required.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 141, lines 1-9.

This indicates the distance between the theological and ritualistic religion of other ages, and the Science preached by Jesus. More than profession is A long step. requisite for Christian demonstration. Few understand or will adhere to Jesus' divine precepts for healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, - that is, to set aside even the most cherished beliefs and practices.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 34, lines 24-32 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will help in the preparation of the tax return and in the event of an audit. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is essential for the business to be aware of any changes in the law that may affect its tax position. The third part of the paper discusses the importance of seeking professional advice. It is essential for the business to consult with a qualified accountant or tax adviser to ensure that it is complying with all the relevant tax laws and regulations. The fourth part of the paper discusses the importance of keeping up to date with the latest accounting practices. It is essential for the business to use the most up to date accounting methods to ensure that its financial statements are accurate and reliable. The fifth part of the paper discusses the importance of keeping up to date with the latest business practices. It is essential for the business to use the most up to date business methods to ensure that it is competitive in the market.

All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made "kings and priests unto God." The outsiders did not then, and do not now, understand this ruling of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be comprehended, until its divine Principle is scientifically understood.

No ecclesi-
astical mo-
nopoly

NOTE

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

Chapter VI, page 141, lines 10-26.

All revelation (such is the popular thought!) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinful, Jesus elaborated the fact that this healing effect follows the understanding of the divine Principle, and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made "kings and priests unto God." The outsiders did not then, and do not now, understand this ruling of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be comprehended, until its divine Principle is scientifically understood.

No ecclesiastical monopoly.

NOTE

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

Chapter VI, page 141, lines 10-26.

All revelation (such is the popular thought!) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinful, Jesus elaborated the fact that it was the divine Principle, and Christ spirit, which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are "made kings and priests unto God." The outsiders did not then, and do not now, understand this Principle of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be understood, until its Principle is explained in Divine Science.

Divine kings
and priests.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter I, page 35, lines 1-16 (unnumbered).

All revelation (such is the popular thought!) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinful, Jesus elaborated the fact that it was the divine Principle, the Christ spirit, which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal manhood. Its only priest is the spiriutalized man. The Bible declares that all believers are "made kings and priests unto God." The outsiders did not then, and do not now, understand this Principle of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be understood, until its Principle is explained in Divine Science.

Divine kings
and priests.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter I, page 35, lines 1-16 (unnumbered).

All revelation (such is the popular thought!) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinful, Jesus elaborated the fact that it was the divine Principle, the Christ in him, which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal manhood. Its only priest is the spiritualized man. The Bible declares that all believers are "made kings and priests unto God." The outsiders did not then, and do not now, understand this Principle of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be understood, until its Principle is explained in Divine Science.

Divine kings
and priests.

NOTE

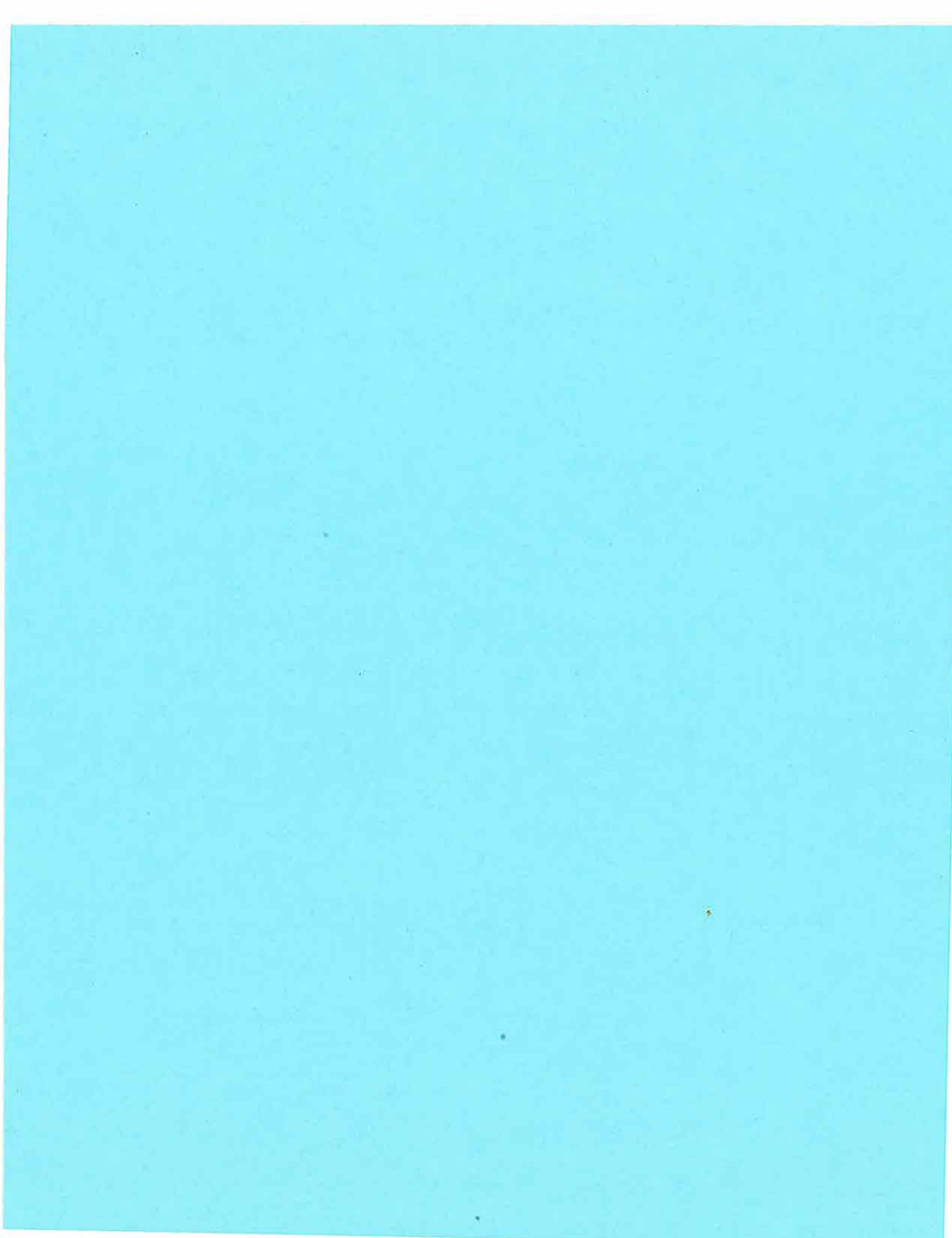
This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 35, lines 1-16 (unnumbered).

All revelation (such is the popular thought!) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinful, Jesus elaborated the fact that it was the divine Principle, the Christ in him, which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal manhood. Its only priest is the spiritualized man. The Bible declares that all believers are "made kings and priests unto God." The outsiders did not then, and do not now, understand this Principle of the Christ; therefore they cannot demonstrate his healing power. Neither can this manifestation of Christ be understood, until its Principle is explained in Divine Science.

Divine kings
and priests.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter I, page 35, lines 1-16 (unnumbered).



The adoption of scientific religion and of divine healing will ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation by the press. Give ^{A change} demanded to it the place in our institutions of learning now occupied by scholastic theology and physiology; and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation.

NOTE

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

Chapter VI, page 141, lines 27-32, and page 142, lines 1-3.

The adoption of scientific religion and of divine healing will ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation by the press. Give to it A change demanded. the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation.

NOTE

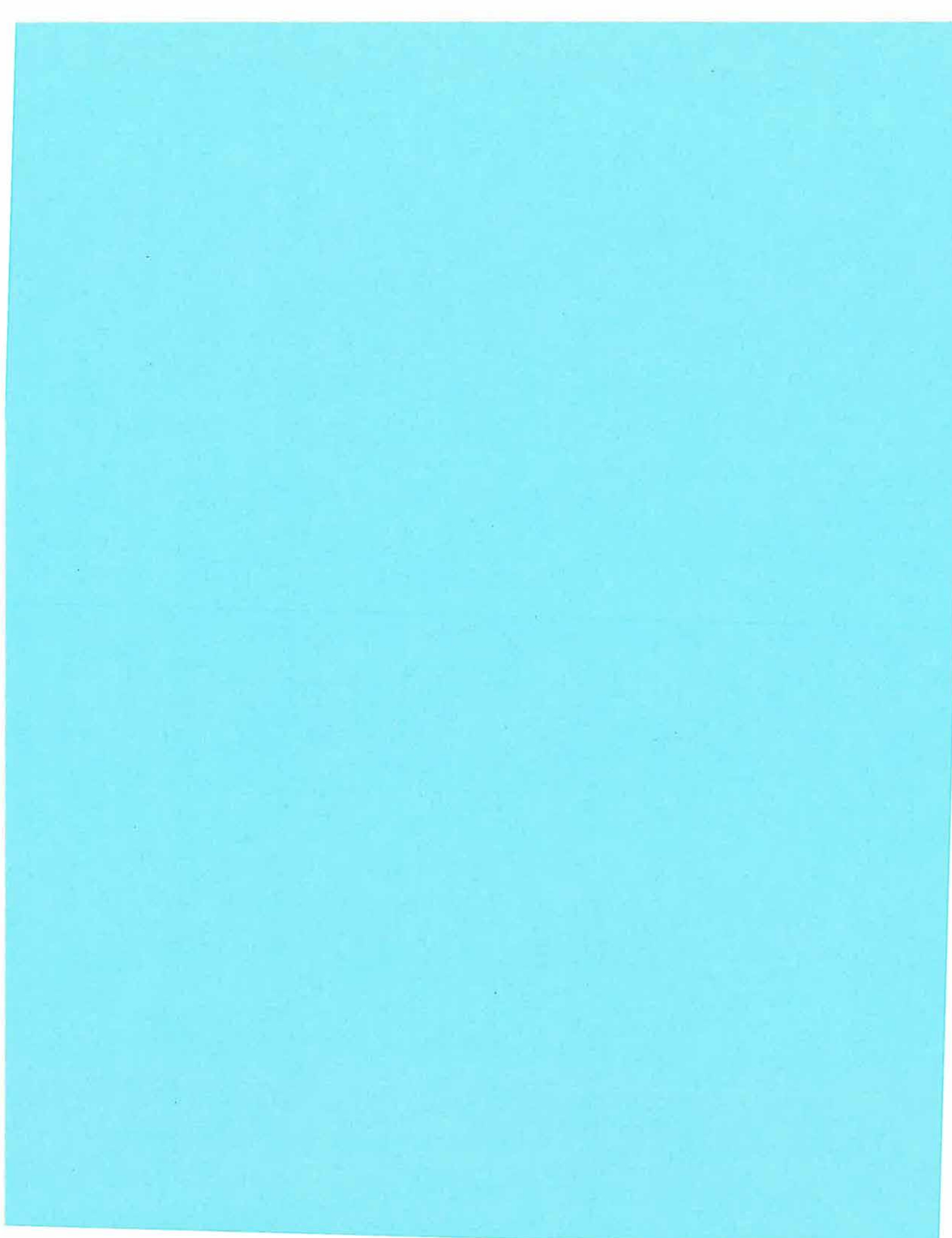
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter VI, page 141, lines 27-32, and page 142, lines 1-3.

The adoption of Scientific religion and of metaphysical healing will ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation by the press. Give to ^{A change}~~demanded~~. Christian Science the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing these evils, have required for self-establishment and propagation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 35, lines 17-25 (unnumbered).



Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one Two claims omitted of these powers, - the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.

NOTE

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

Chapter VI, page 142, lines 4-10.

Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death;

Two claims but modern religions generally omit all but omitted. one of these powers, - the power over sin.

We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.

NOTE

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

Chapter VI, page 142, lines 4-10.

Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religionists omit all but one of these claims, - the power over sin. We must seek the undivided garment, the whole of Christianity, as our first proof of Christian Science, for that alone can furnish us with absolute evidence.

Two claims
omitted.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 35, lines 26-32 (unnumbered).

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and the stranger from the Selfishness and loss gate, they at the same time shut the door on progress. In vain do the manger and the cross tell their story to pride and fustian. Sensuality palsies the right hand, and causes the left to let go its grasp on the divine.

NOTE

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

Chapter VI, page 142, lines 11-17.

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with

Selfishness beauty, turn the poor and the stranger from
and loss. the gate, they also shut the door on progress.

In vain do the manger and the cross tell their story to
pride and fustian. Sensuality palsies the right hand, and
causes the left to let go its divine grasp.

NOTE

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

Chapter VI, page 142, lines 11-17.

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and stranger from the Selfishness and loss. gate, they also shut the door on progress. In vain do the manger and cross tell their story to pride and fustian. Sensuality palsies the right hand, and causes the left to let go its divine grasp.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 36, lines 1-7 (unnumbered).

As in Jesus' time, so to-day, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in. The strong cords of Temple cleansed scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High.

NOTE

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

Chapter VI, page 142, lines 18-24.

As in Jesus' time, so to-day tyranny and pride need
to be whipped out of the temple, and humility and
divine Science to be welcomed in. The strong
Temple cleansed. cords of scientific demonstration as twisted
and wielded by Jesus, are still needed, to purge the
temples of their vain traffic in worldly policy, and make
them meet dwelling-places for the Most High.

NOTE

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

Chapter VI, page 142, lines 18-24.

As in Jesus' time, so to-day tyranny and pride need
to be whipped out of the Temple, and humility and
divine Science to be welcomed in. The strong
~~Temple~~ cleansed. cords of scientific demonstration as twisted
and wielded by Jesus, are still needed, to purge the
temples of their vain traffic in worldly policy, and make
them meet dwelling-places for the Most High.

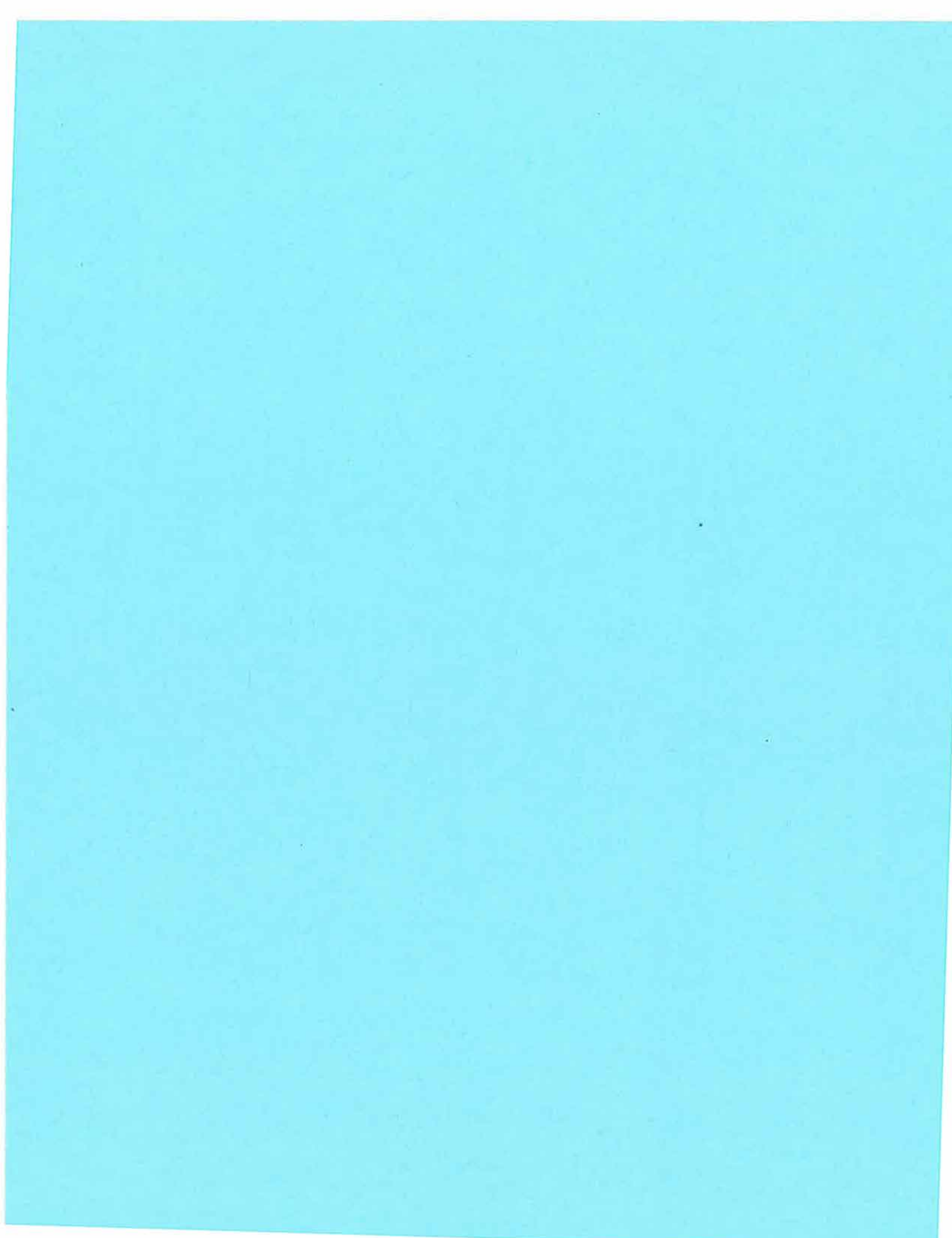
NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VI, page 142, lines 18-24.

As in Jesus' days, tyranny and pride need to be whipped out of the Temple, and humility and Divine Science to be welcomed in. The strong cords of Scientific demonstration, twisted by Jesus, are still needed, to purge the temples of their vain traffic in worldly policy, and make them meet dwelling-places for Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 36, lines 8-14 (unnumbered).



MEDICINE

Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-
Question of precedence all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick.

NOTE

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

Chapter VI, page 142, lines 25-31, and page 143, lines 1-4.

MEDICINE.

Which was first, Mind or medicine? If Mind was first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being
Question of precedence. All in all, it made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day as yesterday, Christ casts out evils, and heals the sick.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter VI, page 142, lines 25-30, and page 143, lines 1-4.

MEDICINE.

Which was first, Mind or medicine? If Mind was first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being
Question of precedence. All in all, it made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and action of Mind. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day as yesterday, Christ casts out evils, and heals the sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter VI, page 142, lines 25-30, and page 143, lines 1-4.

MEDICINE.

Which was first, Mind or medicine? If Mind was first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being
Question of precedence. All, it made medicine; but that medicine was Mind. It could not have been that which departs from the nature and action of Mind, for Truth is God's remedy for error of every sort.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 36, lines 15-22 (unnumbered).

It is plain that God does not employ drugs or hygiene,
nor provide them for human use; else Jesus would have
recommended and employed them in his heal-
ing. The sick are more deplorably lost than Methods
rejected
the sinning, if the sick cannot rely on God for help and
the sinning can. The divine Mind never called matter
medicine, and matter required a material and human be-
lief before it could be considered as medicine.

NOTE

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

Chapter VI, page 143, lines 5-12.

It is plain that God does not employ drugs or hygiene,
nor provide them for human use; else Jesus also would
have recommended and employed them in his
healing. The sick are more deplorably lost Methods
rejected.
than the sinful, if the sick cannot rely on God for help,
and the sinful can. The divine Mind never called mat-
ter medicine; and matter required a material and human
belief before it could be considered as medicine.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 143, lines 5-12.

It is plain that God does not employ drugs or hygiene,
or provide them for human use; else Jesus also would
have recommended and employed them in his
Methods rejected. healing. The sick are more deplorably lost
than the sinful, if the sick cannot rely on God for help,
and the sinful can. The divine Mind never called
matter medicine; and matter required a material and
human belief, before it could be considered as medicine.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 36, lines 23-30 (unnumbered).

Sometimes the human mind uses one error to medicate another. Driven to choose between two difficulties, the human mind takes the lesser to relieve the greater. On this basis it saves from starvation by theft, and quiets pain with anodynes. You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, etc., hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind. The body is not controlled scientifically by a negative mind.

Error not
curative

NOTE

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

Chapter VI, page 143, lines 13-25.

Sometimes the human mind uses one error to medicine another, driven to choose between two difficulties it takes the less to relieve the greater: on this basis it saves from starvation by theft, and quiets pain with anodynes. You admit that mind influences the body somewhat; but you conclude that the stomach, blood, nerves, bones, hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of Mind. The body is not controlled scientifically by a negative mind.

Error not
curative.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter VI, page 143, lines 13-24.

The human mind uses one error as medicine for another. It seeks, on the same principle, to appease malice with revenge, and to quiet pain with morphine. Of two evils, it chooses the greater in both cases. You admit that mind influences the body somewhat; but you conclude that the stomach, blood, nerves, bones, hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of Mind. The body is not controlled scientifically by a negative mind.

Error not curative.

NOTE

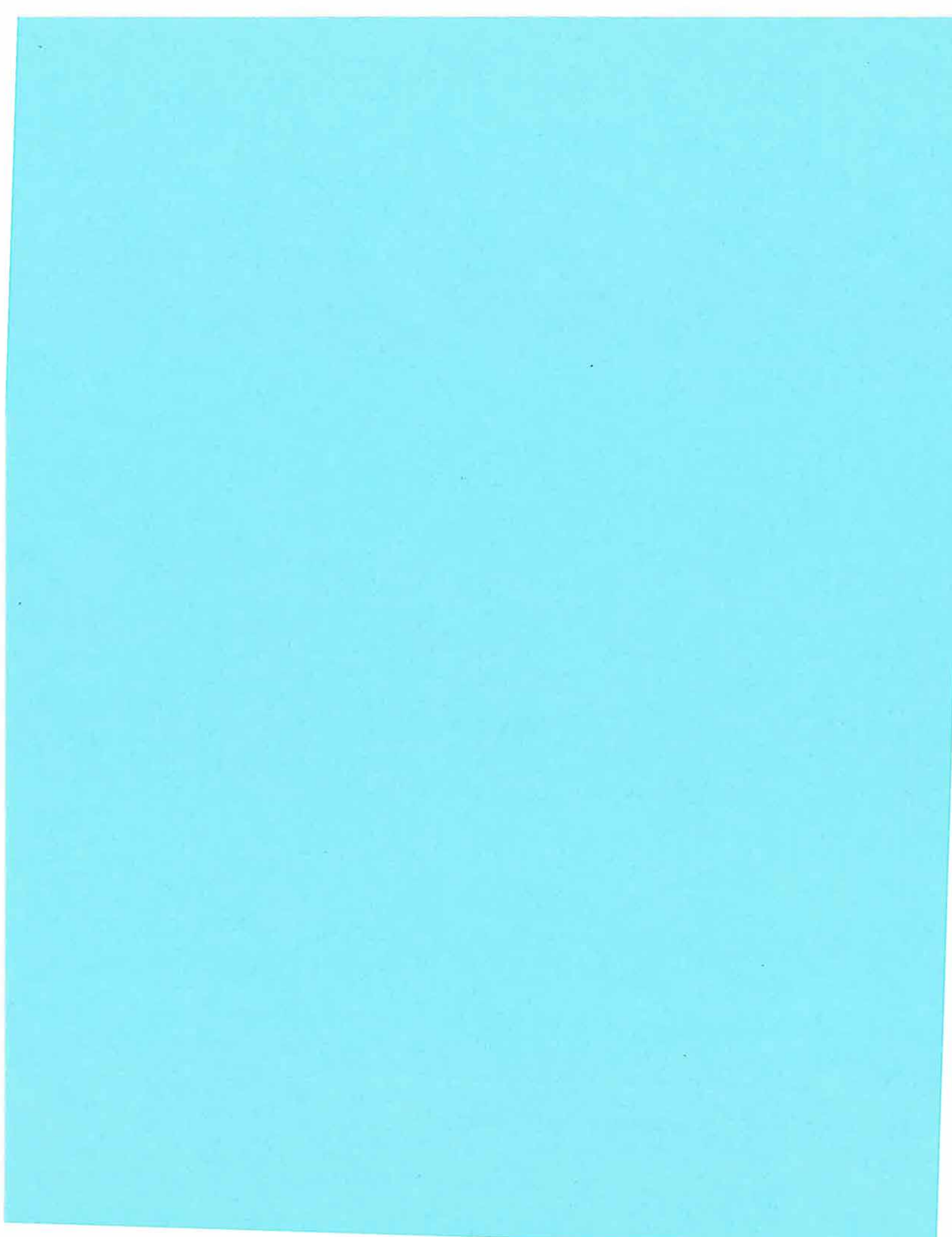
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter VI, page 143, lines 14-24.

The human mind uses one error as a medicine for another. It seeks, on the same principle, to appease malice with revenge, and to quiet pain with morphine. Of two evils, it chooses the greater in both cases. You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of Mind. The body is not controlled Scientifically by a negative mind.

Error not
curative.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 37, lines 1-12 (unnumbered).



