

Chapter 8

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Footsteps of Truth

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CHAPTER VIII

FOOTSTEPS OF TRUTH

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. - PSALMS.

NOTE

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

Chapter VIII, page 201, lines unnumbered before first paragraph. Entire quotation in italics except for "PSALMS".

CHAPTER VIII.

FOOTSTEPS OF TRUTH.

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. - PSALMS.

NOTE

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

Chapter VIII, page 201, lines unnumbered before first paragraph. Entire quotation in italics except for "PSALMS".

CHAPTER VIII.

FOOTSTEPS OF TRUTH.

REMEMBER, Lord, the reproach of Thy servant; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord, wherewith they have reproached the footsteps of Thine anointed. - PSALMS.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 97, lines unnumbered before first paragraph. None of this version was in italics.

CHAPTER II.

FOOTSTEPS OF TRUTH.

AND thy best reason for aught is this, - thou, Lord, wouldst have
it so. - TUPPER.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 56, lines unnumbered before first paragraph.
None of this version is in italics.

CHAPTER II.

FOOTSTEPS OF TRUTH.

WE may all approach Jesus Christ. For all of us he died, to leave us an example, that we should follow his steps. - CHANNING.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter II, page 75, lines unnumbered before first paragraph. None of this version is in italics.

THE best sermon ever preached is Truth practised
and demonstrated by the destruction of sin, sickness,
and death. Knowing this and knowing too
that one affection would be supreme in us and
take the lead in our lives, Jesus said, "No man can serve
two masters."

Practical
preaching

NOTE

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

Chapter VIII, page 201, lines 1-6.

THE best sermon ever preached is Truth practised, demonstrating the destruction of sin, sickness, and death. Knowing that one affection will be supreme in us, and take the lead in our lives, Jesus said, "No man can serve two masters."

Practical
preaching.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter VIII, page 201, lines 1-6.

THE best sermon ever preached is Truth practised,
and the demonstration thereof, - the destruc-
tion of sin, sickness, and death. Knowing
that one affection will be supreme in us, and
take the lead in our lives, Jesus said, "No man can serve
two masters."

Practical
preaching.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter VIII, page 201, lines 1-6.

THE best sermon ever preached is the practice of
Truth, and the demonstration thereof, through
the destruction of sin, sickness, and death.
Knowing that one affection will be supreme
in us, and take the lead in our lives, Jesus said, "No
man can serve two masters."

Practical
preaching.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 201, lines 1-6.

THE best sermon is the practice of Truth, and its
demonstration through the destruction
of sin, sickness,,and death. Knowing that one Practical
affection will be supreme in us, and take the lead in our preaching.
lives, Jesus said, "No man can serve two masters."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 97, lines 1-5 (unnumbered).

We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

NOTE

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

Chapter VIII, page 201, lines 7-12.

We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

NOTE

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

Chapter VIII, page 201, lines 7-12.

We cannot build safely on false foundations. Truth makes a new creature, wherein old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, all sensuality, - yield to spirituality, and the superabundance of being is on the side of God, good.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 201, lines 7-12.

We cannot build safely on false foundations. Truth makes a new creature, wherein old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, all sensuality, - yield to spirituality, and the superabundance of being is on the side of God, Good.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 201, lines 7-12.

We do not build safely on false foundations. Truth makes a new creature, wherein old things pass away and "all things are become new." Passions, selfishness, appetites, - all sensuality, yield to spirituality, and the superabundance of Being is on the side of God.

NOTE

This version first appeared in the 149th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter III, page 97, lines 6-11 (unnumbered).

To build aright, we must first tear down. Truth makes a new creature, wherein old things pass away and "all things are become new." Passions, selfishness, appetites, - all sensuality, - yield to spirituality, and the superabundance of Being is on the side of God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 149th edition in 1898. Chapter III, page 97, lines 6-11.

We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us.

The uses
of truth

NOTE

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

Chapter VIII, page 201, lines 13-16.

We cannot fill vessels already full. They must first
be emptied. Let us unrobe error, then when
the winds of God blow, we shall not hug our
tatters close about us.

The uses
of truth.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 201, lines 13-16.

We cannot fill vessels already full. They must first
be emptied. Let us empty ourselves of error.

When the sun shines, let us not hug our
tatters close about us.

The uses
of truth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 13-16.

We cannot fill vessels already full. They must first
be emptied. Let us empty ourselves of error.
When the sun shines, let us not hug our tat-
ters close about us.