11

Mind is the grand creator, and there can be no power except that which is derived from Mind. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the ^{Impossible} coalescence glory, honor, dominion, and power everlastingly due its holy name. Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce, but the two will not mingle scientifically. Why should we wish to make them do so, since no good can come of it?

NOTE

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

Chapter VI, page 143, lines 26-32, and page 144, lines 1-2.

6518

Mind is the grand creator, and there can be no power except that which is derived therefrom. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name. Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce; but the two will not mingle scientifically. Why should we wish to make them do so, since no good can come of it?

Impossible
coalescence.

NOTE

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

Chapter VI, page 143, lines 25-32, and page 144, lines 1-2.

Mind is the grand creator, and there can be no power except that which is derived therefrom. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name. Inferior and unspiritual methods of healing may try to make Mind and medicine coalesce; but the two will not mingle harmoniously. Why should we wish to make them do so, since no good can come of it?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 37, lines 13-22 (unnumbered).

If Mind is foremost and superior, let us rely upon Mind,
which needs no cooperation from lower powers, even if
these so-called powers are real.

NOTE

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

Chapter VI, page 144, lines 3-5.

If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers were real.

NOTE

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

Chapter VI, page 144, lines 3-5.

If Mind is foremost and superior, let us rely upon Mind, which needs no co-operation from lower powers, even if those so-called powers were real.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 37, lines 23-25 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses, as this will be necessary for the preparation of the tax return. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is important to consult with a tax professional to ensure that the business is compliant with all applicable laws. The third part of the paper discusses the importance of maintaining proper documentation for all transactions. This includes keeping receipts, invoices, and other documents that can be used to verify the accuracy of the tax return. The fourth part of the paper discusses the importance of keeping up to date with the latest tax software and programs. This will ensure that the business is able to take advantage of all available deductions and credits. The fifth part of the paper discusses the importance of keeping up to date with the latest tax forms and schedules. This will ensure that the business is able to file its tax return accurately and on time.

Naught is the squire, when the king is nigh;
Withdraws the star, when dawns the sun's brave light.

NOTE

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

50th ed., chapter I, page 37, lines 26-27 (unnumbered).

226th ed., chapter VI, page 144, lines 6-7.

These lines were set in small type, but not in italics.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter,

and afford faint gleams of God, or Truth.

Soul and
sense

The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul.

NOTE

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

Chapter VI, page 144, lines 8-13.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Soul and sense. Truth. The more material a belief, the more obstinately tenacious its error; the stronger the manifestations of the corporeal senses, the weaker the indications of Soul.

NOTE

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

Chapter VI, page 144, lines 8-14.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth. The more material a belief, the more Feeble glimpses. obstinately tenacious its error; the stronger the manifestations of the corporeal senses, the weaker the indications of Soul.

NOTE

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

Chapter I, page 37, lines 28-32, and page 38, lines 1-2 (unnumbered).

The more material a belief, the more tenacious its error; the stronger the manifestations of material sense, the weaker the indications of Soul.

The various beliefs of mortals, culminating in religious dogmas and medical theories, are mainly predicated of matter; and that affords no gleam of God, 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 25, lines 31-32, and page 26, line 1, and page 30, lines 1-3 (unnumbered). 36th ed., chapter V (Science of Being), page 161, lines 31-32, and page 162, line 1, and page 166, lines 1-3 (unnumbered).

The more material a belief is, the more tenacious is the error; and the stronger the manifestations of sense, the weaker are the indications of Soul.

The various opinions and beliefs of mortal man, culminating in dogma, doctrine, and theory, among which are materia medica, physiology, hygiene, etc., are predicated of matter, and afford not a single idea of God, Truth.

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 20, lines 1-4, and page 23, lines 27-31 (unnumbered).

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the Will-power detrimental metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

NOTE

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

Chapter VI, page 144, lines 14-22.

Will-power is not Science. It belongs to the senses,
and its use is to be condemned. Willing the sick to
recover is not the metaphysical practice of
Will-power detrimental. Christian Science, but is sheer animal mag-
netism. Will-power may infringe the rights of man.
It produces evil continually, and is not a factor in
the realism of being. Truth, and not corporeal will,
is the divine power which says to disease, "Peace, be
still."

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 144, lines 15-23.

Will-power is not Science. It belongs to the senses,
and its use is to be condemned. Willing the sick to
recover is not the metaphysical practice of
Will-power
detrimental. Christian Science, but is sheer animal mag-
netism. Will-power may infringe the rights of man.
It produces evil continually, and is not a factor in
the Science of Being. Truth, and not corporeal will,
is the divine power which says to disease, "Peace, be
still."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 144, lines 15-23.

Will-power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Will-power. Christian Science, but sheer animal magnetism. Will-power may infringe the rights of man. It produces evil continually, and is not a factor in the Science of Being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 38, lines 3-11 (unnumbered).

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it. Ignorance, pride, or prejudice Conservative antagonism closes the door to whatever is not stereotyped. When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

NOTE

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

Chapter VI, page 144, lines 23-29.

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools of medicine still oppose it. Ignorance, pride, Conservative antagonism. and prejudice close the door to whatever is not stereotyped. When the Science of being is understood, every man will be his own physician, and Truth will be the universal panacea.

NOTE

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

Chapter VI, page 144, lines 24-30.

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools of medicine will oppose it. Ignorance, pride, Conservative antagonism, and prejudice close the door to whatever is not stereotyped. When the Science of Being is understood, every man will be his own physician, and Truth will be the universal panacea.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 144, lines 24-30.

Because Science wars with so-called physical science,
even as Truth wars with error, the old schools of medi-
cine will oppose it. Ignorance, pride, and
Conservative antagonism. prejudice close the door to whatever is not
stereotyped. When the Science of Being is understood,
every man will be his own physician, and Truth will
be the universal panacea.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 38, lines 12-18 (unnumbered).

Ignorance, pride, and prejudice close the door to whatever is not stereotyped. When the Science of Being is understood, every man will be his own physician, and Truth be found the universal panacea.

NOTE

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

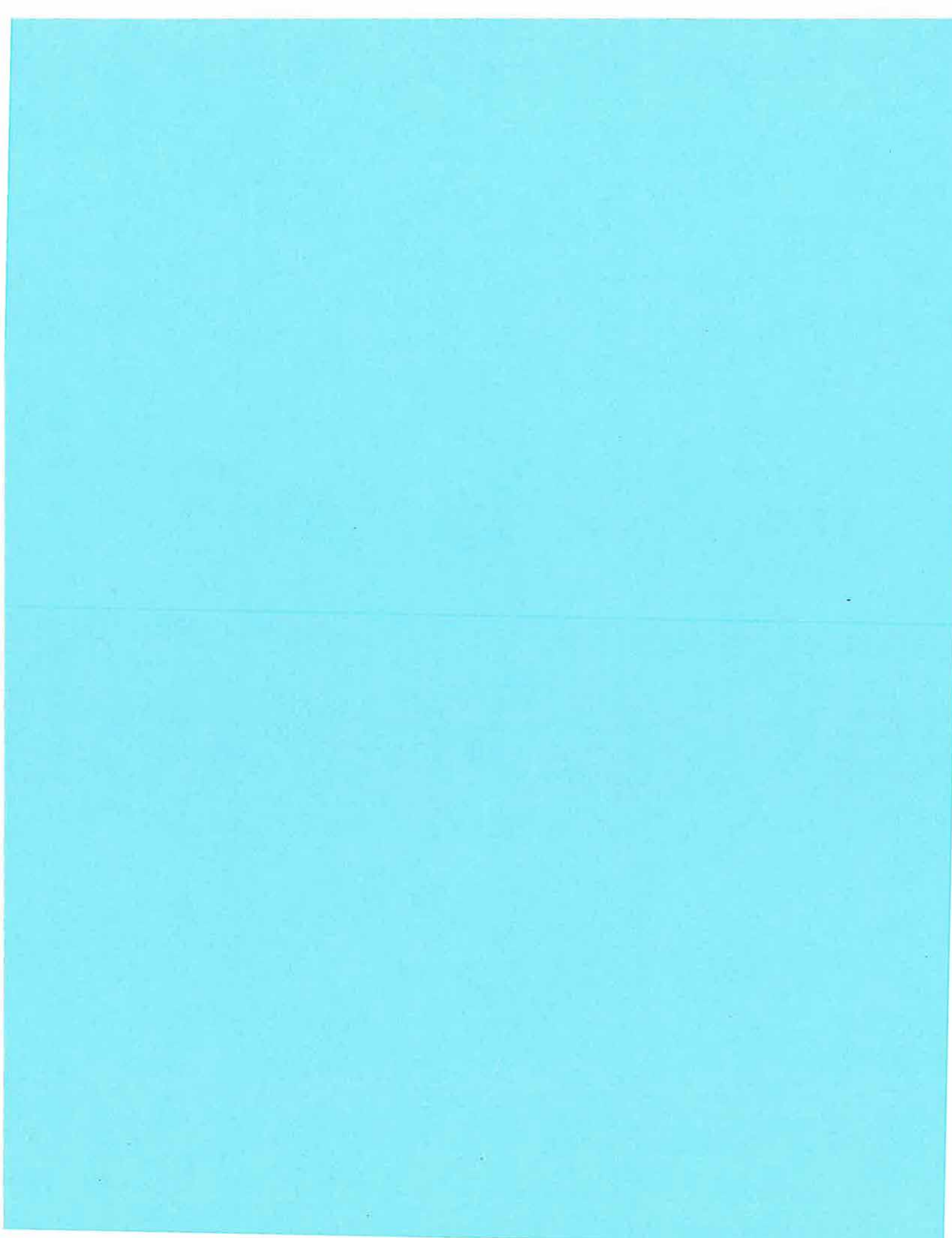
16th ed., chapter I (Science of Being), page 67, lines 16-19 (unnumbered).

36th ed., chapter V (Science of Being), page 203, lines 16-19 (unnumbered).

Ignorance, pride, and prejudice close the door on that which opens it on ideas not stereotyped. When the science of being is understood, every man will be his own physician, and Truth will be found the universal Panacea.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 58, lines 24-27 (unnumbered).



It is a question to-day, whether the ancient inspired
healers understood the Science of Christian healing, or
whether they caught its sweet tones, as the natural
musician catches the tones of harmony, without being
able to explain them. So divinely imbued,
were they with the spirit of Science, that the Ancient
lack of the letter could not hinder their work; and that healers
letter, without the spirit, would have made void their
practice.

NOTE

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

Chapter VI, page 144, lines 30-31, and page 145, lines 1-7.

It is a question to-day, whether the ancient inspired
healers understood the Science of Christian healing, or
whether they caught its sweet tones, like the natural
musician, without being able to explain them.

So divinely imbued were they with its Spirit, Ancient
 healers.
that the lack of the letter could not hinder their work;
and that letter, without the spirit, would have made void
their example.

NOTE

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

Chapter VI, page 144, line 31, and page 145, lines 1-7.

It is a question to-day, whether the ancient inspired
healers understood the Science of Christian healing, or
whether they caught its sweet tones, like the natural
musician, without being able to explain them.

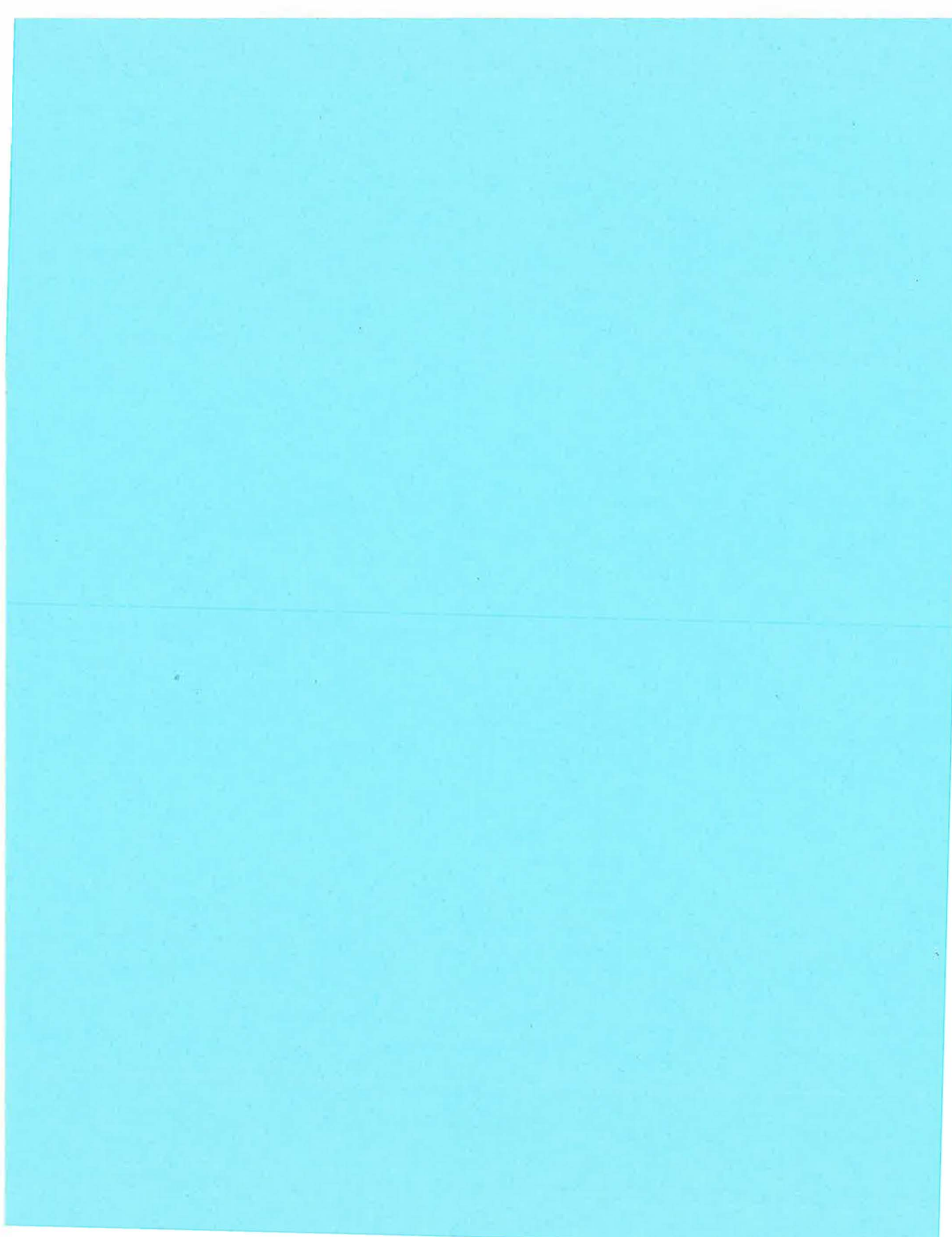
So divinely imbued were they with its Spirit, Ancient
 healers.
that the lack of the letter could not hinder their work;
and that letter, without the Spirit, would have made void
their example.

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 38, lines 19-26 (unnumbered).

226th ed., chapter VI, page 144, line 31, and page 145, lines
1-7.



The struggle for the recovery of invalids goes on, not
between material methods, but between mortal minds
and immortal Mind. The victory will be on
the patient's side only as immortal Mind
through Christ, Truth, subdues the human belief in
disease. It matters not what material method one may
adopt, whether faith in drugs, trust in hygiene, or reliance
on some other minor curative.

The struggle
and victory

NOTE

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

Chapter VI, page 145, lines 8-15.

The struggle for the recovery of invalids goes on,
not between material methods, but between mortal
minds and immortal Mind. The victory will
be on the patient's side only as immortal
Mind, through Christ, Truth, subdues the human
belief in disease. Per contra, it matters not what
method one may adopt, whether it is faith in drugs,
trust in hygiene, or reliance on some other minor
curative.

The struggle
and victory.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 145, lines 8-16.

The struggle for the recovery of invalids goes on,
not between material methods, but between mortal
minds and immortal Mind. The victory will
be on the patient's side only as immortal
Mind, through Christ, Truth, subdues the human
belief in disease. Otherwise, it matters not what
method one may adopt, whether it is faith in drugs,
trust in hygiene, or reliance on some other minor
curative.

The struggle
and victory.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 145, lines 8-16.

Scientific healing has this advantage over other methods, - that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly, - the mystery always arising from ignorance of the laws of eternal and unerring Mind.

Mystery of
godliness

NOTE

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

Chapter VI, page 145, lines 16-24.

Scientific healing has this advantage over other methods, - that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, these effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly, - the mystery always arising from ignorance of the laws of eternal and unerring Mind.

Mystery of
godliness.

NOTE

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

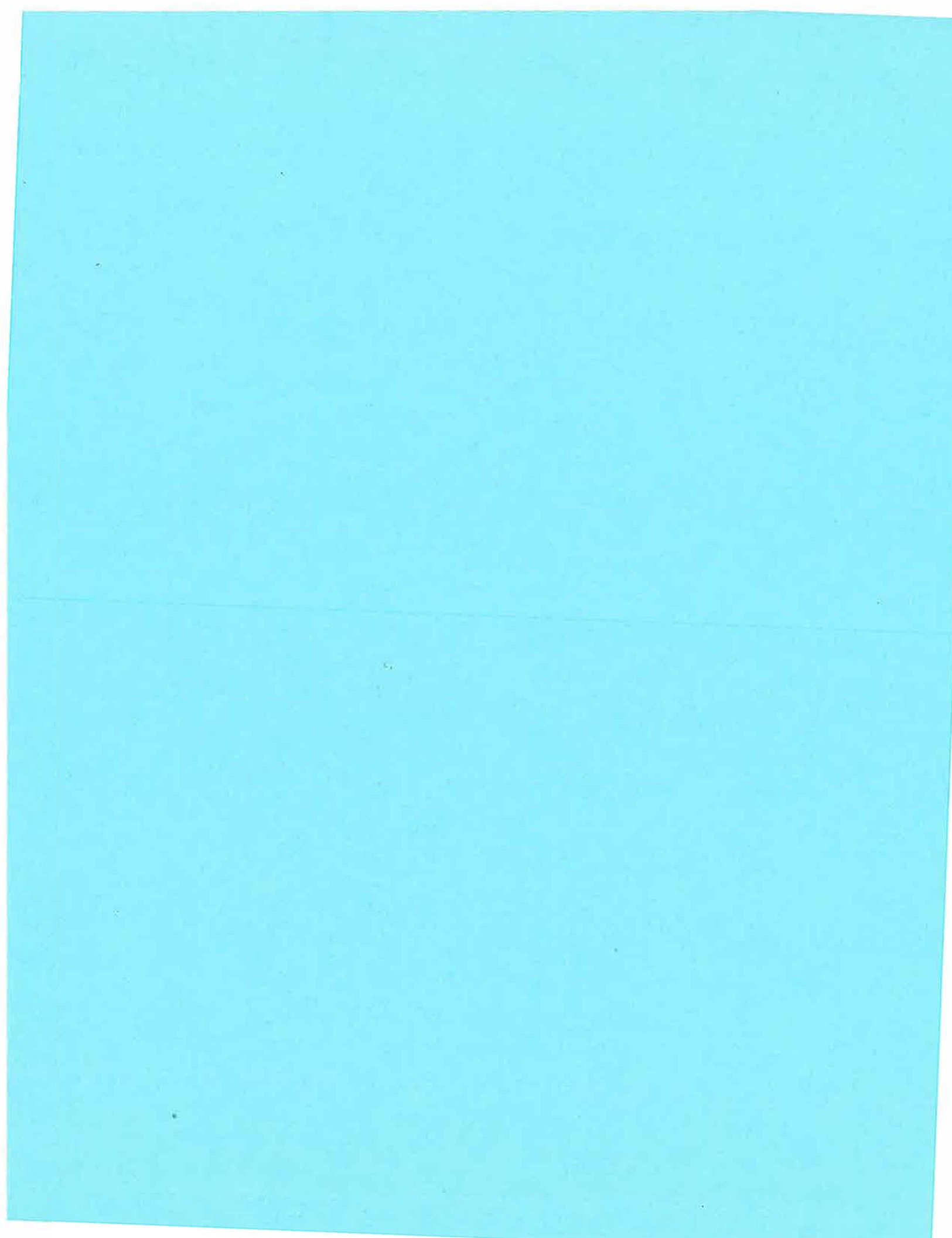
Chapter VI, page 145, lines 17-24.

Scientific healing has this advantage over other methods, - that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, these effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly, - the mystery always rising from ignorance of the laws of eternal and unerring Mind.

Advantage
and mystery.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 39, lines 3-10 (unnumbered).



Other methods undertake to oppose error with error,
and thus they increase the antagonism of one form of
matter towards other forms of matter or error,
and the warfare between Spirit and the flesh Matter ver-
goes on. By this antagonism mortal mind must con- sus matter
tinually weaken its own assumed power.

NOTE

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

Chapter VI, page 145, lines 25-30.

Other methods undertake to oppose error with error,
and thus they increase the antagonism of one form of
matter towards other forms of matter or error,
and the warfare between Spirit and the flesh Matter ver-
goes on. By this antagonism mortal mind must contin- sus matter.
ually weaken its own assumed power.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 145, lines 25-30.

Other methods undertake to oppose error with error,
and thus they increase the antagonism of
one form of matter towards other forms of
matter. By so doing, mortal mind must continually
weaken its own assumed power.

Matter ver-
sus matter.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 39, lines 11-15 (unnumbered).

The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students was healing, and he proved his faith by his works. The ancient Christians were healers. Why

How healing has this element of Christianity been lost?
was lost

Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, by which material sense is made the servant of Science and religion becomes Christlike.

NOTE

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

Chapter VI, page 145, lines 31-32, and page 146, lines 1-12.

The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students, was healing, and he proved his faith by his works. The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, whereby material sense becomes the servant of Science, and religion becomes Christlike.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 145, lines 31-32, and page 146, lines 1-12.

The theology of Christian Science includes healing the sick. Our master's first article of faith, propounded to his students, was healing, and he proved his faith by his works. The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, harmony has been lost. Such systems are barren of the vitality of spiritual power, whereby material sense becomes the servant of Science.

Healing lost.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 39, lines 16-28 (unnumbered).

The ancient Christian healers tell us that "He is a very present help in time of trouble."

Theology should include healing the sick; since our Master's first article of faith was healing, and he proved his faith by his works. The ancient Christians were healers. Why has this element of Christianity been lost? Because, I regret to say, our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. Trusting matter to destroy its own discord, harmony has been lost. Such systems are barren of the vitality of spiritual production, whereby sense becomes the servant of 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 I (Science of Being), page 38, lines 30-31, and page 62, lines 14-25 (unnumbered). 36th ed., chapter V (Science of Being), page 174, lines 30-31, and page 198, lines 14-25 (unnumbered).

ALSO NOTE

The first two lines, beginning, "The ancient...", also are to be found in the comparison of Footsteps of Truth, paragraph #9. The reference to 'ancient Christian healers' seems to belong in this comparison, but the quote belongs with Footsteps of Science.

and as one of the ancient healers and Christians writes, "He is a very present help in times of trouble."

Theology includes no creed or faith sufficient to heal the sick; while our Master's first article of faith was healing, and he proved that faith by his works. The ancient Christians were healers. Our systems of religion are governed by our systems of medicine. Idolatry and priestcraft have uprooted faith in God, Spirit, and instituted faith in matter. The schools have rendered it fashionable to have faith in drugs instead of Deity, and to trust matter to destroy material discord; therefore such systems are devoid of Christianity and its vital points, wherein sense becomes the servant 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 (Science of Being), page 33, lines 12-14, and page 53, lines 31-32, and page 54, lines 1-9 (unnumbered).

ALSO NOTE

The first lines in this version, beginning, "and as one...", are also found to correspond to paragraph #9 of Footsteps of Truth, and are presented in that comparison as well.

Material medicine substitutes drugs for the power of God - even the might of Mind - to heal the body.

Drugs and divinity Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and his Science, the curative agent of God, is silenced. Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the "stranger that is within thy gates," remembered not, even when its elevating effects practically prove its divine origin and efficacy.

NOTE

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

Chapter VI, page 146, lines 13-22.

Material medicine substitutes drugs for the power of God - even the might of Mind - to heal the body.

Drugs and divinity. Scholasticism clings to the person, instead of the divine Principle, of the man Jesus to save, while his Science, the curative agent of God, is silenced. Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the "stranger that is within thy gates," remembered not, even when its elevating effects practically prove its divine origin and efficacy.

NOTE

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

Chapter VI, page 146, lines 13-22.

Material medicine substitutes drugs for the power of
God - even the might of Mind - to heal the body.

Drugs and divinity. Scholasticism clings to the person, instead of
the divine Principle, of the man Jesus to save,
while his Science, the curative agent of God, is silenced.
Why? Because Science divests material drugs of their
imaginary power, and clothes Spirit with supremacy.
Science is "the stranger within our gates," remembered
not, even when its elevating effects practically prove its
divine origin and efficacy.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 146, lines 13-22.

Material medicine substitutes drugs for the power of
God, - even the might of Mind, - to heal the
body. Scholasticism clings to the person, in-
stead of the divine Principle, of the man Jesus to save,
while his Science, the curative agent of God, is silenced.
Why? Because Science divests material drugs of their
imaginary power, and clothes Spirit with supremacy.
Science is "the stranger within our gates," remembered
not, even when its elevating effects practically prove the
divine origin and efficiency.

Drugs and
divinity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 39, lines 29-32, and page 40, lines 1-6
(unnumbered).

Materia medica substitutes drugs for the power of God - even the might of Mind - to heal the body. Scholastic theology clings to the person, instead of the Divine Principle, of the man Jesus to save, while his Science, the curative agent of God, is silenced. Why? Because Science divests material drugs of their imaginary power, and clothes Spirit with supremacy over every ill that flesh is heir to. Science is "the stranger within our gates," remembered not, even when its elevating effects prove practically its divine origin and efficiency.

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 62, lines 4-13 (unnumbered). 36th ed., chapter V (Science of Being), page 198, lines 4-13 (unnumbered).

Materia medica substitutes drugs for the power of God - even the might of Mind - to heal the body. Scholastic theology clings to the person, instead of the Divine Principle, of the man Jesus to save, while Science, the curative agent of God, is silenced. Why? Because Science divests material drugs of their imaginary power, and clothes Spirit with supremacy over every ill that flesh is heir to. Science is "the stranger within our gates," remembered not, even when its elevating effects prove practically its divine origin and efficiency.

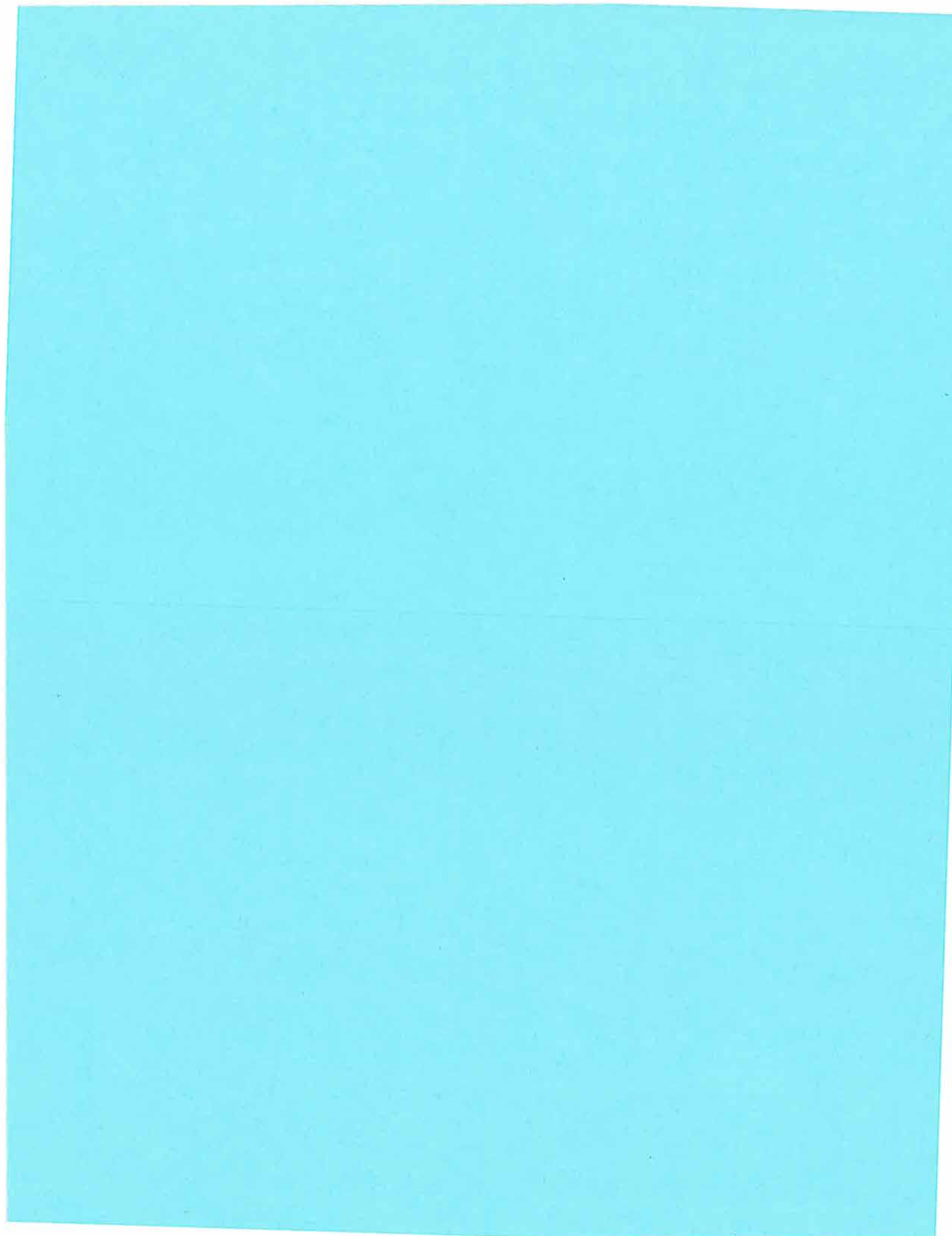
NOTE

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 62, lines 4-13 (unnumbered).

Materia medica substitutes drugs for the power of God, even the might of Mind to heal the body. The science of being is the only curative agent; and while it divests drugs, matter, of all imaginary power, it clothes Spirit with its native supremacy to destroy every ill that flesh is heir to. This science is yet the stranger within our gates that is not remembered even when its elevating effects are proving practically its divine origin.

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 53, lines 23-30 (unnumbered).



Divine Science derives its sanction from the Bible,
and the divine origin of Science is demonstrated through
the holy influence of Truth in healing sick-
Christian ness and sin. This healing power of Truth
Science as old as God must have been far anterior to the period in
which Jesus lived. It is as ancient as "the Ancient of
days." It lives through all Life, and extends throughout
all space.

NOTE

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

Chapter VI, page 146, lines 23-30.

Divine Science derives its sanction from the Bible; and
its divine origin is demonstrated through the holy influ-
ence of its Truth, in healing sickness and
Christian sin. This healing power of Truth must
Science as old as God. have been far anterior to the period in which
Jesus lived. It is as ancient as "the Ancient of days."
It lives through all Life, and extends throughout all
space.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 146, lines 23-30.

Divine Science derives its sanction from the Bible;
and its divine origin is demonstrated through the holy
influence of its Truth, in healing sickness and
Christian sin. This healing power of Truth must have
Science as old as God. been far anterior to the period in which Jesus
lived. It is as ancient as the Ancient of Days. It lives
through all Life, and extends through all space.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 40, lines 7-13 (unnumbered).

Christian Science draws its support from the Bible, from the holy influence of Truth in healing sickness and sin. This healing power of Truth must have reached behind the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, extends through all extent. It spreads, but is undivided. It operates, but is unspent.

NOTE

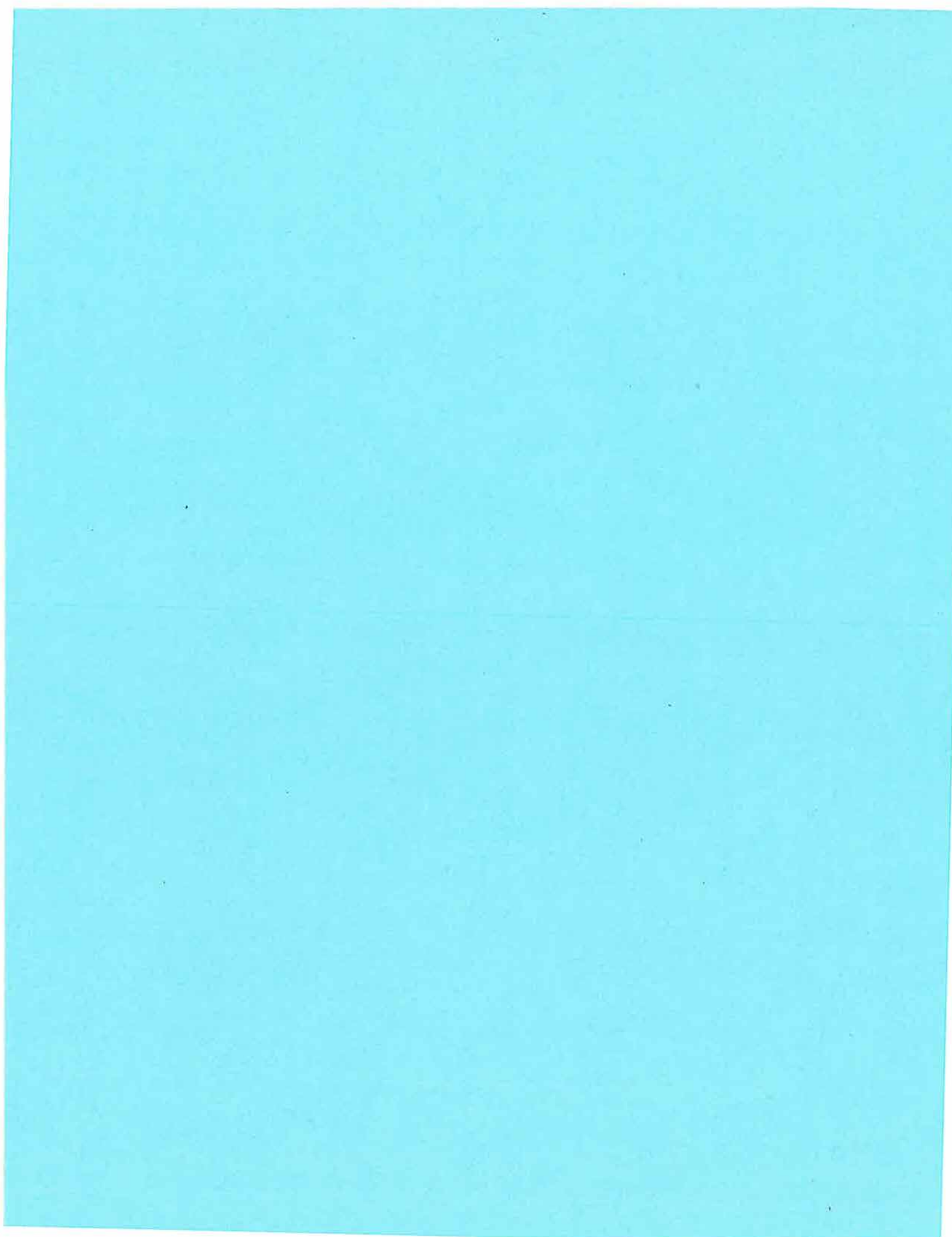
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter I (Science of Being), page 46, lines 25-31 (unnumbered).

36th ed., chapter V (Science of Being), page 182, lines 25-31 (unnumbered).

ALSO NOTE

The final sentences in this version, beginning, "It spreads...", are not to be found in any edition of the textbook beginning with the next revision, the 50th edition. However, these lines are now found in Miscellany, page 353, line 16, and now refers to the mission of the C.S. Monitor.



Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

Reduction
to system

NOTE

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

Chapter VI, page 146, lines 31-32, and page 147, lines 1-5.

Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate anew the divine Principle upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

Reduction
to system.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter I, page 40, lines 14-20 (unnumbered).
226th ed., chapter VI, page 146, lines 31-32, and page 147, lines 1-5.

Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judaea and in the valleys of Galilee.

NOTE

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

Chapter VI, page 147, lines 6-13.

Late in the nineteenth century the divine rules of Christian Science were submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances wherein demonstration was humanly possible, this Science has shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules, on the hills of Judaea and in the valleys of Galilee.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 147, lines 6-14.

Late in the nineteenth century these divine eternal rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration humanly possible, Christian Science has shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter I, page 40, lines 21-28 (unnumbered).

For more than a quarter of a century in 1894 these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which make demonstration possible, Christian Science has shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 177th edition in 1899. Chapter I, page 40, lines 21-28 (unnumbered).

For more than a quarter of a century these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration possible, these rules have shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter I, page 40, lines 21-28 (unnumbered).

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple perusal of this book. The book needs to be studied, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.

Perusal and
practice

NOTE

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

Chapter VI, page 147, lines 14-23.

Although this volume contains the complete Science of Mind-healing, never dream that you can absorb its whole meaning by a simple perusal of this book. It needs to be studied. The demonstration of its rules will plant you more firmly on its spiritual groundwork. This will lift you high above the perishing fossils of theories already antiquated, and enable you to grasp the spiritual facts of being, hitherto unattained and seemingly dim.

Perusal and
practice.

NOTE

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

Chapter VI, page 147, lines 15-23.

Although this volume contains the complete Science
of Mind-healing, never dream that you can
Perusal and practice. absorb its whole meaning by a simple per-
usal of this book. It needs to be studied. The demon-
stration of its rules will plant you more firmly on its
spiritual groundwork. This will lift you high above
the perishing fossils of theories already antiquated, and
enable you to grasp the spiritual facts of Being, hitherto
unattained and seemingly dim.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 40, lines 29-32, and page 41, lines 1-5
(unnumbered).

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.

NOTE

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

Chapter VI, page 147, lines 24-31.

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its divine Principle and demonstrates its rules.

A definite rule
discovered.

NOTE

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

Chapter VI, page 147, lines 24-31.

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its Principle and demonstrates its rules.

A definite rule discovered.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 147, lines 24-31.

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating his Principle of healing and preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its Principle and demonstrates its rules.

Rules
needed.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 41, lines 6-13 (unnumbered).

Jesus never spoke of disease as dangerous or as difficult to heal. When his students brought to him a case they had failed to heal, he said to them, "O faithless generation," implying that the requisite power Jesus' own practice to heal was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct disobedience to them.

NOTE

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

Chapter VI, page 147, line 32, and page 148, lines 1-6.

Jesus never spoke of disease as dangerous, or as difficult to treat. When his students brought to him a case they had failed to heal, he said unto them, "O faithless generation!" implying that the requisite Jesus' own power was in Mind. He prescribed no drugs, practice. urged no obedience to material laws, but acted in direct disobedience thereto.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VI, page 147, line 32, and page 148, lines 1-6.

Jesus never spoke of disease as dangerous, or difficult to treat. When his students brought to him cases they had failed to heal, he said unto them, "Oh ye of little faith!" implying that the requisite power was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct disobedience thereto.

Jesus' own
practice.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902, Chapter I, page 41, lines 14-20 (unnumbered).

Jesus never spake of disease as dangerous, or difficult to treat. When his students brought to him cases they had failed to heal, he said unto them, "Oh ye of little faith!" implying that the requisite power was in Mind. He prescribed no drugs, urged no obedience to so-called material laws, but acted in direct disobedience thereto.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I (Science of Being), page 62, lines 26-32 (unnumbered).

36th ed., chapter V (Science of Being), page 198, lines 26-32 (unnumbered).

Jesus never spake of disease as difficult or dangerous; and when his students brought to him cases they could not heal, he said unto them, "Oh, ye of little faith!" implying that the only difficulty was in mind and not matter. He urged no obedience to the so-called laws material, but acted in direct disobedience thereto.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1 chapter I (Science of Being), page 54, lines 10-15 (unnumbered).

Neither anatomy nor theology has ever described man as created by Spirit, - as God's man. The former explains the men of men, or the "children of men," as created corporeally instead of spiritually and as emerging from the lowest, instead of from the highest, conception of being. Both anatomy and theology define man as both physical and mental, and place mind at the mercy of matter for every function, formation, and manifestation. Anatomy takes up man at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Anatomy and theology reject the divine Principle which produces harmonious man, and deal - the one wholly, the other primarily - with matter, calling that man which is not the counterpart, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, - how from this basis of division and discord to produce the concord and unity of Spirit and His likeness.

NOTE

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

Chapter VI, page 148, lines 7-24.

6-15-1

Neither anatomy nor theology has ever described man as created by Spirit, - as God's man. The former explains the man of men, or the "children of men," as created corporeally instead of spiritually, and as emerging from the lowest, instead of from the highest, conception of being. Each defines man as both physical and mental, and places mind at the mercy of matter for every function, formation, and manifestation. Anatomy takes man up at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Both reject the divine Principle which produces harmonious man, and deal - the one wholly, the other primarily - with matter, calling that man which is not the counterpart, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, - how from this basis of division and discord to produce the concord and unity of Spirit, and His likeness.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 148, lines 7-24.

Neither anatomy nor theology has ever described man as created by Spirit, - as God's man. The former explains the man of men, or the "children of men," as created corporeally instead of spiritually," and as emerging from the lowest, instead of from the highest, conception of being. Each defines man as both physical and mental, and places mind at the mercy of matter for every function, formation, and manifestation. Anatomy takes man up at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Both reject the divine Principle which produces harmonious man, and deal - the one wholly, the other primarily - with matter, calling that man which is not the counterpart, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, - how from this basis of division and discord to produce the concord and unity of Spirit, and its likeness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 148, lines 7-24.

Neither anatomy nor theology has ever described man as created by Spirit, - as God's man. The former explains the man of men, or the "children of men," as created corporeally instead of spiritually, and as emerging from the lowest, instead of from the highest, conception of Being. Each defines man as both physical and mental, and places mind at the mercy of matter, for every function, formation, and manifestation. Anatomy takes man up at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Both reject the divine Principle which produces harmonious man, and deal - the one wholly, the other primarily - with matter, calling that man which is not the counterpart, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, - how, from this basis of division and discord, to produce the concord and unity of Spirit, and its likeness.

The man of
anatomy and
of theology.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 41, lines 21-32, and page 42, lines 1-6 (unnumbered).

Neither anatomy nor theology has ever described man as created by Spirit, - as God's man. The former explains the man of men, or the "children of men," as created corporeally instead of spiritually, and as emerging from the lowest, instead of from the highest, conception of Being. Each defines man as both physical and mental, and places mind at the mercy of matter, for every function, formation, and manifestation. Anatomy takes man up at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Both reject the divine Principle which produces harmonious man, and deal - the one wholly, the other primarily - with matter, calling that man which is not the counterpart, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, - how, from this basis of division and discord, to produce the concord and unity of Spirit.

The man of
anatomy and
of theology.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter I, page 41, lines 21-32, and page 42, lines 1-6 (unnumbered).

Anatomy has never defined man as created by Spirit,
- as God's man. It explains the man of men, created
materially instead of spiritually, and as emerging from
the lowest instead of from the highest conception of
being. Anatomy defines man as matter and mind, and
Mind as being at the mercy of matter for every function,
formation, and manifestation. It takes man up at all
points materially. It loses Spirit, drops the true tone
and accepts the discord. It lays aside the Principle that
produces harmonious man, and deals only with matter,
calling that man which is not the counterpart, but the
counterfeit, of God's man.

NOTE

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

16th ed., chapter I (Science of Being), page 40, lines 9-20
(unnumbered).

36th ed., chapter V (Science of Being), page 176, lines 9-20
(unnumbered).

Anatomy and theology have never defined man as created by God, Spirit, and as God's man. The first explains the man of man, created materially instead of spiritually, and from the lowest instead of the highest conceptions of being. It defines man as matter, and Mind originating from and dependent upon matter for every function. Theology joins with anatomy in its conception, formation, and government of man. It takes him up in all these materially. It loses Spirit, drops the true tone and accepts the discord, lays aside the Principle that produces harmonious man, and deals only with matter, the discord, as a creator, calling that man which is not the counterpart but the counterfeit of God's man.

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 34, lines 21-32, and page 35, line 1 (unnumbered).

Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When physiology fails to give health or life by this Physiology deficient process, it ignores the divine Spirit as unable or unwilling to render help in time of physical need. When mortals sin, this ruling of the schools leaves them to the guidance of a theology which admits God to be the healer of sin but not of sickness, although our great Master demonstrated that Truth could save from sickness as well as from sin.

NOTE

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

Chapter VI, page 148, lines 25-32, and page 149, lines 1-2.

Physiology exalts matter and dethrones Mind, and
claims to rule man by material law, instead of spiritual.

Physiology
deficient. When it fails to give health or life by this
process, it ignores the divine Spirit, as unable
or unwilling to render help in time of physical need.
When mortals sin, under this ruling of the schools they
are left to the guidance of a theology which admits God
to be the healer of sin but not of sickness; although our
great Master demonstrated that Truth could save from
sickness as well as from sin.

NOTE

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

Chapter VI, page 148, lines 25-32, and page 149, lines 1-2.

Physiology exalts matter and dethrones Mind, and pretends to rule man by material law, instead of spiritual. When it fails to give health or life by Physiology. this process, it ignores the divine Spirit, as unable or unwilling to render help in time of physical need. When mortals sin, under this ruling of the schools, they are left to the guidance of a theology which admits God to be the healer of sin but not of sickness; although our blessed Master demonstrated that Truth could save from sickness as well as sin.

NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter I, page 42, lines 7-16 (unnumbered).

Physiology exalts matter and dethrones Mind, and pretends to rule man by material law, instead of spiritual. When it fails to give health or life by Physiology. this process, it ignores the divine Spirit, as unable or unwilling to render help in time of physical need. When mortals sin, under this ruling of the schools, they are left to the guidance of a theology which admits God to be the healer of sin but not of sickness; although our blessed Master demonstrated that he could save from sickness as well as sin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter I, page 42, lines 7-16 (unnumbered).

Physiology, exalting matter and dethroning Mind,
would rule man by material law instead of spiritual;
and, failing to give health or life by this process, ignores the Divine Spirit as unable or unwilling to render help in time of physical need. If mortals sin, they are dealt with according to a theology that admits God to be the healer of sin but not of sickness, although our blessed Master demonstrated that he could save from sickness as well as sin.

NOTE

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

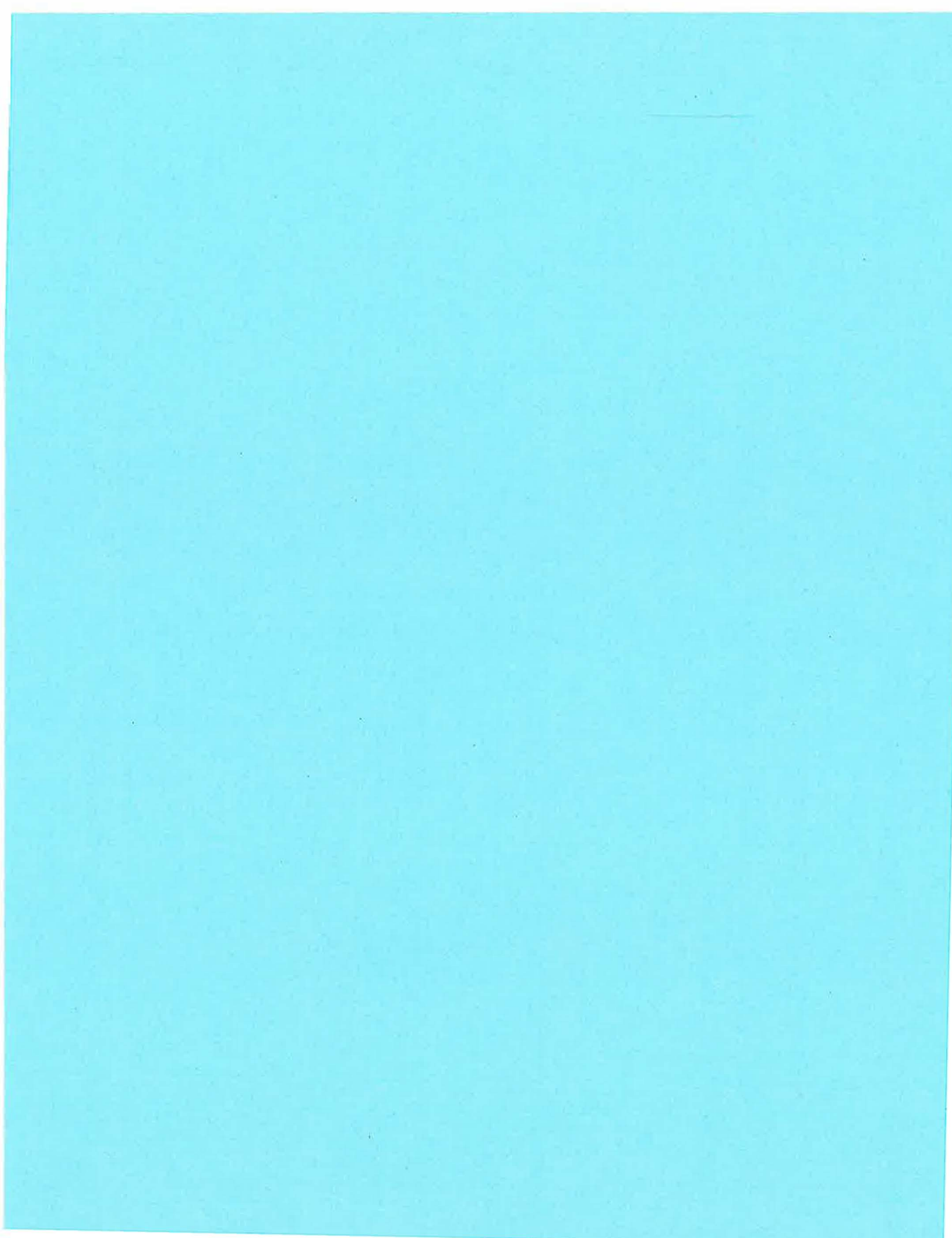
16th ed., chapter I, page 31, lines 1-9 (unnumbered) - Science of Being.