The vessels
of Truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 97, lines 12-15 (unnumbered).

The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.

NOTE

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

Chapter VIII, page 201, lines 17-19.

The way to extract error from mortal mind is to pour
in Truth through flood-tides of Love. Christian perfec-
tion is won on no other basis.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 201, lines 17-19.

The way to extract error from mortal mind is to pour in Truth through floodtides of Love. Christian perfection is won on no other basis.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter III, page 97, lines 16-18 (unnumbered).

The way to extract error from mortal mind is to pour
in Truth through the floodgates of Love. Christian per-
fection is won on no other basis.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter III, page 97, lines 16-18 (unnumbered).

Grafting holiness upon unholiness, supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

NOTE

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

Chapter VIII, page 201, line 20, and page 202, lines 1-2.

Grafting holiness upon unholiness, and supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

NOTE

This version first appeared in the 106th edition in 1896 and it remained unchanged until the 1907 edition.

106th ed., chapter III, page 98, lines 1-4 (unnumbered).

226th ed., chapter VIII, page 201, line 20, and page 202, lines 1-2.

Grafting holiness upon unholiness, and supposing that sin can be forgiven when it is not destroyed, is as foolish as straining out gnats and swallowing camels.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 106th edition in 1896. Chapter III, page 98, lines 1-4 (unnumbered).

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

NOTE

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

Chapter VIII, page 202, lines 3-5.

The Scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 98, lines 5-7 (unnumbered).

If men would bring to bear upon the study of the
Science of Mind half the faith they bestow upon the so-
called pains and pleasures of material sense,
Divine study they would not go on from bad to worse,
until disciplined by the prison and the scaffold; but
the whole human family would be redeemed through
the merits of Christ, - through the perception and ac-
ceptance of Truth. For this glorious result Christian
Science lights the torch of spiritual understanding.

NOTE

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

Chapter VIII, page 202, lines 6-14.

If men would bring to bear upon the study of the
Science of Mind half the faith they bestow upon the so-
called pains and pleasures of material sense,
Divine study. they would not go on from bad to worse, until
disciplined by the prison and the scaffold; but the whole
human family would be redeemed through the merits
of Christ, - the perception and acceptance of Truth.
For this glorious result Christian Science lights the
torch of spiritual understanding.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 202, lines 6-14.

If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-

called pains and pleasures of material sense,
Divine study. they would not go on from immortality to immortality, until disciplined by the prison and the scaffold; but the whole human family would be redeemed by the merits of Christ, - the perception and acceptance of Truth. For this glorious result Christian Science brings the light of divine understanding.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 98, lines 8-16 (unnumbered).

If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, Divine study. they would not go on from immortality to immortality, until disciplined by the prison and the scaffold; but the whole human family would be redeemed by the merits of Christ, - the perception and acceptance of Truth. For this glorious result Jesus strove, that man might be blessed by divine understanding.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter III, page 98, lines 8-16 (unnumbered).

Outside of this Science all is mutable; but immortal
man, in accord with the divine Principle of his being,
God, neither sins, suffers, nor dies. The days
Harmonious
life-work of our pilgrimage will multiply instead of di-
minish, when God's kingdom comes on earth; for the
true way leads to Life instead of to death, and earthly
experience discloses the finity of error and the infinite
capacities of Truth, in which God gives man dominion
over all the earth.

NOTE

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

Chapter VIII, page 202, lines 15-23.

Outside of this Science all is mutable; but immortal
man, in accord with the divine Principle of his being,
God, neither sins, suffers, nor dies. The days
Harmonious
life-work of our pilgrimage will multiply instead of di-
minish, when God's kingdom comes on earth; for the
true way leads to Life instead of to death, and earthly
experience develops the finity of error and the infinite
capacities of Truth, in which God gives man dominion
over all the earth.

NOTE

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

Chpater VIII, page 202, lines 15-23.

Outside of this Science all is unstable error; but immortal man in accord with the divine Principle of his

being, God, neither sins nor suffers. The
Harmonious life-work. days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of death; and earthly experience develops the finity of error and the infinite capacities of Truth, wherein man has dominion over all the earth.

NOTE

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

Chapter VIII, page 202, lines 15-23.

Outside of this Science all is unstable error; but immortal man in accord with the Principle of his being,

Harmonious God, neither sins nor suffers. The days of
life-work. our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of death; and earthly experience develops the finity of error and the infinite capacities of Truth, wherein man has dominion over all the earth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 202, lines 15-23.