36th ed., chapter V (Science of Being), page 167, lines 1-9 (unnumbered).

Physiology exalts matter and dethrones mind; it would rule the body with a law material instead of mental or spiritual; and, that law failing in its fulfilment to give health or Life to man, ignores the intelligence and Soul of man, laying it by for another occasion; but when man sins, he is to be dealt with according to theology, that admits God can destroy sin, but can do nothing with sickness and death.

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 24, lines 24-31 (unnumbered).



Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is divine Science in every case. Is materia medica a science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, - because you have not obeyed the rule and proved the Principle of divine Science.

Blunders and
blunderers

NOTE

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

Chapter VI, page 149, lines 3-16.

Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is Mind-science, in every case. Is materia medica a science, or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another; and this is owing to the different mental states of the patient. These states are not comprehended; and they are left without explanation except in Christian Science. The rule and its perfectness of operation in Science never vary. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life; because you have not obeyed the rule and proved the divine Principle of divine Science.

Blunders and blunderers.

NOTE

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

Chapter VI, page 149, lines 3-16.

Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is Mind-science, in every case. Is materia medica a science, or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another; and this is owing to the different mental states of the patient. These states are not comprehended; and they are left without explanation except in Christian Science. The rule and its perfectness of operation in Science never vary. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life; because you have not obeyed the rule and proved the divine Principle of Christian Science.

Blunders and blunderers.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 149, lines 3-16.

Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is Mind-

Science, in every case. Medicine is not a Blunders and blunderers. science, but a bundle of speculative human theories. The prescription which succeeds in one instance, fails in another; and this is owing to the different mental states of the patient. These states are not comprehended; and they are without a sign, except to the skillful Christian Scientist. The rule, and its perfectness of operation in my system, never vary. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life; because you have not obeyed the rule or proved the Principle of Christian 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 42, lines 17-30 (unnumbered).

A physician of the old school remarked with great gravity: "We know that mind affects the body somewhat, and advise our patients to be hopeful and cheerful and to take as little medicine as possible; but mind can never cure organic difficulties." Old-school physician
The logic is lame, and facts contradict it. The author has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power but the divine Mind.

NOTE

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

Chapter VI, page 149, lines 17-25.

A physician of the old school remarked with great gravity: "We know that mind affects the body somewhat, and advise our patients to be hopeful and cheerful, and to take as little medicine as possible; but mind can never cure organic difficulties." Old-school physician.

The logic is lame, and facts contradict it. The author has cured what is termed organic disease, as readily as she has cured purely functional disease, and with no power but the divine Mind.

NOTE

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

Chapter VI, page 149, lines 17-25.

A physician of the old school remarked with great gravity: "We know that mind affects the body somewhat, and advise our patients to be hopeful and cheerful, and to take as little medicine as possible; but mind can never cure organic difficulties."

The logic is lame, and facts contradict it.

Old-school
physician.

The author has cured what is termed organic disease, as readily as she has cured purely functional disease, and with no means but 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 42, lines 31-32, and page 43, lines 1-7 (unnumbered).

Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify therapeutics. Whatever guides thought spiritually benefits mind and body. We need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ. To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease.

Tests in
our day

NOTE

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

Chapter VI, page 149, lines 26-32, and page 150, lines 1-3.

Since God, divine Mind, governs all, not partially
but supremely, predicting disease does not dignify
therapeutics. Whatever guides thought
spiritually benefits mind and body. We Tests in
our day.
need to understand the affirmations of divine Sci-
ence, dismiss superstition, and demonstrate truth ac-
cording to Christ. To-day there is hardly a city, village,
or hamlet in which are not to be found living witnesses
and monuments to the virtue and power of Truth, as ap-
plied through this Christian system for healing disease.

NOTE

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

Chapter VI, page 149, lines 26-32, and page 150, lines 1-3.

Since her discovery that God, divine Mind, governs all, not partially but supremely, she has submitted her metaphysical system of treating disease to the strongest tests. It has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice. To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system for healing disease.

Tests in
our day.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 149, lines 26-32, and page 150, lines 1-3.

Since her discovery that Mind governs all, not partially but supremely, she has submitted her metaphysical system of treating disease to the strongest tests. It has gradually gained ground, and has proved itself, whenever Scientifically employed, to be the most effective curative agent in medical practice. To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this metaphysical system for healing disease.

Tests in
our day.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 43, lines 8-18 (unnumbered).

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the The main purpose coming anew of the gospel of "on earth peace, good-will toward men." This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, - to attest the reality of the higher mission of the Christ-power to take away the sins of the world.

NOTE

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

Chapter VI, page 150, lines 4-17.

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the ~~The main purpose.~~ coming anew of the gospel of "on earth peace, good-will toward men." This coming, as was promised by the Master, is for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, - to attest the reality of its higher mission, or Christ-power to take away the sins of the world.

NOTE

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

Chapter VI, page 150, lines 4-17.

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the ~~The main~~ purpose. coming anew of the gospel of "peace on earth and good-will to men." This coming, as was promised by the Master, is for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, - to attest the reality of its higher mission, or Christ-power to take away the sins of the world.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 150, lines 4-17.

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its discovery is the purpose. coming anew of the gospel of "peace on earth and good-will to men." This coming, as was promised by the Master, is for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, - to attest the reality of its higher mission, or Christ-power to take away the sins of the world.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 150, lines 4-17.

To-day the healing power of Truth is demonstrated to be an immanent, eternal quality, or Principle, instead of a phenomenal exhibition. Its discovery is the second coming of the Gospel of "peace on earth and good-will to men." This coming is, as was promised by the Master, for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its first demonstrator, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the healing of physical disease; but these are only to demonstrate its divine origin, to attest the reality of its higher mission of healing the errors of mortals.

The main purpose.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 43, lines 19-32 (unnumbered).

To-day the healing power of Truth is demonstrated to be an immanent, eternal quality, or Principle, instead of a phenomenal exhibition. Its discovery is the second coming of the Gospel of "peace on earth and good-will to men." This coming is, as was promised by the Master, for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its first demonstrator, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the healing of physical disease; but these are only to demonstrate its divine origin, to attest the reality of its higher mission of healing the errors of mortal mind.

The main
purpose.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 85th edition in 1894. Chapter I, page 43, lines 19-32 (unnumbered).

To-day the healing power of Truth is demonstrated to be an immanent, eternal quality, or Principle, instead of a phenomenal exhibition. Its redis-

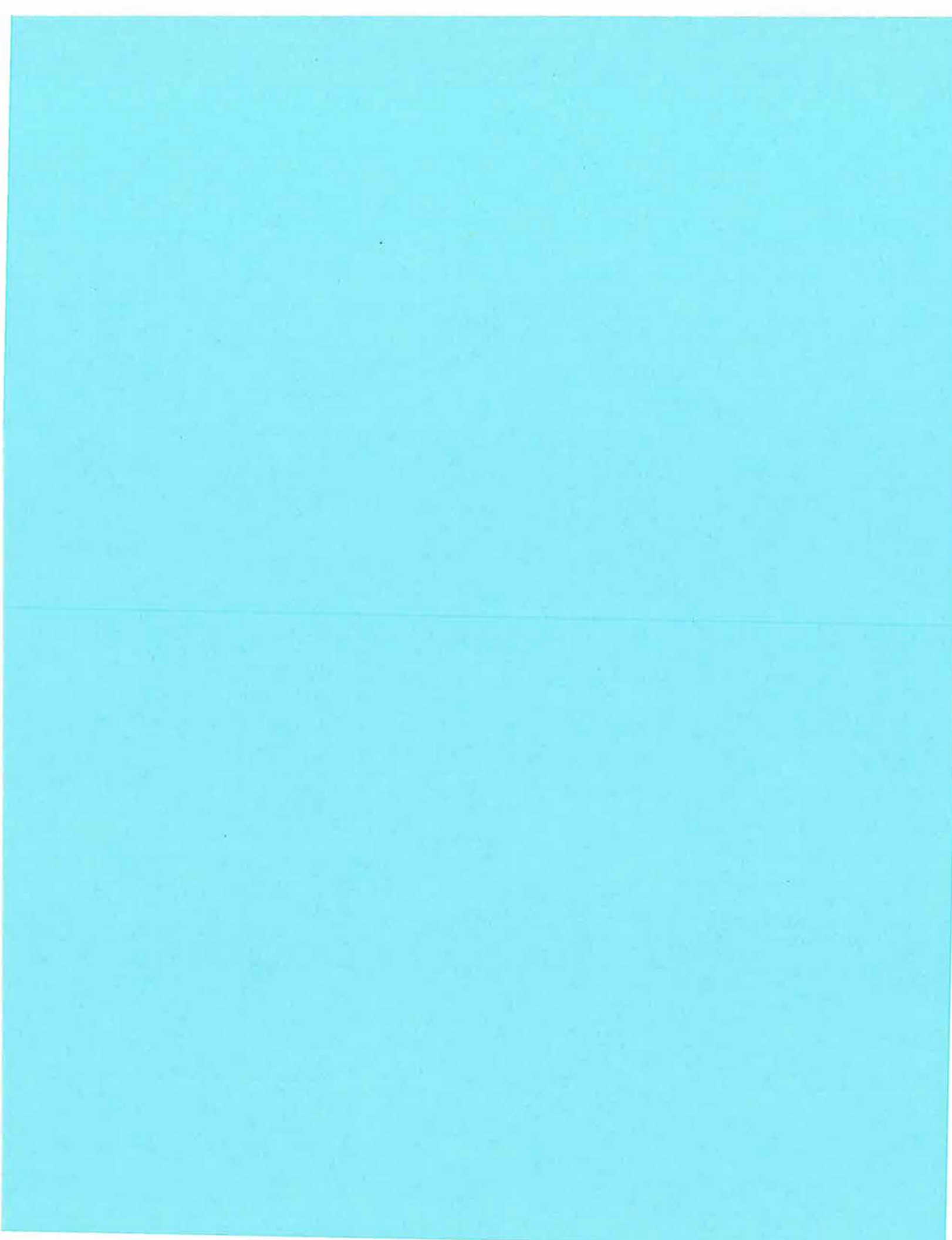
covery is the second coming of the Gospel of

The main purpose.

"peace on earth and good-will to men." This coming is, as was promised by the Master, for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its first demonstrator, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the healing of physical disease; but these are only to demonstrate its divine origin, to attest the reality of its higher mission of healing the errors of mortal mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter I, page 43, lines 19-32 (unnumbered).



The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind. Exploded doctrine This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, - even the doctrine of the superiority of matter over Mind, - is fading out.

NOTE

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

Chapter VI, page 150, lines 18-30.

The science (so-called) of physics would have you believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind. ~~Exploded~~ doctrine. This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, - even the superiority of matter over Mind, - is fading out.

NOTE

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

Chapter VI, page 150, lines 18-30.

The science (so-called) of physics would have you believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind. Exploded doctrine. This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, - even the superiority of matter over Mind, - is both shocking and absurd.

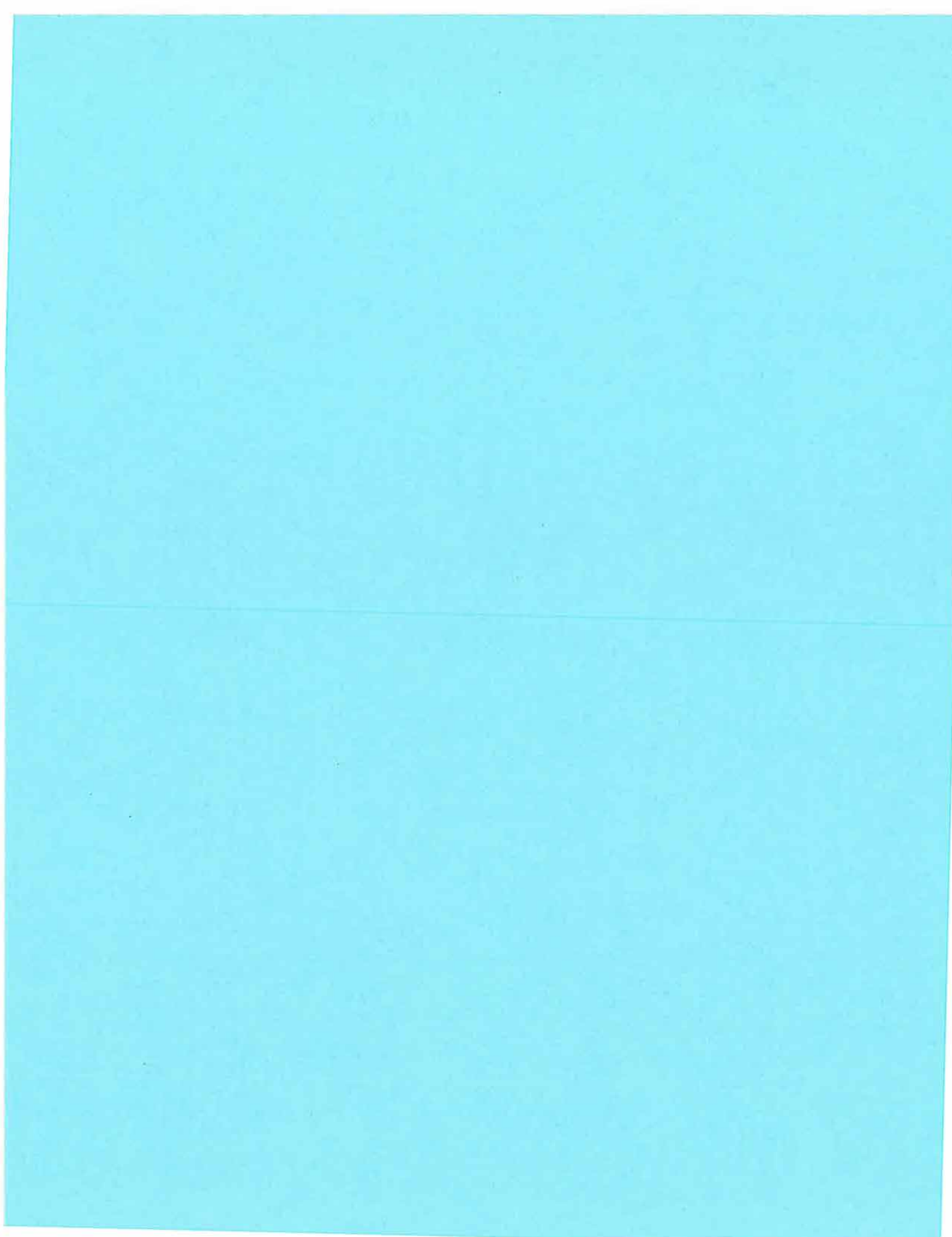
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 150, lines 18-30.

The science (so-called) of physics would have you believe that both matter and mind are subject to dis-ease, and that, too, in spite of mind's protest. Exploded doctrine. This view is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, - even the superiority of matter over Mind, - is both shocking and absurd.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, PAGE 44, lines 1-12 (unnumbered).



The hosts of AEsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are myths. To be sure, they sometimes treat the sick as if there was but one factor in the case; but this one factor they represent to be body, not mind. Infinite Mind could not possibly create a remedy outside of itself, but erring, finite, human mind has an absolute need of something beyond itself for its redemption and healing.

NOTE

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

Chapter VI, page 150, lines 31-32, and page 151, lines 1-7.

The hosts of AEsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are one. To be sure, they sometimes treat the sick as if there were but one factor in the case; but this one factor they represent to be body, not mind. Infinite Mind could not possibly create a remedy outside of itself. Erring, finite, human mind has an absolute need of something beyond itself, for its redemption and healing.

Disease
mental.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 150, lines 31-32, and page 151, lines 1-7.

The hosts of AEsculapius are flooding the world
with diseases, because they are ignorant that the hu-
man mind and body are one. To be sure,
Disease
men-
tal. they sometimes treat the sick as if there
were but one factor in the case; but this one factor
they represent to be body, not mind. Omnipotent
Mind could not possibly create a remedy outside it-
self. Erring, finite, human mind has an absolute need
of something beyond itself, for its redemption and
healing.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 44, lines 13-22 (unnumbered).

The hosts of AEsculapius are flooding the world
with diseases, because they are ignorant that the hu-
man mind and body are one. To be sure,
Disease
mental. they sometimes treat the sick as if there
were but one factor in the case; but this one factor
they represent to be body, not mind. Omnipotent
Mind could not possibly create a remedy outside it-
self. Erring, finite, human mind has an absolute need
of something beyond itself, for its redemption and
elevation.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter I, page 44, lines 13-22 (unnumbered).

Great respect is due the motives and philanthropy of
the higher class of physicians. We know that if they un-
derstood the Science of Mind-healing, and were
in possession of the enlarged power it confers
to benefit the race physically and spiritually, they would
rejoice with us. Even this one reform in medicine would
ultimately deliver mankind from the awful and oppres-
sive bondage now enforced by false theories, from which
multitudes would gladly escape.

Intentions
respected

NOTE

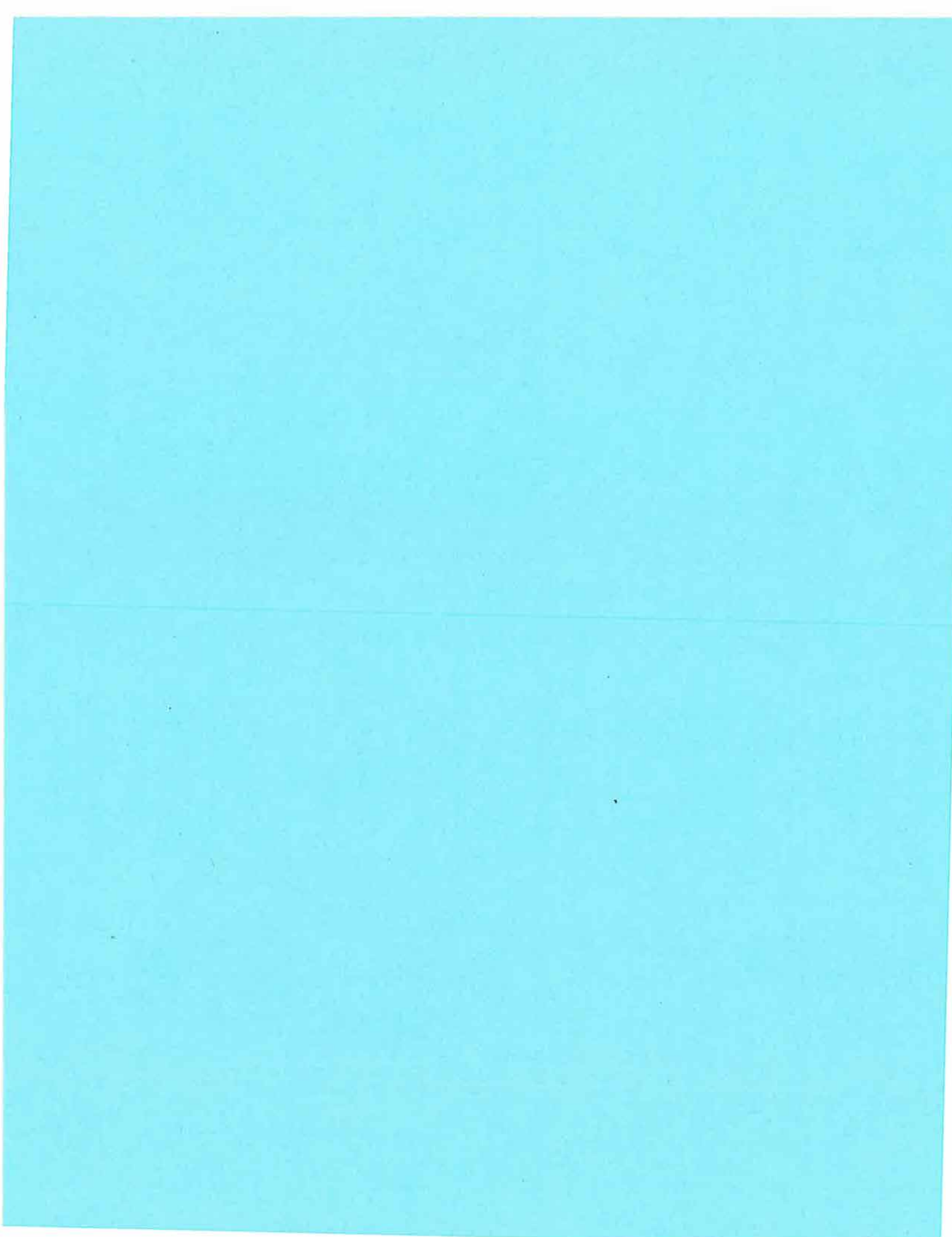
This version first appeared in the 1907 edition and it
remained unchanged thereafter.

Chapter VI, page 151, lines 8-16.

Great respect is due to the motives and philanthropy
of the higher class of physicians. We know that if
they understood the Science of Mind-healing,
Intentions respected. and were in possession of the enlarged power
it confers to benefit the race physically and spiritually,
they would rejoice with us. Even this one reform in
medicine would ultimately deliver mankind from the
awfully oppressive bondage now enforced by false theo-
ries, from which multitudes would gladly escape.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 44, lines 23-31 (unnumbered).



11

Mortal belief says that death has been occasioned by
fright. Fear never stopped being and its action. The
blood, heart, lungs, brain, etc., have nothing
to do with Life, God. Every function of the
real man is governed by the divine Mind. The human
mind has no power to kill or to cure, and it has no con-
trol over God's man. The divine Mind that made man
maintains His own image and likeness. The human
mind is opposed to God and must be put off, as St. Paul
declares. All that really exists is the divine Mind and
its idea, and in this Mind the entire being is found har-
monious and eternal. The straight and narrow way is to
see and acknowledge this fact, yield to this power, and
follow the leadings of truth.

Man gov-
erned by Mind

NOTE

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

Chapter VI, page 151, lines 17-30.

Mortal belief says that death has been occasioned by
fright. Fear never stopped being and its action. The
blood, heart, lungs, brain, etc., have nothing
to do with Life, God. Every function of man
is governed by the divine Mind. The human mind has
no power to kill, and it has no control over God's man.
The divine Mind made man, and maintains His own
image and likeness. The wicked human mind, which
is opposed to God, must be put off, as St. Paul declares.
All that really exists is the divine Mind and its idea, and
in the divine Mind the entire action of being is found har-
monious and eternal! The only difficulty is to see and
acknowledge this fact, yield to this power, and follow the
leadings of truth.

Man gov-
erned by Mind

NOTE

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

Chapter VI, page 151, lines 17-30.

Mortal belief says that death has been occasioned by
fright. Fear never stopped being and its action. The
blood, heart, lungs, brain, etc., have nothing
to do with Life, God. Every function of
man is governed by the divine Mind. The human mind
should have no power to kill; it should have no control
over man. The divine Mind made man, and maintains
His own image and likeness. The wicked human mind,
which is opposed to God, must be put off as St. Paul
declares. All that really exists is the divine Mind, and
its idea wherein the entire action of being will be found
harmonious and eternal! The only difficulty is to see
and acknowledge this fact, yield to this power, and
follow the leadings of truth.

Man governed
by Mind.

NOTE

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

Chapter VI, page 151, lines 17-30.

Mortal belief says that death has been occasioned by
fright. Fear never stopped Being and its action. The
blood, heart, lungs, brain, etc., have nothing
to do with Life, God. Every function of
man is governed by the divine Mind. The human mind
should have no power to kill; it should have no control
over man. The divine Mind made man, and maintains
His own image and likeness. The wicked human mind,
which is opposed to God, must be put off as St. Paul
declares. All that really exists is the divine Mind, and
its idea wherein the entire action of being will be found
harmonious and eternal! The only difficulty is to see
and acknowledge this fact, yield to this power, and
follow the leadings of Truth.

Man governed
by Mind.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VI, page 151, lines 17-30.

Mortal belief says that death has been occasioned by
fright. Fear never stopped Being and its action. The
blood, heart, lungs, brain, etc., have nothing to do with
Life. Every function of man is governed by
the divine Mind. The human mind has no
power to kill, it has no control of what is termed the
human mechanism. The divine Mind made man, and
maintains His own image and likeness. This human
mind is destroyed. All that really exists is the divine
Mind, and its idea wherein the entire action of Being
will be found harmonious and eternal! The only diffi-
culty is to see and acknowledge this fact, yield to this
power, and fall at the feet of Truth.

Death born
from fear.

NOTE

This version first appeared in the 88th edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 44, line 32, and page 45, lines 1-12
(unnumbered).

Few will deny that death has been occasioned by
fright. Fear has stopped the action of the blood, heart,
lungs, and brain. This proves that every function
of the body, its entire organism, is governed
by the human mind. If the human mind has Death born
the power to kill, it has entire control of what is termed from fear.
the human mechanism. If the human mind can make a
healthy organ cease to act, how true it is that when this
so-called mind is stilled and all is in harmony with the
divine Mind, the entire action of Being will be found
harmonious and eternal! The only difficulty is to see
and acknowledge this fact, yield to this power, and fall
at the feet of Truth.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 88th edition in 1894.
Chapter I, page 44, line 32, and page 45, lines 1-12
(unnumbered).

Few will deny that death has been occasioned by
fright. Fear has stopped the action of the blood, heart,
lungs, and brain. This proves that every function
of the body, its entire organism, is governed
by the human mind. If the human mind has
the power to kill, it has entire control of what is termed
the human mechanism. If the human mind can make a
healthy organ cease to act, how much more, when it
works in harmony with the divine Mind, can it make
the entire action of Being harmonious and eternal.
Divine Mind does this. The only difficulty is to see and
acknowledge this fact, yield to this power, and fall at
the feet of Truth.

Death born
from fear.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter I, page 44, line 32, and page 45, lines 1-12
(unnumbered).

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a myth, and must by its own consent yield to Truth. It would wield the sceptre of a monarch, but it is powerless. The immortal divine Mind Mortal mind dethroned takes away all its supposed sovereignty, and saves mortal mind from itself. The author has endeavored to make this book the AEsculapius of mind as well as of body, that it may give hope to the sick and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

NOTE

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

Chapter VI, page 151, lines 31-32, and page 152, lines 1-9.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a myth, and must, by its own consent, yield to Truth. It would wield the sceptre of a monarch, but is powerless. The immortal divine Mind Mortal mind dethroned. takes away all its supposed sovereignty, and saves it from itself. The author has endeavored to make this book the AEsculapius of mind as well as body, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

NOTE

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

Chapter VI, page 151, lines 31-32, and page 152, lines 1-9.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a myth, and must, by its own consent, yield to Truth. It would wield the sceptre of a monarch, but is powerless. The immortal divine Mind Mortal mind dethroned. takes away all its supposed sovereignty, and saves it from itself. The author has endeavored to make this book the AEsculapius of mind, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 151, lines 31-32, and page 152, lines 1-9.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a liar, and must, by its own consent, yield to Truth. It would wield the sceptre of a monarch, but is powerless. The immortal divine Mind Mortal mind dethroned. takes away all its supposed sovereignty, and saves it from itself. The author has endeavored to made this book the AEsculapius of Mind, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 151, lines 31-32, and page 152, lines 1-9.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a liar, and must, by its own consent, yield to Truth. It would wield the sceptre of a monarch, but is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves it from itself. The author has endeavored to make this book the AEsculapius of Mind, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

Mind the
governor.

NOTE

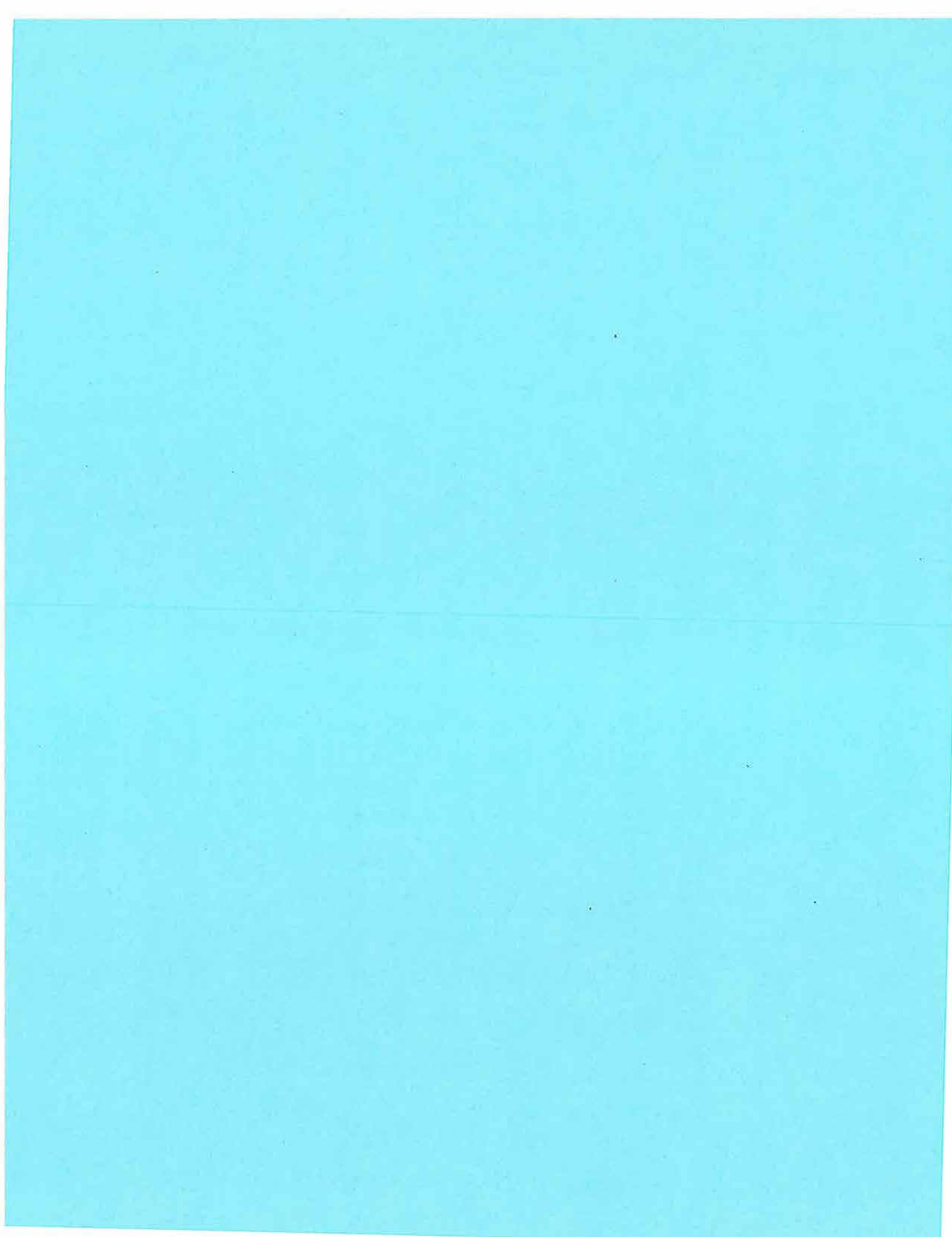
This version first appeared in the 88th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 45, lines 13-23 (unnumbered).

That mortal mind governs every organ of the mortal body, we have overwhelming proof. It is the autocrat of the mortal body, yielding to no power, save by its own consent. It wields the sceptre of a monarch, until it yields to the immortal divine Mind, which takes away the sovereignty of mortal mind, and saves it from itself. The author has endeavored to make this book the AEsculapius of Mind, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

Mind the
governor.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 88th edition in 1894. Chapter I, page 45, lines 13-23 (unnumbered).



Anatomy describes muscular action as produced by mind in one instance and not in another. Such errors beset every material theory, in which one All activity from thought statement contradicts another over and over again. It is related that Sir Humphry Davy once apparently cured a case of paralysis simply by introducing a thermometer into the patient's mouth. This he did merely to ascertain the temperature of the patient's body; but the sick man supposed this ceremony was intended to heal him, and he recovered accordingly. Such a fact illustrates our theories.

NOTE

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

Chapter VI, page 152, lines 10-20.

Anatomy describes muscular action as produced by
mind in one instance and not in another. Such errors
beset every material theory, wherein one state-
All activity from thought. ment contradicts another, over and over again.
It is related that Sir Humphry Davy once apparently
cured a case of paralysis, by simply introducing a ther-
mometer into the patient's mouth. This he did merely
to ascertain the temperature of the patient's body; but
the sick man supposed this ceremony was intended to
heal him, and he recovered accordingly. Such a fact
illustrates our theories.

NOTE

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

Chapter VI, page 152, lines 10-20.

Anatomy describes muscular action as produced by mind in one instance, and not in another. Such errors beset every material theory. One statement contradicts another, over and over again. It is related that once Sir Humphry Davy apparently cured a case of paralysis, by simply introducing a thermometer into the patient's mouth. This he did merely in order to ascertain the temperature of the patient's body; but the sick man supposed this ceremony was intended to heal him, and recovered accordingly. Such a fact illustrates our theories.

All activity
from thought.

NOTE

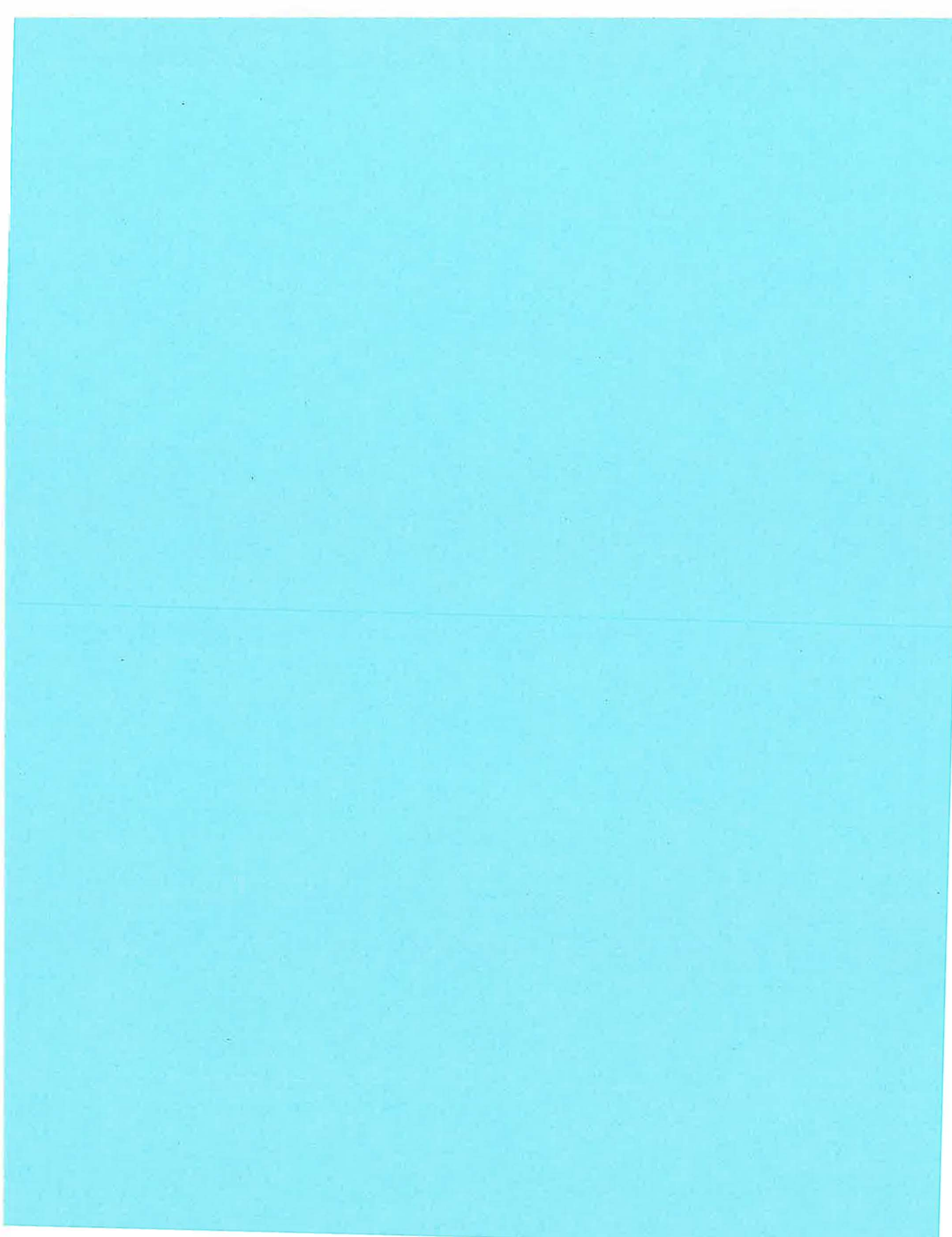
This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 45, lines 24-32, and page 46, lines 1-2 (unnumbered).

Anatomy describes muscular action as produced by mind in one instance, and not in another. Such errors beset every material theory. One statement contradicts another, over and over again. It is related that once Sir Humphry Davy apparently cured a case of paralysis, by simply introducing a thermometer into the patient's mouth. This he did, simply in order to ascertain the temperature of the patient's body; but the sick man supposed this ceremony was intended to heal him, and recovered accordingly. Such a fact illustrates our theories.

All activity
from thought.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter I, page 45, lines 24-32, and page 46, lines 1-2 (unnumbered).



11

The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed her in her search for truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness.

NOTE

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

Chapter VI, page 152, lines 21-27.

The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed her, in her search for truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness.

NOTE

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

Chapter VI, page 152, lines 21-27.

The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed her, in her search for Truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 152, lines 21-27.

The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed in her search for Truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 46, lines 3-9 (unnumbered).

Her experiments in homoeopathy had made her skeptical as to material curative methods. Jahr, from

Aconitum to Zincum oxydatum, enumerates
Homoeopathic
attenuations the general symptoms, the characteristic
signs, which demand different remedies; but the drug
is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug
which expels the disease or changes one of the symptoms
of disease.

NOTE

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

Chapter VI, page 152, lines 28-32, and page 153, lines 1-4.

Her experiments in homoeopathy had made her skeptical as to material curative methods. Jahr, from Aconitum to Zincum oxydatum, enumerates Homeopathic attenuations. the general symptoms, the characteristic signs, which demand different remedies; but the drug is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease, or changes one of its symptoms.

NOTE

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

Chapter VI, page 152, lines 28-32, and page 153, lines 1-4.

Her experiments in homoeopathy had made her skeptical as to material curative methods. Jahr, from Aconitum to Zincum oxydatum, enumerates Homoeopathy. the general symptoms, the characteristic signs, which demand different remedies; but the drug is attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease, or changes one of its symptoms.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 46, lines 10-18 (unnumbered).

The author has attenuated Natrum muriaticum (common table-salt) until there was not a single saline property left. The salt had "lost its savour;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and that there is no efficacy in a drug.

Only salt
and water

NOTE

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

Chapter VI, page 153, lines 5-15.

The author has attenuated natrum muriaticum (common table-salt) until there was not a single saline property left. The salt had "lost its savour;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy, and the most potent, rises above matter into mind; and thus it should be seen that the divine Mind is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VI, page 153, lines 5-16.

The author has attenuated natrum muriaticum (common table-salt) until there was not a single saline property left. The salt had "lost its savor;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy, and the most potent, rises above matter into mind; and thus it should be seen that the divine Mind is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

Only salt
and water.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter VI, page 153, lines 5-16.

The author has attenuated natrum muriaticum (common table-salt) until there was not a single saline property left. The salt had "lost its savor;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy, and the most potent, rises above matter into Mind; and thus it should be seen that Mind, or metaphysics, is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

Only salt
and water.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 153, lines 5-16.

The author has attenuated natrum muriaticum (common table-salt) until there was not a single saline property left. The salt had "lost its savor;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy, and the most potent, steps out of matter into Mind; and thus it should be seen that Mind, or metaphysics, is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

Only salt
and water.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 153, lines 5-16.

The author has attenuated natrum muriaticum (common table-salt) until there was not a single saline property left. The salt had "lost its savor;" Only salt and water. and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homoeopathy, and the most potent, steps out of matter into Mind; and thus it should be seen that Mind, or metaphysics, is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 46, lines 19-30 (unnumbered).

51

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain - that is, its own belief in pain.

Origin
of pain

NOTE

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

Chapter VI, page 153, lines 16-24.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief Origin
of pain. a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain, - that is, its own belief in pain.

NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 1907 edition.

Chapter I, page 46, lines 31-32, and page 47, lines 1-8 (unnumbered) - 73rd ed.

Chapter VI, page 153, lines 17-26 - 226th ed.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of Truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain, - that is, its own belief in pain.

Origin
of pain.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter I, page 46, lines 31-32, and page 47, lines 1-8 (unnumbered).

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about disease, as we would avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish error in any form, and certainly we should not be error's advocate.

Source of
contagion

NOTE

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

Chapter VI, page 153, lines 25-32, and page 154, lines 1-2.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions; and we shall avoid loquacious tattling about disease, as we should avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish error in any manner; and certainly we should not be its advocate.

Source of
contagion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 153, lines 27-32, and page 154, lines 1-4.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our company; and we shall avoid the loquacious tattler about disease, as we should the advocate of crime. Neither sympathy nor society should ever tempt us to hear about error; and certainly we should not be its advocate.

Source of
contagion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 47, lines 9-17 (unnumbered).

11
Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association, - calling up the fear that creates the image of disease and its consequent manifestation in the body.

NOTE

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

Chapter VI, page 154, lines 3-8.

Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association, - calling up the fear that creates the image of disease, and its consequent manifestation in the body.

NOTE

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

Chapter VI, page 154, lines 5-10.

Disease arises, like other mental conditions, from association. It being a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit, through association, - calling up the fear that creates the image of disease, and its consequent manifestation in the body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 47, lines 18-23 (unnumbered).

This fact in metaphysics is illustrated by the following incident: A man was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared, and the man died. The fact was, that he had not caught the cholera by material contact, because no cholera patient had been in that bed.

NOTE

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

Chapter VI, page 154, lines 9-15.

This fact in metaphysics is illustrated by the following incident. A gentleman was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared in him, and he died. The fact was, that he had not caught the cholera by material contact, because no such patient had been in that bed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VI, page 154, lines 11-17.

This fact in metaphysics is illustrated by the following incident. A gentleman was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared in him, and he died. The fact was, that he had not caught the cholera by material contact, because no such patient had been in that bed. Cholera.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 47, lines 24-30 (unnumbered).

If a child is exposed to contagion or infection, the mother is frightened and says, "My child will be sick."

Children's ailments The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

NOTE

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

Chapter VI, page 154, lines 16-23.

If a child is exposed to contagion or infection, the mother is frightened, and says, "My child will be sick."

Children's ailments. The law of mortal mind, and her own fears, govern her child more than the child's mind governs itself, and produce the very results which might have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

NOTE

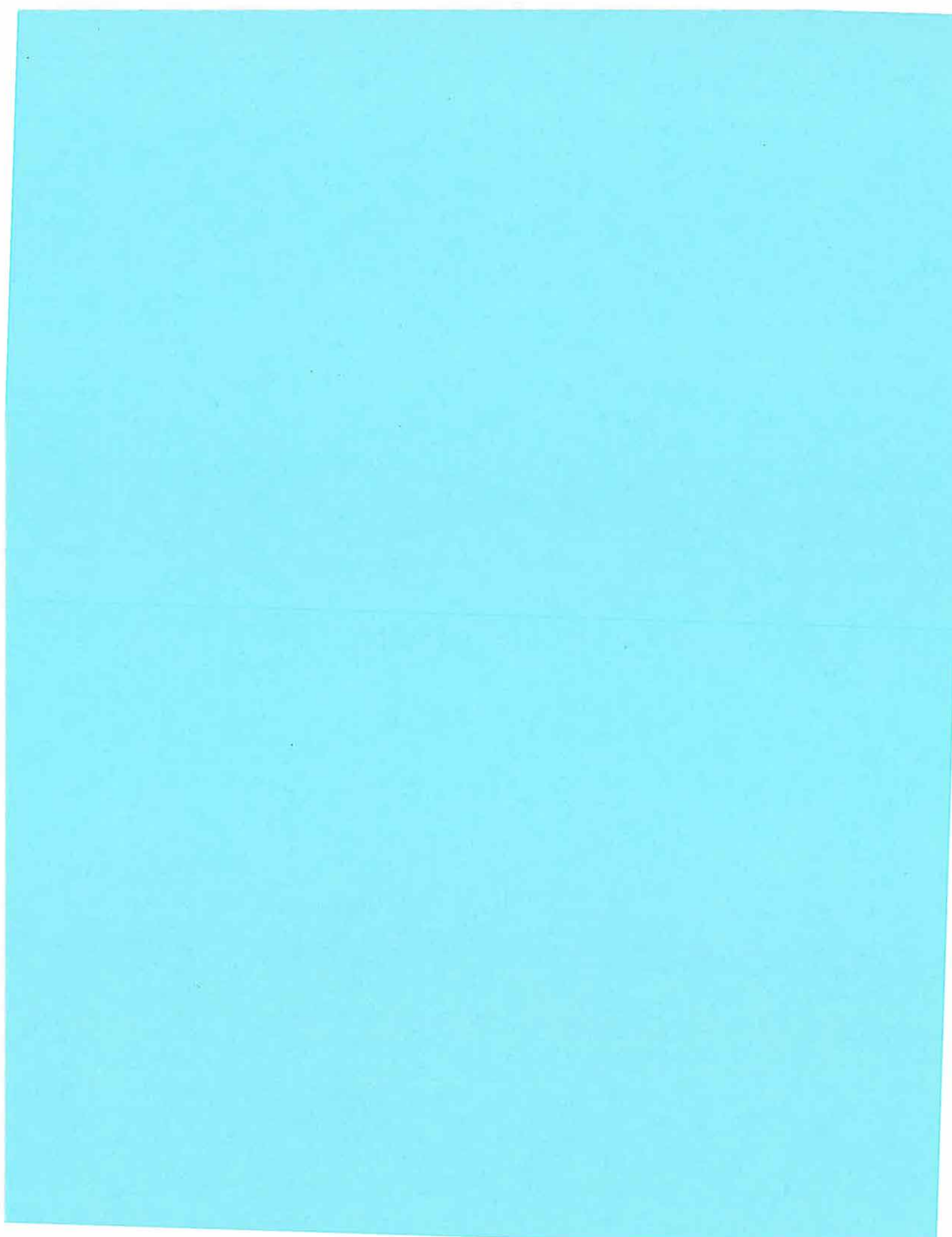
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter VI, page 154, lines 18-25.

If a child is exposed to contagion or infection, the mother is frightened, and says, "My child will be sick." The law of mortal mind, and her own fears, govern her child, more than the child's mind governs itself, and produce the very results which might Children's ailments. have been prevented through the opposite understanding. Then it is believed that the exposure to the contagion wrought the mischief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 47, lines 31-32, and page 48, lines 1-6 (unnumbered).



That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: "You look sick," "You look tired," "You need rest," or "You need medicine."

NOTE

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

50th ed., chapter I, page 48, lines 7-10 (unnumbered).

226th ed., chapter VI, page 154, lines 26-29.

1907 edition - lines become 24-27.

Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning more childishly than her child, "Mamma knows you are hurt." The better and more successful method for any mother to adopt is to say: "Oh, never mind! You're not hurt, so don't think you are." Presently the child forgets all about the accident, and is at play.

NOTE

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

Chapter VI, page 154, lines 28-32, and page 155, lines 1-2.

Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning more childishly than her child, "Mamma knows you are hurt." The better and more successful method for any mother is to say: "Oh, never mind! You're not hurt, so don't think you are." Presently the child forgets all about the accident, and is at play again.

NOTE

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

Chapter VI, page 154, lines 30-32, and page 155, lines 1-4.

Such a mother runs to her little one, who has hurt her face by falling on the carpet, and says, moaning more childishly than her child, "Mamma knows you are hurt." The more successful method of treatment is to say: "Oh, nonsense [no-sense material]! You're not hurt, so don't think you are." Presently the child forgets all about the accident, and is at play again.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 48, lines 11-17 (unnumbered).

When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and according to this faith will the effect be. Even when you take away the individual ^{Drug-power} ^{mental} confidence in the drug, you have not yet divorced the drug from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the beliefs which are in the majority rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held by a minority, and such a belief is governed by the majority.

NOTE

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

Chapter VI, page 155, lines 3-14.

When the sick recover by the use of drugs, it is the law of a general belief culminating in individual faith, which heals; and according to this faith will the effect be. Even when you take away the individual confidence in the drug, you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the beliefs that are in the majority rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held by a minority governed by the majority.

Drug-power
mental.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 155, lines 5-16.

When the sick recover, by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and according to this faith will Drug-power. the effect be. Even when you take away the individual confidence in the drug, you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the majority of beliefs rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a minority belief, governed by the majority.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 48, lines 18-29 (unnumbered).

The universal belief in physics weighs against the high and mighty truths of Christian metaphysics. This erroneous general belief, which sustains medicine and produces all medical results, works against Christian Science; and the percentage of power on the side of this Science must mightily outweigh the power of popular belief in order to heal a single case of disease. The human mind acts more powerfully to offset the discords of matter and the ills of flesh, in proportion as it puts less weight into the material or fleshly scale and more weight into the spiritual scale. Homoeopathy diminishes the drug, but the potency of the medicine increases as the drug disappears.

Belief in
physics

NOTE

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

Chapter VI, page 155, lines 15-27.

The universal belief in physics weighs against the high and mighty truths of Christian metaphysics. This erroneous general belief - which sustains medicine, and produces all medical results - works against Christian Science; and the percentage of power on the side of this Science must mightily outweigh the power of popular belief, in order to heal a single case of disease. The human mind acts more powerfully to offset the discords of matter, the ills of flesh, in proportion as it puts less weight into the material or fleshly scale and weighs more for Spirit. Homoeopathy diminishes the drug; but its potency increases as the drug disappears.

Belief in
physics.

NOTE

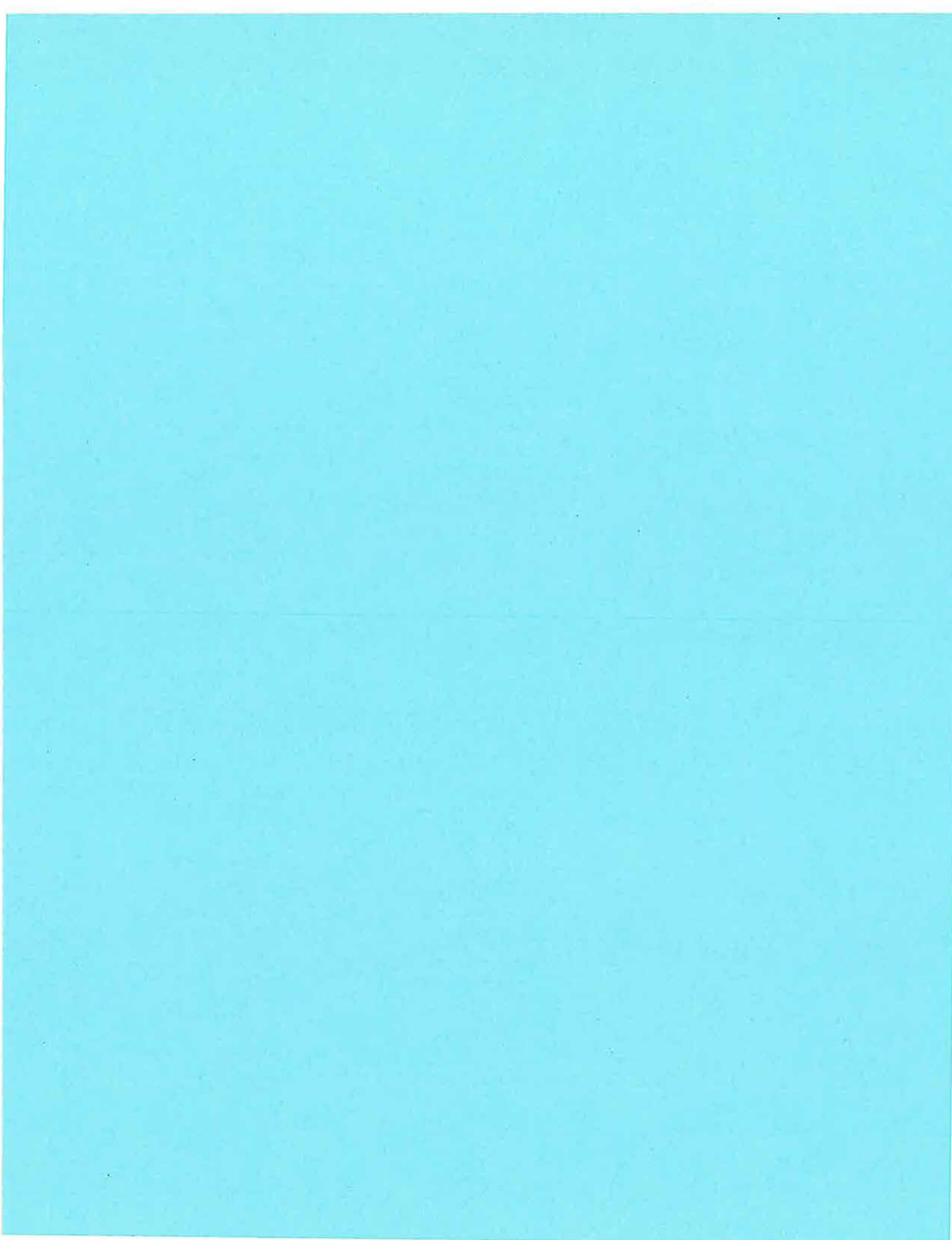
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 155, lines 17-29.

The universal belief in physics weighs against the high and mighty truths of Christian metaphysics. This erroneous general belief - which sustains medicine, and produces all medical results - works against Christian Science; and the percentage of power on the side of this Science must mightily outweigh the power of popular belief, in order to heal a single case of disease. The human mind acts the more powerfully to offset the discords of matter, the ill of flesh, in proportion as it puts less weight into the material scale and against Spirit, - against its own interests. Homeopathy diminishes the drug; but its potency increases as the drug disappears.

Hygienic
delusion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 48, lines 30-32, and page 49, lines 1-10 (unnumbered).



Vegetarianism, homoeopathy, and hydropathy have diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs are good things, is it safe to say that the less in quantity you have of them the better? If drugs possess intrinsic virtues or intelligent curative qualities, these qualities must be mental. Who named drugs, and what made them good or bad for mortals, beneficial or injurious?

Nature of
drugs

NOTE

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

Chapter VI, page 155, lines 28-32, and page 156, lines 1-4.

Vegetarianism, homoeopathy, and hydropathy have diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs are good things, is it safe to say that the less in quantity you have of them the better? If drugs possess intrinsic virtues or intelligent curative qualities, these qualities ~~Drugging~~ must be mental. Who named them, and what ~~useless.~~ made them good or bad, beneficial or injurious, to mortals?

NOTE

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

Chapter VI, page 155, lines 30-32, and page 156, lines 1-5.

Vegetarianism, Homoeopathy, and Hydropathy have diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs are good things, is it safe to say that the less you have of them the better? If drugs possess intrinsic virtues or curative qualities, those qualities must be mental. Who named them, and what made them good or bad, beneficial or injurious to mortals?

Drugging diminished.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 49, lines 11-18 (unnumbered).

U!

A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and yet, as she lay in her bed, the patient looked like a barrel. I prescribed the fourth attenuation of Argentum nitratum with occasional doses of a high attenuation of Sulphuris. She improved perceptibly. Believing then somewhat in the ordinary theories of medical practice, and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms from their prolonged use, and told the patient so; but she was unwilling to give up the medicine while she was recovering. It then occurred to me to give her unmedicated pellets and watch the result. I did so, and she continued to gain. Finally she said that she would give up her medicine for one day, and risk the effects. After trying this, she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, - and receiving occasional visits from me, - but employing no other means, and she was cured.

NOTE

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

Chapter VI, page 156, lines 5-27.

A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and yet the patient looked like a bar-
Dropsy cured
without drugs. rel, as she lay in her bed. I prescribed the fourth attenuation of Argenitum nitricum, with occasional doses of a high attenuation of Sulphuris. She improved perceptibly. Believing then somewhat in the ordinary theories of medical practice, and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms from their prolonged use, and told the patient so; but she was unwilling to give up the medicine while she was recovering. It then occurred to me to give her unmedicated pellets, and watch the result. I did so, and she continued to gain. Finally she said that she would give up her medicine for one day, and risk the effects. After trying this, she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, - and receiving occasional visits from me, - but employing no other means, and was cured.

NOTE

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

Chapter VI, page 156, lines 6-27.

A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and yet the patient looked like a barrel, as she lay in her bed. I prescribed the fourth attenuation of Argenitum nitricum, with occasional doses of a high attenuation of Sulphuris. She improved perceptibly. Believing then somewhat in the ordinary theories of medical practice, and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms, from their prolonged use, and told the patient so; but she was unwilling to give up the medicine, when she was recovering. It then occurred to me to give her unmedicated pellets, and watch the result. I did so, and she continued to gain. Finally she said that she would give up her medicine for one day, and risk the effects. After trying this, she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, - and receiving occasional visits from me, - but employing no other means, and was cured.

Dropsy
cured.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter I, page 49, lines 18-32, and page 50, lines 1-7 (unnumbered).

A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and yet the patient looked like a barrel, as she lay in her bed. I prescribed the fourth attenuation of Argenitum nitricum, with occasional doses of a high attenuation of Sulphuris. She improved perceptibly. Believing then somewhat in the ordinary theories of medical practice, I began to fear a crisis, or aggravation of symptoms, from the prolonged use of these remedies, and told the patient so; but she was unwilling to give up the medicine, when she was recovering. It then occurred to me to give her unmedicated pellets for a while, and watch the result. I did so, and she continued to gain as before. Finally she said that she would give up her medicine for one day, and risk the effects. After trying this, she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, - and receiving occasional visits from me, - but employing no other means, and was cured.

Dropsy
cured.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter I, page 49, lines 19-32, and page 50, lines 1-7 (unnumbered).

Metaphysics, as taught in Christian Science, is the next stately step beyond homoeopathy. In metaphysics, matter disappears from the remedy entirely, A stately advance and Mind takes its rightful and supreme place. Homoeopathy takes mental symptoms largely into consideration in its diagnosis of disease. Christian Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homoeopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares its rights with inanimate matter.

NOTE

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

Chapter VI, page 156, lines 28-32, and page 157, lines 1-7.

Metaphysics, as taught in Christian Science, is the next stately step beyond homoeopathy. In metaphysics matter disappears from the remedy entirely, A stately advance. and Mind takes its rightful and supreme place. Homoeopathy takes mental symptoms largely into consideration, in its diagnosis of disease. Christian Science deals wholly with the mental cause, in judging and destroying disease. It succeeds where homoeopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, never sharing its rights with inanimate matter.

NOTE

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

Chapter VI, page 156, lines 28-32, and page 157, lines 1-7.

Metaphysics, as taught in Christian Science, is the next stately step beyond homoeopathy. In metaphysics matter disappears from the remedy entirely, and Mind takes its rightful and supreme place. Homoeopathy takes mental symptoms largely into consideration, in its diagnosis of disease. Christian Science deals wholly with the mental cause, in judging and destroying disease. It succeeds where homoeopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, never sharing its rights with the weak things of matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 50, lines 8-19 (unnumbered).

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. Homoeopathy mentalizes a drug with such repetition of thought-attenuations, that the drug becomes more like the human mind than the substratum of this so-called mind, which we call matter; and the drug's power of action is proportionately increased.

The modus
of homoe-
opathy

NOTE

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

Chapter VI, page 157, lines 8-15.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. Homoeopathy mentalizes a drug with such repetition of thought-attenuations, that it becomes more like the human mind than the substratum of this mind, which we call matter; and its power of action is proportionately increased.

The modus
of homoe-
opathy.

NOTE

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

Chapter VI, page 157, lines 8-15.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. Homoeopathy mentalizes a drug with such repetition of thought-attenuations, that it becomes more like mortal mind than the substratum of mortal mind, called matter; and its power of action is proportionately increased.

The modus
of homoe-
opathy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VI, page 157, lines 8-15.

Metaphysics, in Christian Science, exterminates the drug, and employs Mind alone as the curative Princi-

The value of homoeopathy. ple, acknowledging that the divine Mind has all power; but homoeopathy mentalizes a drug with such repetition of thought-attenuations, that it becomes more like mortal mind than like the substratum of mortal mind, called matter; and its power of action is proportionately increased.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 50, lines 20-27 (unnumbered).

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced good, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all and designs them for medical use, why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Erring mortal mind confers the power which the drug seems to possess.

Drugging
unchristian

NOTE

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

Chapter VI, page 157, lines 16-25.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced good, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all, and designs them for medical use, why then did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Erring mortal mind confers the only mental power a drug can possess.

Drugging
unchristian.

NOTE

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

Chapter VI, page 157, lines 16-25.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced good, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all, and designs them for medical use, then why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Mortal mind confers the only power a drug can ever possess.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 50, lines 28-32, and page 51, lines 1-5 (unnumbered).

14

Narcotics quiet mortal mind, and so relieve the body; but they leave both mind and body worse for this submission. Christian Science impresses the entire corporeality, - namely, mind and body, - and brings out the proof that Life is continuous and harmonious. Science both neutralizes error and destroys it. Mankind is the better for this spiritual and profound pathology.

NOTE

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

Chapter VI, page 157, lines 26-32.

Narcotics quiet mortal mind, and so reach the body;
but they leave both mind and body the worse for this
submission. Christian Science impresses the entire corporeality, namely, mind and body, and brings out the proof that Life is continuous and harmonious. Science both neutralizes error and destroys it. Mankind is the better for this sincere and profound pathology.

NOTE

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

Chapter VI, page 157, lines 26-32.

Narcotics quiet mortal mind, and so reach the body,
but leave both mind and body the worse for this sub-
mission. Christian Science impresses the en-
tire mental strata, namely, mind and body,
and brings out the proof that Life is continuous and
harmonious. Science both amputates error and destroys
it. Mankind is the better for this sincere and profound
surgery.

Narcotics
and surgery.

NOTE

This version first appeared in the 85th edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 51, lines 6-13 (unnumbered).

Narcotics quiet mortal mind, and so reach the body,
but leave both mind and body the worse for this sub-
mission. Christian Science impresses both
the human mind and body, and brings out the Narcotics
immortal proof that Life is continuous and harmonious. and surgery.
Science both amputates error and destroys it. Mankind
is the better for this blessed, sincere, and profound
surgery.

NOTE

This version first appeared in the 73rd edition in 1893
and it remained unchanged until the 85th edition in 1894.
Chapter I, page 51, lines 6-13 (unnumbered).

Narcotics satisfy mortal mind, and so reach the body,
but leave both mind and body the worse for this sub-
mission. Christian Science impresses both
the human mind and body, and brings out the Narcotics
immortal proof that Life is continuous and harmonious. and surgery.
Science both amputates error and destroys it. Mankind
is the better for this blessed, sincere, and profound
surgery.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 73rd edition in 1893.
Chapter I, page 51, lines 6-13 (unnumbered).

Materia medica, like its narcotics, satisfies mortal mind, and so reaches the body, but leaves both mind and body the worse for this abnormal submission. Christian Science impresses both the human mind and body, and brings out the immortal proof that Life is continuous and harmonious. As with a two-edged sword, Science both amputates error and destroys it. Mankind is the better for this profound surgery.

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 37, lines 6-13 (unnumbered), Science of Being.

36th ed., chapter V (Science of Being), page 173, lines 6-13 (unnumbered).

Materia medica, like its narcotics, pacifies mortal mind, and so helps the body, but it leaves both mind and body worse for the stupor and abnormal state it induces. Systems of metaphysics improve mortal mind and body, for they bring out the immortal facts of both, namely that Life is continuous and harmonious, and, like a two-edged sword, they amputate error on both sides, destroy it in mortal mind, and thus prevent or remove its effects on the body. After this mental surgery mankind is better.

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 30, lines 29-32, and page 31, lines 1-6 (unnumbered).

It is recorded that the profession of medicine originated in idolatry with pagan priests, who besought the gods to heal the sick and designated Apollo as "the god of medicine." He was supposed to have dictated the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease, "the god of pestilence." Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress in medicine; but what we need is the truth which heals both mind and body. The future history of material medicine may correspond with that of its material god, Apollo, who was banished from heaven and endured great sufferings upon earth.

NOTE

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

Chapter VI, page 158, lines 1-15.

It is recorded that the profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as "the god of medicine." He was supposed to have dictated the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease, "the god of pestilence." Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress in medicine; but what we need is the Truth that heals both mind and body. The future history of material medicine may correspond with that of its material god, Apollo, who was banished from heaven, and endured great sufferings upon earth.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 1907 edition.
Chapter VI, page 158, lines 1-15.

It is recorded that the profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as "the god of medicine." He was supposed to have dictated the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease, "the god of pestilence." Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress; but really it only introduced another form of mythology, and of pagan practice. The future history of material medicine may correspond with that of its material god, Apollo, who was banished from heaven, and endured great sufferings upon earth.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 347th edition in 1905. Chapter VI, page 158, lines 1-15.

The profession of medicine originated in idolatry,
with pagan priests, who besought the gods to heal the sick,

Mythology
and materia medica. and designated Apollo as "the god of medi-
cine." He was supposed to have dictated

the first prescription, according to the "His-
tory of Four Thousand Years of Medicine." It is here
noticeable that Apollo was also regarded as the sender
of disease, "the god of pestilence." Hippocrates turned
from image-gods to vegetable and mineral drugs for heal-
ing. This was deemed progress; but really it only
introduced another form of mythology, and of pagan
practice. The future fate and history of material medi-
cine will correspond with that of its material god,
Apollo, who was banished from heaven, and endured
great sufferings upon earth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VI, page 158, lines 1-15.

The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the God of Medicine. He was supposed to dictate the first prescription, according to the History of Four Thousand Years of Medicine. It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress; but really, it only introduced another form of mythology and pagan worship. The future fate and history of material medicine will correspond with that of its material god, Apollo, who was banished from Heaven, and endured great sufferings on earth.

Priests and
physicians.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter I, page 51, lines 14-27 (unnumbered).

The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the God of Medicine. He was supposed to dictate the first prescription, according to the History of Four Thousand Years of Medicine. It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress; but really, it only introduced another form of mythology and pagan worship. The fate and history of material medicine should correspond with that of its material god, Apollo, who was banished from Heaven, and endured great sufferings on earth.

Priests and
physicians.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter I, page 51, lines 14-27 (unnumbered).

The use of drugs originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the god of medicine. He was supposed to dictate the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticable that Apollo was also regarded as the sender of disease. Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress, but it ought to be understood as only introducing another form of mythology and pagan worship. The fate of medicine, and its history, should correspond with that of its god, Apollo, who was banished from heaven, and endured great sufferings on earth.

NOTE

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

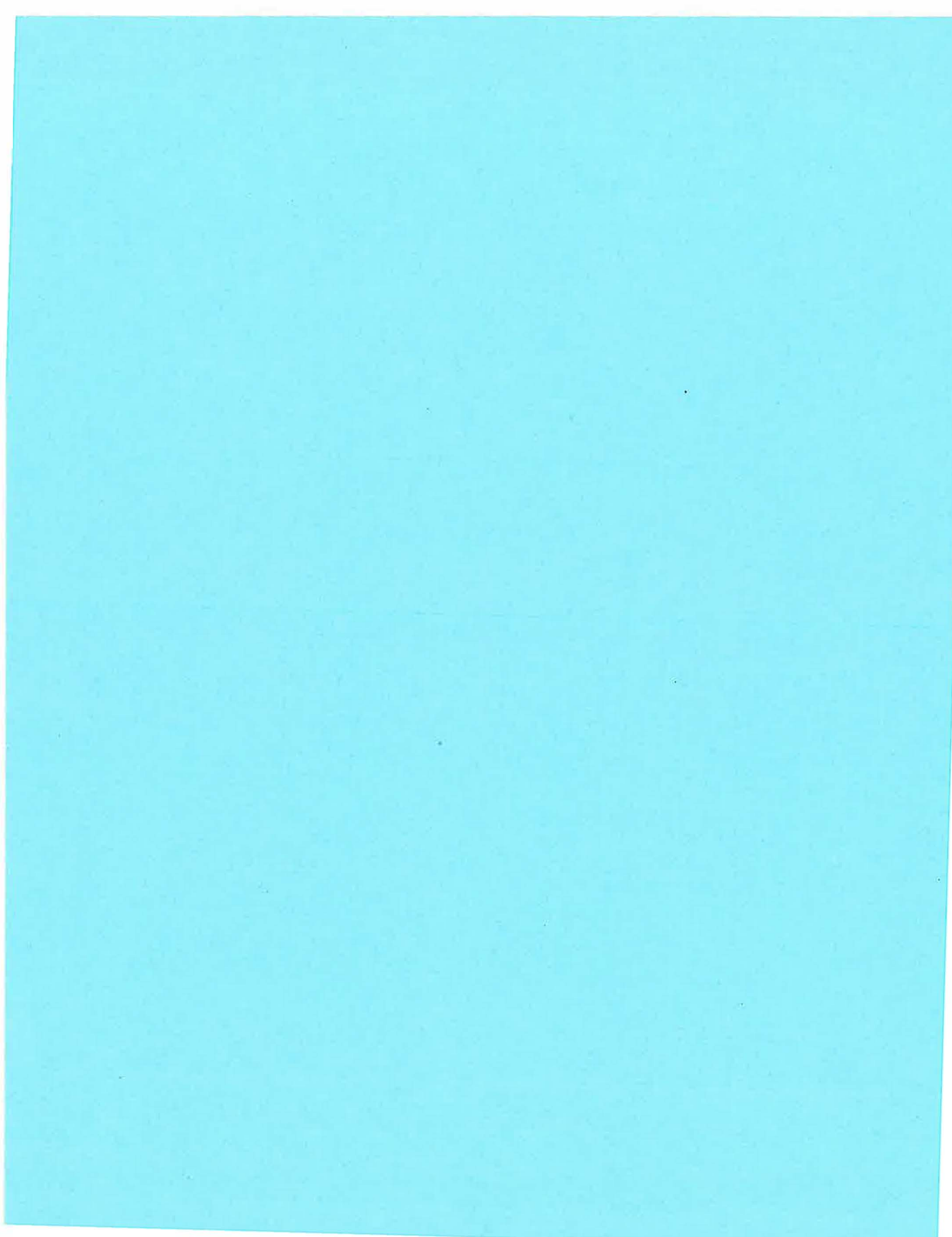
16th ed., chapter I (Science of Being), page 66, lines 21-32, and page 67, line 1 (unnumbered).

36th ed., chapter V (Science of Being), page 202, lines 21-32, and page 203, line 1 (unnumbered).

Materia medica originated in idolatry. The pagan priests inquired of their gods for prescriptions of medicine, and Apollo, their god of medicine, was also the sender of disease. Hippocrates turned from the gods of wood and stone to the vegetable and mineral gods for healing, and this was deemed progress, but it ought to be understood mythology and pagan worship still. The fate of medicine and its history should correspond with that of its god, Apollo, who was banished heaven and endured great sufferings on earth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 58, lines 1-10 (unnumbered).



Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind and its efficacy to heal. It is pitiful to lead men into Footsteps to temptation through the byways of this wilderness world, - to victimize the race with intoxicating interperance prescriptions for the sick, until mortal mind acquires an educated appetite for strong drink, and men and women become loathsome sots.

NOTE

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

Chapter VI, page 158, lines 16-23.

Drugs, cataplasms, and whiskey are stupid substitutes
for the dignity and potency of divine Mind, and its
efficacy to heal. It is pitiful to lead men into
Footsteps of intemperance. temptation, through the byways of physiology
and materia medica, - to victimize the race with intoxicating
prescriptions for the sick, until mortal mind
acquires an educated appetite for strong drink, and men
and women become loathsome sots.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 158, lines 16-23.

11

Evidences of progress and of spiritualization greet us
on every hand. Drug-systems are quitting their hold on
matter and so letting in matter's higher strata-
Advancing
degrees tum, mortal mind. Homoeopathy, a step in
advance of allopathy, is doing this. Matter is going out
of medicine; and mortal mind, of a higher attenuation
than the drug, is governing the pellet.

NOTE

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

Chapter VI, page 158, lines 24-30.

11103

Evidences of progress and of spiritualization greet us
on every hand. Drug-systems are quitting their hold on
matter, and so letting in its higher stratum,
Advancing
degrees. mortal mind. Homoeopathy, a step in ad-
vance of allopathy, is doing this. Matter is going out
of medicine; and mortal mind, of a higher attenuation
than the drug, is governing the pellet.

NOTE

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

Chapter VI, page 158, lines 24-30.

Evidences of progress and of spiritualization greet us
on every hand. Drug-systems are quitting their hold on
matter, and so letting in its higher stratum,
Advancing degrees. mortal mind. Homoeopathy, a step in ad-
vance of Allopathy, is doing this. Matter is going out
of medicine; and mortal mind, of a higher attenuation
than the drug, is governing the pellet.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VI, page 158, lines 24-30.

Footsteps of progress and spiritualization greet us on every hand. Drug-systems are quitting their hold on matter, and so letting in its higher stratum, Advancing mortal mind. Homoeopathy, a step in ad- degrees. vance of Allopathy, is doing this. Matter is going out of medicine; and mortal mind, of a higher attenuation than the drug, is governing the pellet.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 52, lines 4-10 (unnumbered).

A woman in the city of Lynn, Massachusetts, was etherized and died in consequence, although her physicians insisted that it would be unsafe to perform a needed surgical operation without the ether. After the autopsy, her sister testified that the deceased protested against inhaling the ether and said it would kill her, but that she was compelled by her physicians to take it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence was found to be conclusive, and a verdict was returned that death was occasioned, not by the ether, but by fear of inhaling it. Effects
of fear

NOTE

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

Chapter VI, page 158, lines 31-32, and page 159, lines 1-10.

A lady in the city of Lynn, Massachusetts, was etherized, and died in consequence, - although her physicians insisted that it would be unsafe to perform a needed surgical operation without the ether. After the autopsy her sister testified that the deceased protested against inhaling the ether, and said it would kill her; but she was compelled by her physicians to take it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence was found to be conclusive; and a verdict was returned that her death was occasioned, not by the ether, but by her fear of inhaling it. Effects
of fear.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VI, page 158, lines 31-32, and page 159, lines 1-10.

A lady in the city of Lynn, Massachusetts, was etherized, and died in consequence, although her physicians

insisted that it would be unsafe to perform Etherization.

a needed surgical operation without the ether. After the autopsy her sister testified that the deceased protested against inhaling the ether, and said it would kill her; but she was compelled by her physicians to take it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence was found to be conclusive; and a verdict was returned that her death was occasioned, not by the ether, but by her fear of inhaling it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 52, lines 11-22 (unnumbered).

Is it skilful or scientific surgery to take no heed of mental conditions and to treat the patient as if she were so much mindless matter, and as if matter were the only factor to be consulted? Had these unscientific surgeons understood metaphysics, they would have considered the woman's state of mind, and not have risked such treatment. They would either have allayed her fear or would have performed the operation without ether.

Mental conditions to be heeded

NOTE

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

Chapter VI, page 159, 11-19.

Is it skilful or scientific surgery to take no heed of
mental conditions, and to treat the patient as if she were
so much mindless matter, and as if matter
were the only factor to be considered? Had
these unscientific surgeons understood meta-
physics, they would not have risked such treatment, con-
sidering the woman's state of mind. They would either
have allayed her fear, or would have performed the
operation without ~~fear~~ ^{ETHEL}.

Mental con-
ditions to
be heeded.

NOTE

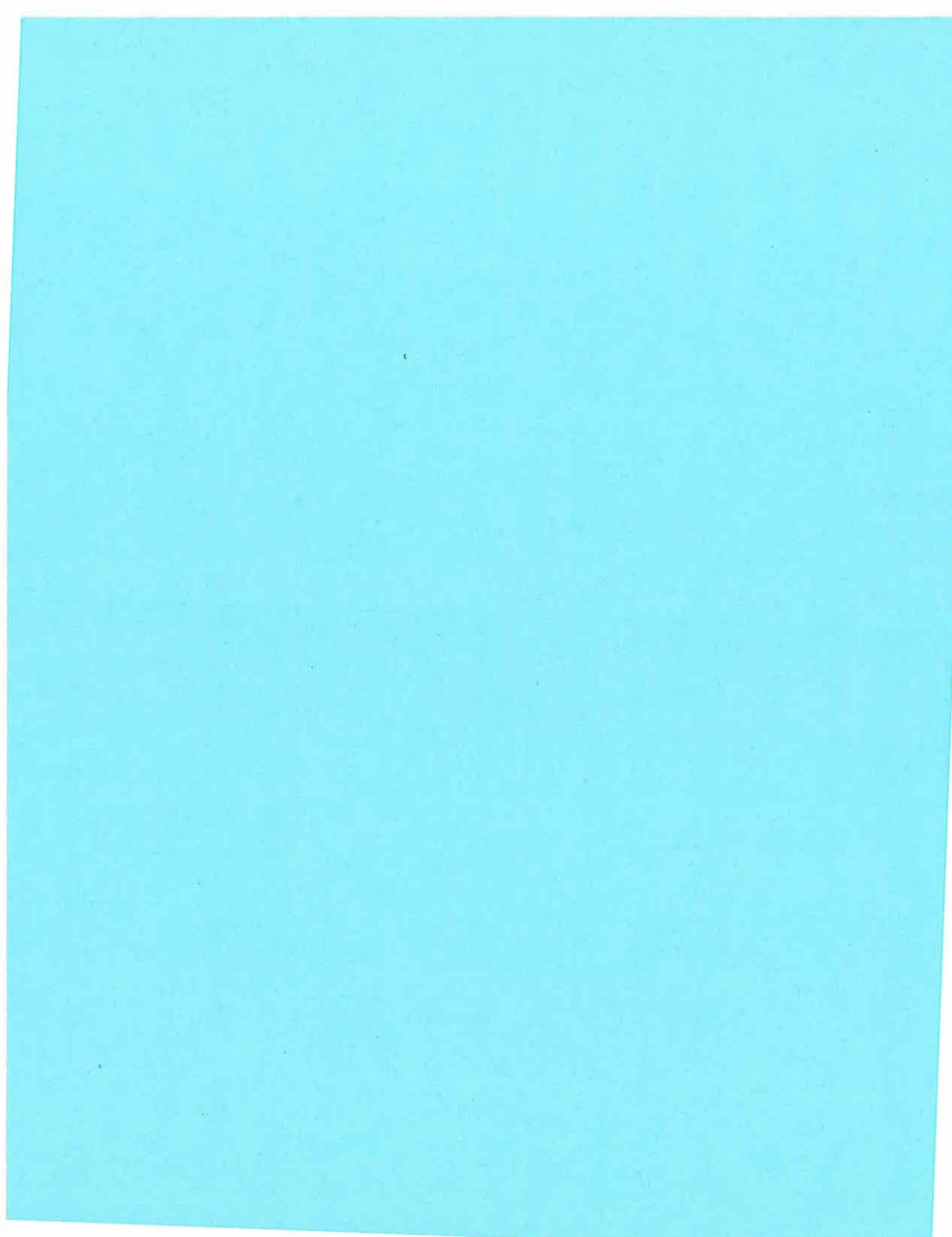
This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 159, lines 11-19.

Is it skilful or scientific surgery to take no heed of
mental conditions, and treat the patient as if she were

so much mindless matter, and as if matter
Mental con-
ditions to
be heeded. were the only factor to be consulted? Had
those unscientific surgeons understood meta-
physics, they would not have risked such treatment, in
that woman's state of mind. They would either have
allayed her fear, or have performed the operation with-
out ether.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 52, lines 23-31 (unnumbered).



The sequel proved that this Lynn woman died from effects produced by mortal mind, and not from the disease or the operation.

NOTE

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

Chapter VI, page 159, lines 20-22.

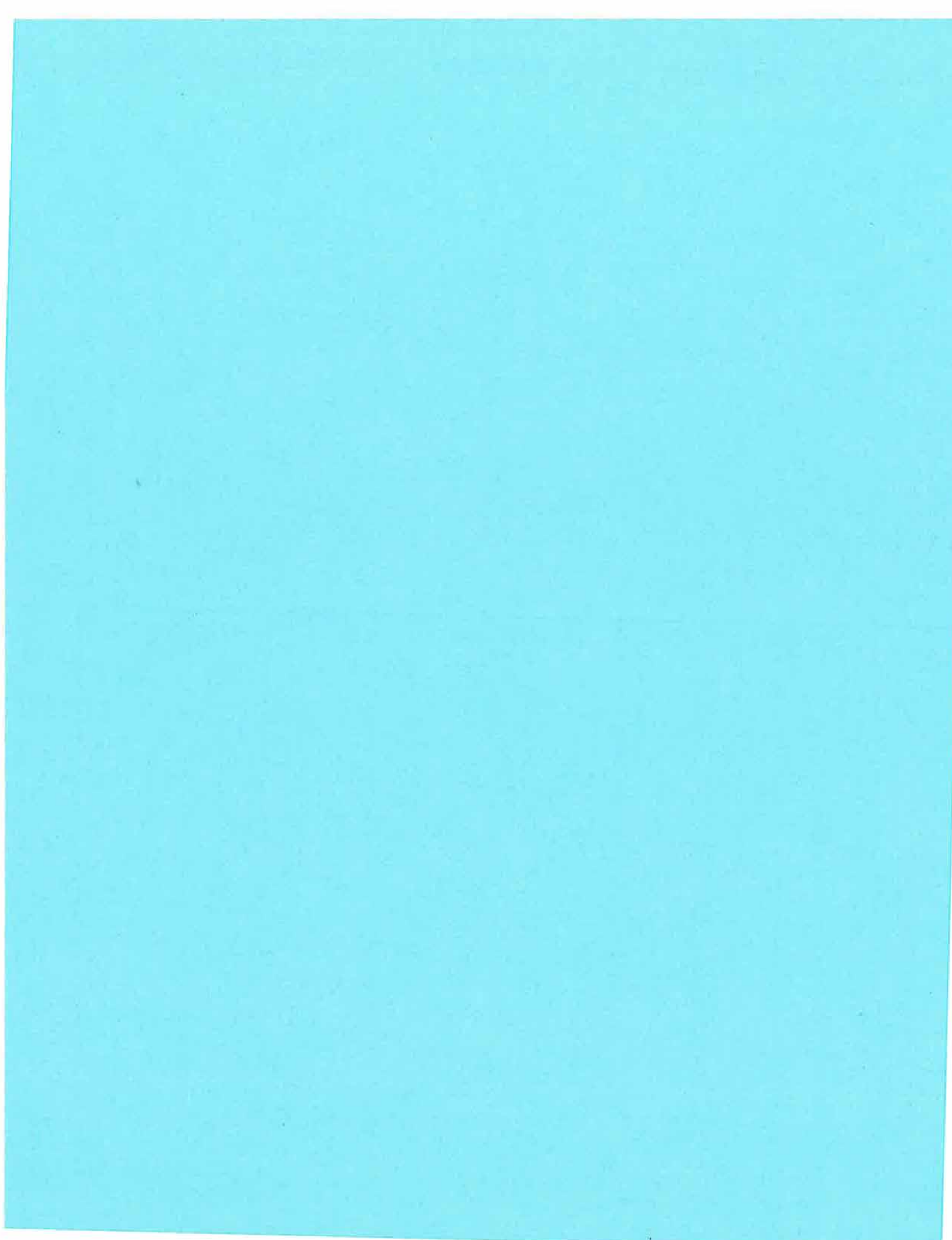
The sequel proved that this Lynn lady died from effects produced by mortal mind, and not from the disease or the operation.

NOTE

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

50th ed., chapter I, page 52, line 32, and page 53, lines 1-2 (unnumbered).

226th ed., chapter VI, page 159, lines 20-22.



The medical schools would learn the state of man
from matter instead of from Mind. They examine the
lungs, tongue, and pulse to ascertain how
much harmony, or health, matter is permit-
ting to matter, - how much pain or pleasure, action or
stagnation, one form of matter is allowing another form
of matter.

False source
of knowledge

NOTE

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

Chapter VI, page 159, lines 23-29.

The medical schools would learn the state of man
from matter instead of Mind. They examine the lungs,
tongue, and pulse, to ascertain how much
harmony, or health, matter is permitting to
mind, - how much pain or pleasure, action or stagna-
tion, one form of matter is allowing another form of
matter.

False source
of knowledge.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 159, lines 23-29.

The medical schools would learn the state of man
from matter, instead of Mind. They examine the lungs,
tongue, and pulse, to ascertain how much
harmony, or health, matter is permitting
to mind, how much pain or pleasure, action or stagna-
tion, one form of matter is allowing another form of
matter.

Source of
knowledge.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 53, lines 3-9.

Human philosophy seeks Cause in effect, Principle in its idea, and Life and Intelligence in matter. Medicine would learn the state of a man from matter, instead of from Mind. It examines the lungs, tongue, and pulse, to ascertain how much harmony, or health, matter is permitting to Mind, how much pain or pleasure, action or stagnation, matter is allowing 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 30, lines 26-32 (unnumbered).

36th ed., chapter V (Science of Being), page 166, lines 26-32 (unnumbered).

All human philosophy seeks cause in effect, Life and intelligence in matter, and Principle in its idea. Materia medica would learn of matter, instead of Mind, what is the state of man. It examines the lungs, the tongue, and pulse, to ascertain how much harmony matter is permitting Mind; to know how much pain or pleasure, action or stagnation, matter allows man.

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 24, lines 17-24 (unnumbered). - Science of Being.

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he should address himself to the work of destroying it through the power of the divine Mind.

NOTE

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

Chapter VI, page 159, lines 30-32, and page 160, lines 1-2.

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he should address himself to the work of destroying it through the power of Mind.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.

Chapter VI, page 159, lines 30-32, and page 160, lines 1-2.

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician must of necessity increase disease with his own mind. Then he addresses himself to the work of destroying it through the power of matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter VI, page 159, lines 30-32, and page 160, lines 1-2.

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician must of necessity increase disease with his own mind. Then he addresses himself to the work of destroying it, through the power of matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 53, lines 10-14 (unnumbered).

The systems of physics act against metaphysics, and vice versa. When mortals forsake the material for the spiritual basis of action, drugs lose their healing force, for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

NOTE

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

Chapter VI, page 160, lines 3-8.

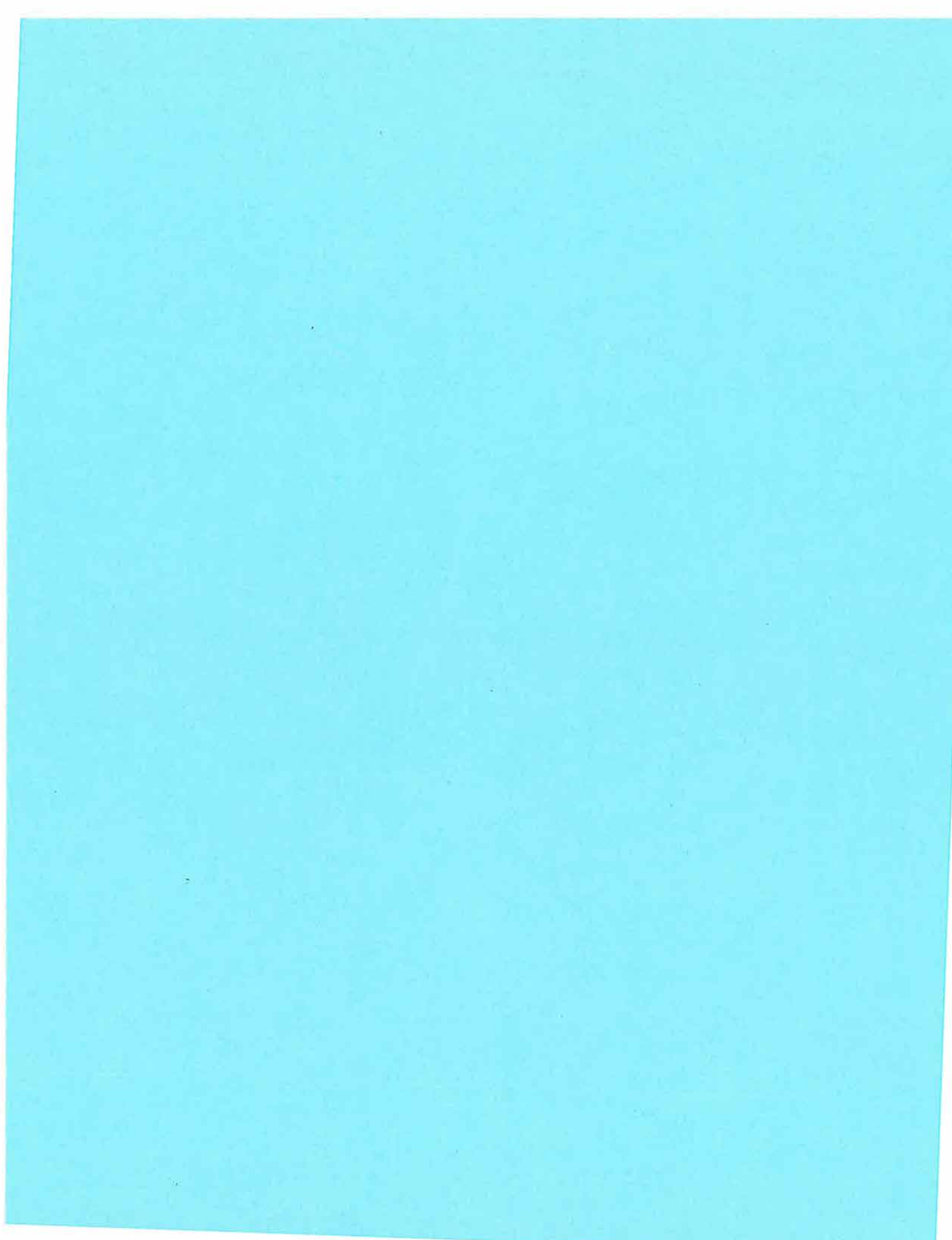
The systems of physics act against metaphysics, and vice versa. When mortals forsake the material for the spiritual basis of action, drugs lose their healing force; for they have no innate power. Unsupported by the faith reposed therein, the inanimate drug becomes powerless.

NOTE

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

50th ed., chapter I, page 53, lines 15-19 (unnumbered).

226th ed., chapter VI, page 160, lines 3-8.



The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and secretion of the viscera. When this so-called Obedient muscles mind quits the body, the heart becomes as torpid as the hand.

NOTE

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

Chapter VI, page 160, lines 9-13.

The motion of the arm is no more dependent upon
the direction of mortal mind, than are the organic action
and secretion of the viscera. When this
Obedient mind quits the body, the heart becomes as
muscles. torpid as the hand.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VI, page 160, lines 9-13.

The motion of the arm is no more dependent upon
the direction of mortal mind, than are the
organic action and secretions of the viscera. Muscular
action.
When this mind quits the body, the heart becomes as
torpid as the hand.

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 53, lines 20-24 (unnumbered).

The motion of the arm is no more dependent upon
the direction of mortal mind, than are the
organic action and secretions of the viscera. Muscular
action.
When this mind quits the body, the heart becomes no
more torpid than the hand.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 76th edition in 1893.
Chapter I, page 53, lines 20-24 (unnumbered).

the 1990s, the number of people in the world who are under 15 years of age has increased from 1.1 billion to 1.5 billion, and the number of people aged 65 and over has increased from 0.2 billion to 0.5 billion (United Nations 1999).

There is a growing awareness of the need to address the needs of the young and the old in the context of the ageing of the population. The United Nations (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century. The World Bank (1999) has identified the need to address the needs of the young and the old as a key challenge for the 21st century.

Anatomy finds a necessity for nerves to convey the mandate of mind to muscle and so cause action; but what does anatomy say when the cords contract and become immovable? Has mortal mind ceased speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance and not in another, and become cramped despite the mental protest?

NOTE

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

Chapter VI, page 160, lines 14-21.

Anatomy finds a necessity for nerves, to convey the
mandate of mind to muscle and so cause action; but what
does anatomy say when the cords contract and
Anatomy
and mind. become immovable? Has mortal mind ceased
speaking to them, or has it bidden them to be impotent?
Can muscles, bones, blood, and nerves rebel against mind
in one instance, and not in another, and become cramped,
despite the mental protest?

NOTE

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

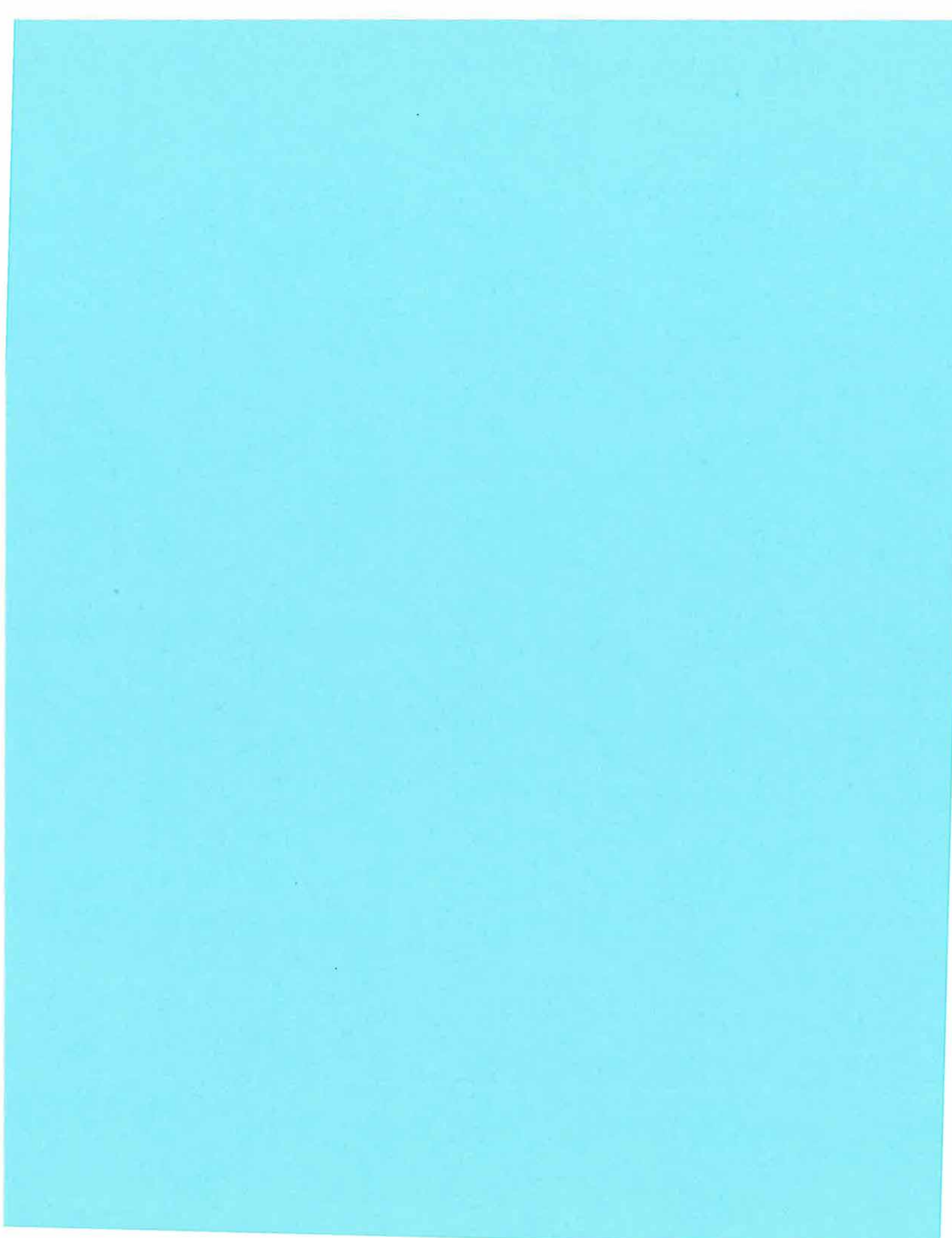
Chapter VI, page 160, lines 14-21.

Anatomy finds a necessity for nerves, to convey the
mandate of mind to muscle, and cause action; but what
does anatomy say when the cords contract
and become immovable? Has mortal mind
ceased speaking to them, or has it bidden them to be
impotent? Can muscles, bones, blood, and nerves rebel
against mind in one instance, and not in another, and
become cramped, despite the mental protest?

Anatomy
and 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 53, lines 25-32 (unnumbered).



Unless muscles are self-acting at all times, they are never so, - never capable of acting contrary to mental direction. If muscles can cease to act and become rigid of their own preference, - be deformed or symmetrical, as they please or as disease directs, - they must be self-directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

NOTE

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

Chapter VI, page 160, lines 22-29.

Unless muscles are self-acting at all times, they are never so, - never capable of acting contrary to mental direction. If muscles can cease to act, and become rigid of their own preference, - be deformed or symmetrical, as they please, or as disease directs, - they must be self-directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter I, page 54, lines 1-8 (unnumbered).
226th ed., chapter VI, page 160, lines 22-29.

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business or organization. The author provides a detailed overview of the various methods used to collect and analyze data, highlighting the strengths and weaknesses of each approach.

In the second section, the author explores the challenges faced by researchers in this field. These challenges include limited access to data, the complexity of the subject matter, and the need for interdisciplinary collaboration. The author argues that overcoming these challenges is crucial for advancing the field and making meaningful contributions to society.

The third part of the paper focuses on the practical applications of the research. The author discusses how the findings can be used to inform policy decisions, improve organizational performance, and address social issues. The author also provides a series of recommendations for future research, emphasizing the need for continued exploration and innovation in this area.

Finally, the author concludes the paper by summarizing the key findings and reiterating the importance of the research. The author expresses a strong commitment to the field and a desire to continue working towards a better understanding of the world around us.

Is man a material fungus without Mind
Mind over
matter to help him? Is a stiff joint or a contracted
muscle as much a result of law as the supple and
elastic condition of the healthy limb, and is God the
lawgiver?

NOTE

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

Chapter VI, page 160, lines 30-32, and page 161, lines 1-2.

Is man a material fungus, without Mind
Mind over
matter. to help him? Is a stiff joint or a contracted
muscle as natural a result of law as the supple and
elastic condition of the healthy limb, and is God the
lawgiver?

NOTE

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

Chapter VI, page 160, lines 30-32, and page 161, lines 1-2.

Is man a material fungus, without Mind to help
him? Is a stiff joint or contracted muscle
Fungus.
as natural a result of law as the supple and
elastic condition of the healthy limb, and is God the
lawgiver?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 54, lines 9-13 (unnumbered).

You say, "I have burned my finger." This is an exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration has created states of mind which have been able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion.

NOTE

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

Chapter VI, page 161, lines 3-10.

You say, "I have burned my finger." This is an exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy Fire-action. inspiration has created states of mind which are able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 54, lines 14-21 (unnumbered).

110
In 1880, Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example in harmony with our Constitution and Bill of Rights, Restrictive regulations they will do less violence to that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

NOTE

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

Chapter VI, page 161, lines 11-18.

In 1880 Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example, in harmony with our Constitution and Bill of Rights, Restrictive regulations. they will do less violence to that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 1907 edition.

85th ed., chapter I, page 54, lines 22-29 (unnumbered).

226th ed., chapter VI, page 161, lines 11-18.

Massachusetts has put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example, in harmony with our Constitution and Bill of Rights, they Restrictive regulations. will do less violence to that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter I, page 54, lines 22-29 (unnumbered).



The oppressive state statutes touching medicine remind one of the words of the famous Madame Roland, as she knelt before a statue of Liberty, erected near the guillotine: "Liberty, what crimes are committed in thy name!"

NOTE

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

Chapter VI, page 161, lines 19-23.

The oppressive state statutes touching medicine remind one of those words of the famous Madame Roland, as she knelt to a statue of the Goddess of Liberty, erected near the guillotine: "Liberty, what crimes are committed in thy name!"

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VI, page 161, lines 19-23.

The oppressive State statutes touching medicine remind one of those words of the famous Madame Roland, as she knelt to a statue of the Goddess of Liberty, erected near the guillotine: "Liberty, what crimes are committed in thy name!"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 54, lines 30-32, and page 55, lines 1-2 (unnumbered).

The ordinary practitioner, examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists looked as deeply for cause and effect into mind as into matter. The physician agrees with his "adversary quickly," but upon different terms than does the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health and challenges disease.

Metaphysics
challenges
physics

NOTE

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

Chapter VI, page 161, lines 24-32, and page 162, lines 1-3.

The ordinary practitioner, examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would naturally induce that very disease, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists were looking as deeply into mind as matter for cause and effect. The physician agrees with his "adversary quickly," but upon different terms from those of the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health, and challenges disease.

Metaphysics
challenges
physics.

NOTE

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

Chapter VI, page 161, lines 24-32, and page 162, lines 1-3.

The ordinary practitioner, examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would naturally induce that very disease, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists were looking as deeply into mind as matter for cause and effect. The physician "agrees with his adversary quickly," but upon different terms from those of the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health, and challenges disease.

Metaphysics
challenges
physics.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 161, lines 24-32, and page 162, lines 1-3.

The ordinary practitioner, examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would by this course induce that very disease, even if it were not already determined by mortal mind. He thus commits an unconscious offence against happiness and health, and ensures a good job for himself, if not a fatal one for his patient. The physician "agrees with his adversary quickly," but upon different terms from those of the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health, and challenges disease.

Metaphysics
challenges
physics.

NOTE

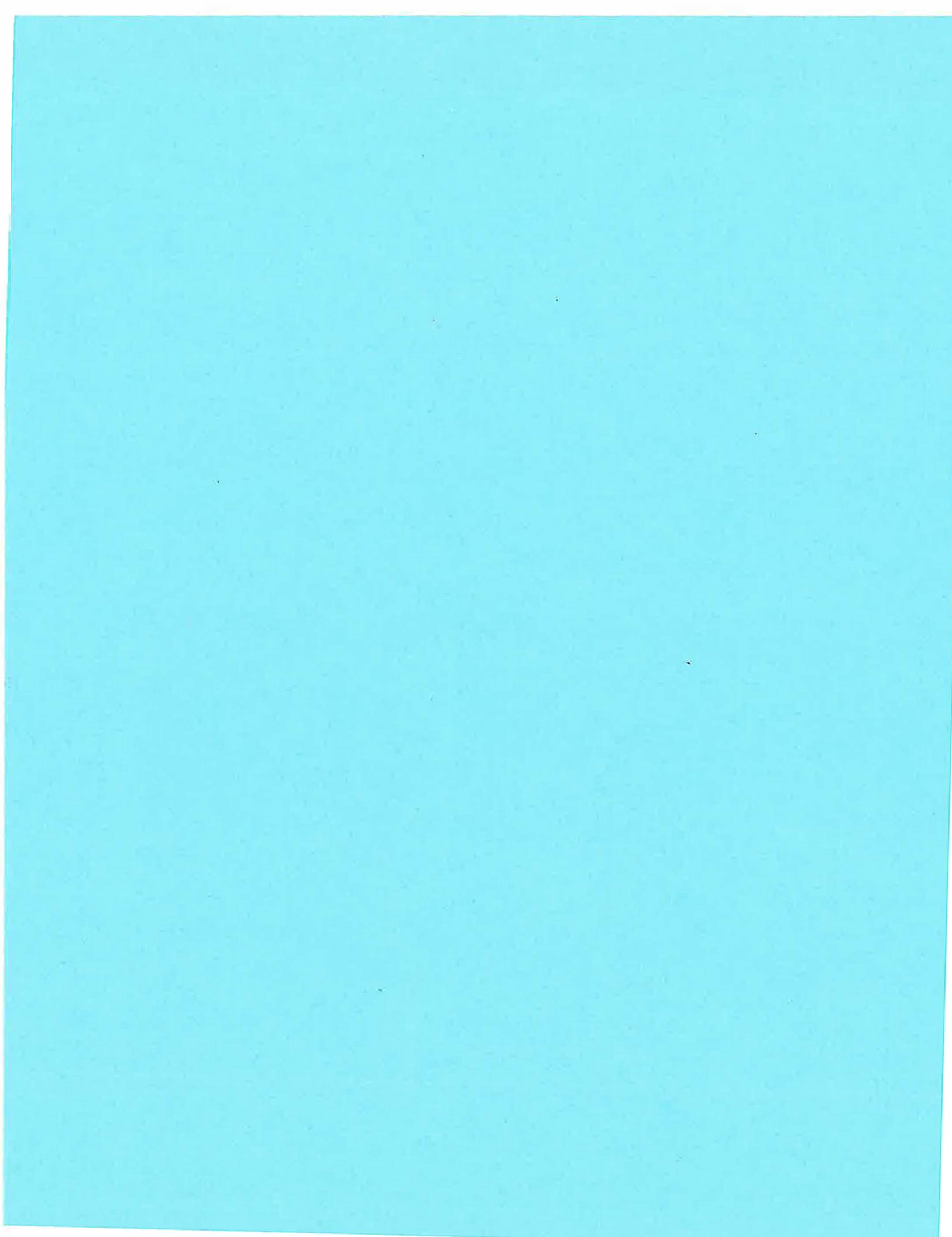
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 161, lines 24-32, and page 162, lines 1-3.

The ordinary practitioner, examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would, by this course, induce that very disease, even if it were not already determined by mortal mind. He thus commits an unconscious offence against happiness and health, and ensures a good job for himself, if not a fatal one for his patient. The physician "agrees with his adversary quickly," but upon different terms from the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health, and challenges disease.

Ordinary
practice.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 55, lines 3-14 (unnumbered).



Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth an alterative Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

NOTE

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

Chapter VI, page 162, lines 4-11.

Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. It acts as an alterative, neutralizing error with Truth. It Truth an alterative. changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effects of this Science are to stir the human mind to a change of base, whereon it may yield to the harmony of the divine Mind.

NOTE

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

Chapter VI, page 162, lines 4-11.

Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. It acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dis- solves tumors, relaxes rigid muscles, restores carious bones to soundness. The effects of this Science are to stir the human mind to a change of base, whereon it may yield to the divine Mind.

Wonderful
cures.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition. Chapter I, page 55, lines 15-22 (unnumbered).

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without Practical success the conditions of matter and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, ankylosed joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs, and healthy organizations have been established where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter VI, page 162, lines 12-28.

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without Practical success the conditions of matter and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, cicatrized joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs, and healthy organizations have been established where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter VI, page 162, lines 12-28.

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without Practical success. the conditions of matter, and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease, and in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, cicatrized joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs, and healthy organizations have been established, where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional; for it only requires a fuller understanding of its divine Principle, to demonstrate the higher rule.

NOTE

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

Chaper VI, page 162, lines 12-28.

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without Practical success. the conditions of matter, and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease, and in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, cicatrized joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs, and healthy organizations have been established, where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional; for it only requires a fuller understanding of the Principle that heals, to demonstrate the higher rule.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VI, page 162, lines 12-28.

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance.

The indestructible faculties of Spirit exist

without the conditions of matter, and also

Practical
success.

without the false beliefs of a so-called material existence.

Working out the rules of Science in practice, the author

has restored health in cases of both acute and chronic

disease, and in their severest forms. Secretions have

been changed, the structure has been renewed, shortened

limbs have been elongated, cicatrized joints have been

made supple, and carious bones have been restored

to healthy conditions. What is called the lost sub-

stance of lungs has been restored, and healthy organiza-

tions have been established, even where disease was

organic instead of functional.

NOTE

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

Chapter I, page 55, lines 23-32, and page 56, lines 1-5 (unnumbered).

Nothing hygienic can exceed the healing power of Mind. By Mind alone I have prevented disease, preserved and restored health, healed chronic as well as acute ailments in their severest forms, elongated shortened limbs, relaxed rigid muscles, restored decaying bones to healthy conditions, brought back the lost substance of the lungs and caused them to resume their proper functions.

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 20-27 (unnumbered).

36th ed., chapter V (Science of Being), page 152, lines 20-27 (unnumbered).

Nothing in pathology has exceeded the application of metaphysics. Through mind alone we have prevented disease and preserved health. In cases of chronic and acute diseases, in their severest forms, we have changed the secretions, renewed structure, and restored health; have elongated shortened limbs, relaxed rigid muscles, made cicatrized joints supple; restored carious bones to healthy conditions, renewed that which is termed the lost substance of the lungs; and restored healthy organizations where disease was organic instead of functional.

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 12-22 (unnumbered).

11
Testimony
of medical
teachers

With due respect for the faculty, I kindly
quote from Dr. Benjamin Rush, the famous
Philadelphia teacher of medical practice. He
declared that "it is impossible to calculate the mischief
which Hippocrates has done, by first marking Nature
with his name, and afterward letting her loose upon sick
people."

NOTE

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

Chapter VI, page 162, lines 29-32, and page 163, lines 1-3.

6-200

Testimony
of medical
teachers.

With due respect for the faculty I kindly
quote from Dr. Benjamin Rush, the famous
Philadelphia teacher of medical practice. He
declares that "it is impossible to calculate the mischief
which Hippocrates has done, by first marking Nature
with his name, and afterward letting her loose upon sick
people."

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VI, page 162, lines 29-32, and page 163, lines 1-3.

Testimony
of medical
teachers.

For the benefit of the reader let me quote from Dr. Benjamin Rush, the famous Philadelphia teacher of medical practice. He declares that "it is impossible to calculate the mischief which Hippocrates has done, by first marking Nature with his name, and afterward letting her loose upon sick people."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VI, page 162, lines 29-32, and page 163, lines 1-2.

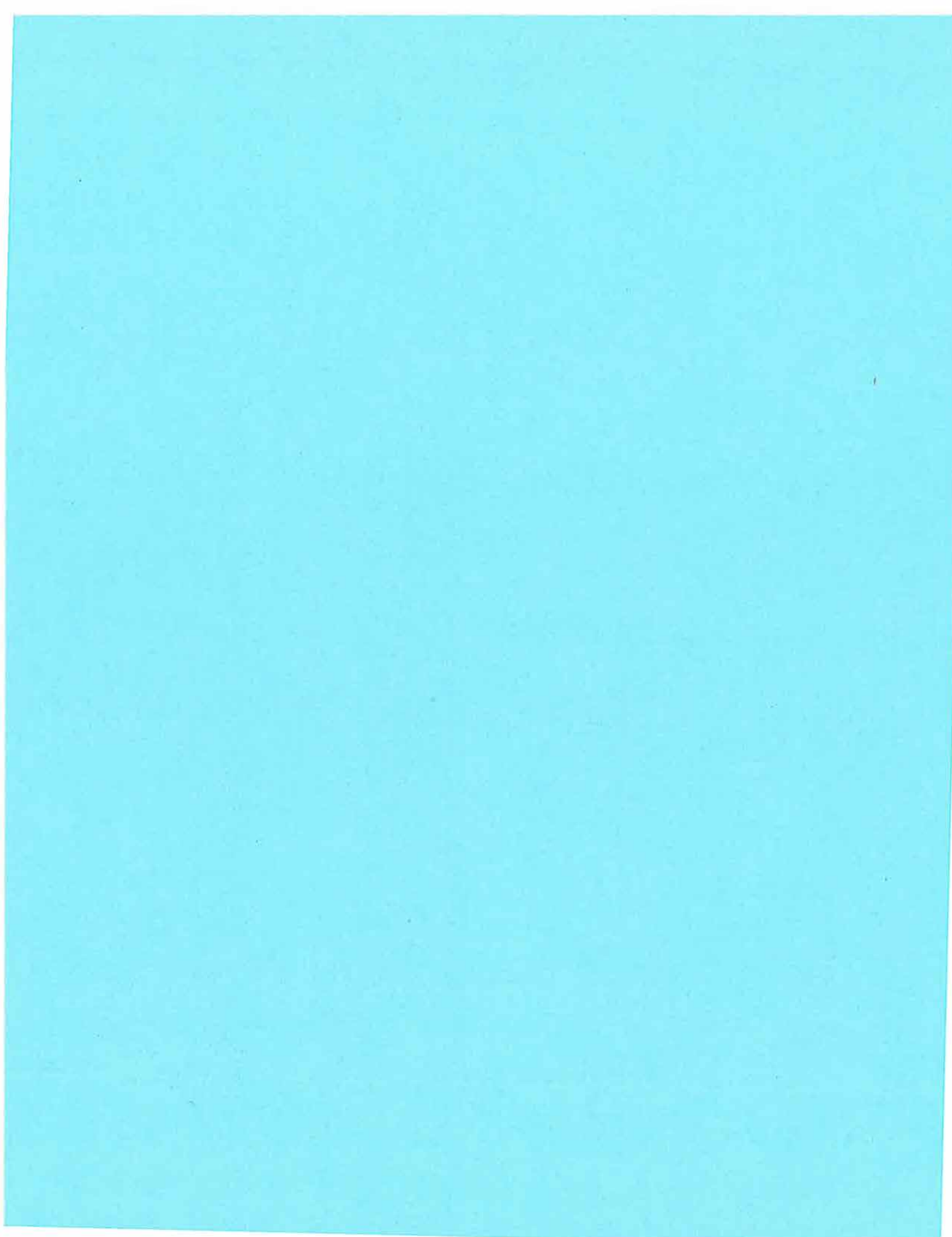
Testimony
of medical
teachers.

For the benefit of the reader let me quote
from Dr. Benjamin Rush, the famous Phila-
delphia teacher of medical practice:

It is impossible to calculate the mischief which Hippo-
crates has done, by first marking Nature with his name, and
afterward letting her loose upon sick people.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter I, page 56, lines 6-11 (unnumbered).



Dr. Benjamin Waterhouse, Professor in Harvard University, declared himself "sick of learned quackery."

NOTE

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

Chapter VI, page 163, lines 4-5.

Dr. Benjamin Waterhouse, Professor in Harvard University, declares himself, "sick of learned quackery."

NOTE

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

50th ed., chapter I, page 56, lines 12-13 (unnumbered).

Dr. James Johnson, Surgeon to William IV, King of England, said:

"I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

NOTE

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

Chapter VI, page 163, lines 6-12.

Dr. James Johnson, Surgeon-extraordinary to the
King, says:

"I declare my conscientious opinion, founded on long
observation and reflection, that if there were not a single
physician, surgeon, apothecary, man-midwife, chemist,
druggist, or drug on the face of the earth, there would
be less sickness and less mortality."

NOTE

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

Chapter VI, page 163, lines 6-12.

Dr. James Johnson, Surgeon-extraordinary to the
King, says:

I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 56, lines 14-20 (unnumbered).

Dr. Mason Good, a learned Professor in London,
said:

"The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined."

NOTE

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

Chapter VI, page 163, lines 13-18.

Dr. Mason Good, a learned professor in London,
says:

"The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VI, page 163, lines 13-18 (261st ed) & lines 12-16 (226th ed).

Dr. Mason Good, a learned professor in London, says:

The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 56, lines 21-25 (unnumbered).

J
Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published essay said:

"Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave."

NOTE

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

Chapter VI, page 163, lines 19-32, and page 164, lines 1-2.

61204

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published essay, says:

"Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave."

NOTE

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

Chapter VI, page 163, lines 19-32, and page 164, lines 1-2.

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published essay, says:

Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter I, page 56, lines 26-30, and page 57, lines 1-10 (unnumbered).

U

Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, said:

"No systematic or theoretical classification of diseases
or of therapeutic agents, ever yet promulgated, is true, or
anything like the truth, and none can be adopted as a safe
guidance in practice."

NOTE

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

Chapter VI, page 164, lines 3-8.

Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, says:

"No systematic or theoretical classification of diseases
or of therapeutic agents, ever yet promulgated, is true,
or anything like the truth, and none can be adopted as a
safe guidance in practice."

NOTE

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

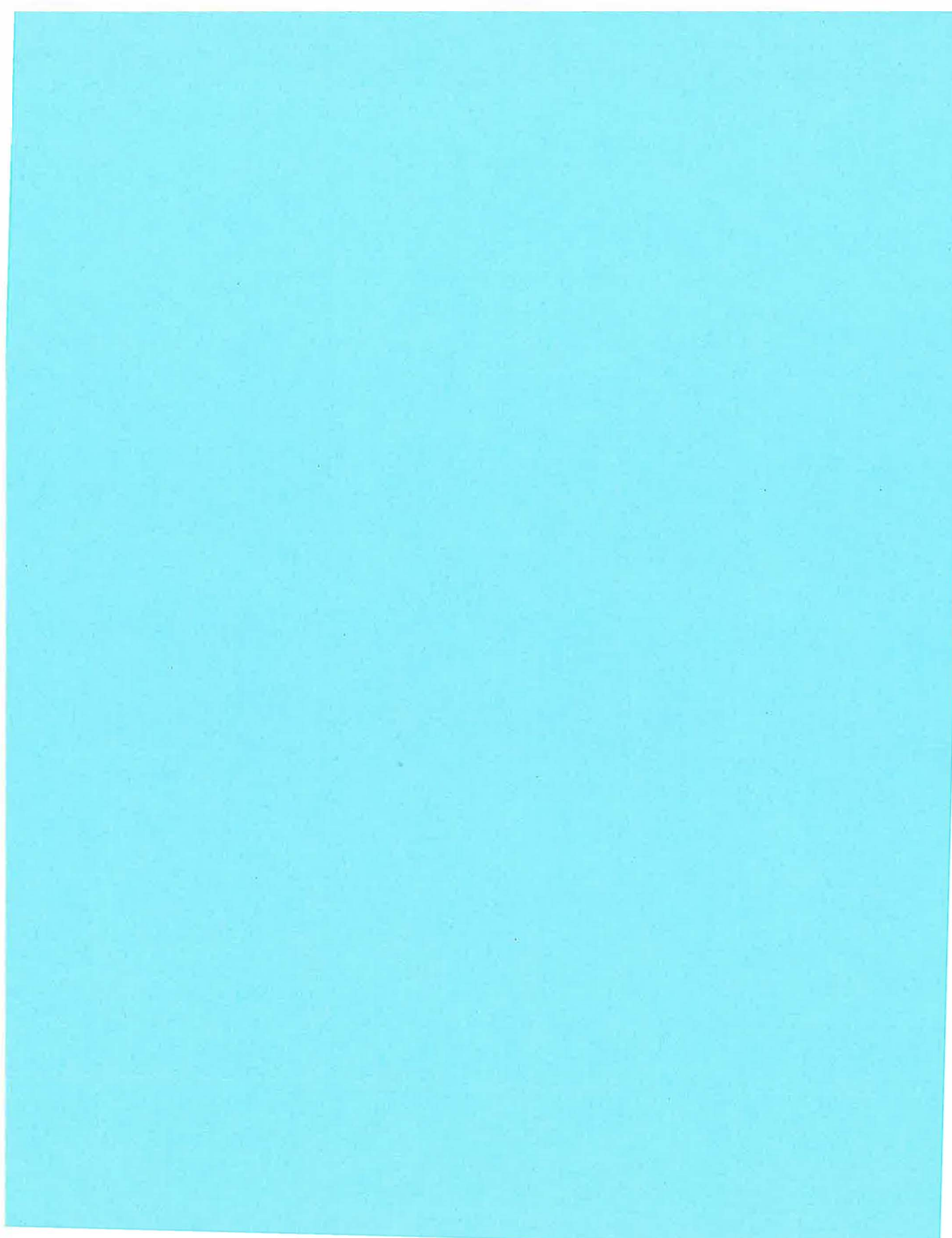
Chapter VI, page 164, lines 3-8 (261st ed.) & lines 1-6
(226th ed.).

Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, says:

No systematic or theoretical classification of diseases or
of therapeutic agents, ever yet promulgated, is true, or any-
thing like the truth, and none can be adopted as a safe
guidance in practice.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902,
Chapter I, page 57, lines 11-16 (unnumbered).



It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore they are more scientific than are false claimants to Christian Science. But all human systems based on material premises are minus the unction of divine Science. Much yet remains to be said and done before all mankind is saved and all the mental microbes of sin and all diseased thought-germs are exterminated.

NOTE

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

Chapter VI, page 164, lines 9-16.

It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore nearer Scientists than false claimants to Christian Science. But all human systems based on material premises are minus the unction of Divine Science. Much yet remains to be said and done before all mankind is saved, and all the mental microbes of sin and diseased thought-germs are exterminated.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter VI, page 164, lines 9-16.

It is just to conclude that generally the cultured class of medical practitioners are grand men and women. But all human systems based on material premises, and minus the unction of the divine, are dangerous. Much yet remains to be said and done before the world is saved, and all the mental microbes or diseased thought-germs are exterminated.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter VI, page 164, lines 9-15.

It is just to conclude that generally the cultured class of medical practitioners are grand men and women. But all human systems based on personal premises, and minus the unction of the divine, are dangerous. Much yet remains to be said and done before the world is saved, and all the mental microbes or diseased thought-germs are exterminated.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter VI, page 164, lines 9-15.

It is just to conclude that generally the cultured class of medical practitioners are grand men and women. But all human systems based on personal premises, and minus the unction of the Divine, are dangerous. Much yet remains to be said and done before the world is saved, and all the mental microbes or diseased thought-germs are exterminated.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter VI, page 164, lines 9-15.

If you or I should appear to die, we should not be dead. The seeming decease, caused by a majority of human beliefs that man must die, or produced by mental assassins, does not in the least disprove Christian Science; rather does it evidence the truth of its basic proposition that mortal thoughts in belief rule the materiality mis-called life in the body or in matter. But the forever fact remains paramount that Life, Truth, and Love save from sin, disease, and death. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality [divine Science], then shall be brought to pass the saying that is written, Death is swallowed up in victory" (St. Paul).

NOTE

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

Chapter VI, page 164, lines 17-29.

If you or I should appear to die, we should not be dead, and this seeming decease, caused by a majority of human beliefs that we must die, would not in the least disprove Christian Science; rather would it evidence the truth of its basic proposition that mortal thoughts in belief rule the materiality miscalled life in the body or in matter. But the forever fact remains paramount that Life, Truth, and Love save from sin, disease, and death. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality [(divine Science)], then shall be brought to pass the saying that is written, Death is swallowed up in victory" (St. Paul).

NOTE

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

Chapter VI, page 164, lines 17-28