Outside of this Science all is unstable error; but immortal man in accord with the Principle of his Being,

God, neither sins nor suffers. The days of
Harmonious life-work. our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of death; and earthly experience develops the finity of error and the infinite capacities of Truth, wherein man has dominion over all the earth.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter III, page 98, lines 17-25 (unnumbered).

Outside of this Science all is unstable error; but, when brought into accord with the Principle of his Being, God, man neither sins nor suffers. The days of our Harmonious life-work. earthly pilgrimage should multiply instead of diminish; for the true way leads to Life instead of death; and our journeying should develop the infinite capacities of Life, wherein man reflects God's dominion over all the earth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter III, page 98, lines 17-24 (unnumbered).

Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should "much more abound." We Belief and practice admit that God has almighty power, is "a very present help in trouble;" and yet we rely on a drug or hypnotism to heal disease, as if senseless matter or erring mortal mind had more power than omnipotent Spirit.

NOTE

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

Chapter VIII, page 202, lines 24-30.

Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should "much more abound." We Belief and practice admit that God has almighty power, is "a very present help in trouble;" and yet we rely on a drug to heal disease, as if senseless matter had more power than omnipotent Spirit.

NOTE

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

Chapter VIII, page 202, lines 24-30.

Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where

Belief and Truth should "much more abound." We practice. admit that God hath almighty power, is "a very present help in trouble;" and yet we rely on a drug to heal disease, as if senseless matter had more power than omnipotent Spirit.

NOTE

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

Chapter VIII, page 202, lines 24-30.

Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should "much more abound." We admit that Belief and practice. God hath almighty power, is a "present help in time of trouble;" and yet we rely on a drug to heal disease, as if senseless matter had more power than omnipotent Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 98, lines 25-31 (unnumbered).

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

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
(unnumbered).

36th ed., chapter V (Science of Being), page 174, lines
30-31 (unnumbered).

ALSO NOTE

This paragraph can also be said to correspond to paragraph #143
from Science, Theology, Medicine, and for that reason is also
presented in that comparison. The quotation seems to apply to
this paragraph from Footsteps of Truth, but the mention of the
'ancient Christian healers' would seem to fit more in the Science,
Theology, Medicine paragraph.

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

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
(unnumbered).

ALSO NOTE

These lines are also found to correspond to paragraph #143
of Science, Theology, Medicine, and are presented in that
comparison as well.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as though evil could overbear the law of Love, and check the reward for doing good. In the Science of Christianity, Mind - omnipotence - has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy.

Sure reward
of right-
eousness

NOTE

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

Chapter VIII, page 202, lines 31-32, and page 203, lines 1-6.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as though evil could overbear the law of Love, and check the reward for doing good. In the Science of Christianity, Mind - omnipotence - has all-power, assigns sure rewards to righteousness, and shows that matter cannot heal nor make sick, create nor destroy.

Sure reward
of right-
eousness

NOTE

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

Chapter VIII, page 202, lines 31-32, and page 203, lines 1-6.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as though evil could overbear the law of Love, and check the reward for doing good. In the Science of Christianity, Mind, - omnipotence - has all-power, assigns sure rewards to righteousness, and shows that matter cannot heal or make sick, create or destroy.

Sure reward
of right-
eousness.

NOTE

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

Chapter VIII, page 202, lines 31-32, and page 203, lines 1-6.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as though evil could overbear the law of Love, and check the reward for doing good. The Science of Christianity, Mind - Omnipotence - as all-power, assigns sure rewards to righteousness, and denies that matter can heal or make sick, create or destroy.

Sure reward
of right-
eousness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 202, lines 31-32, and page 203, lines 1-6.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as if evil could overbear the law of Love, and check the reward for doing good. The Science of Christianity endows Spirit with omnipotence, assigns sure rewards to righteousness, and denies that matter can heal or make sick, create or destroy.

Colds quite unnecessary.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 98, line 32, and page 99, lines 1-7 (unnumbered).

If God were understood instead of being merely believed, this understanding would establish health. The accusation of the rabbis, "He made himself the Son of God," was really the justification of Jesus, for to the Christian the only true spirit is Godlike. This thought incites to a more exalted worship and self-abnegation. Spiritual perception brings out the possibilities of being, destroys reliance on aught but God, and so makes man the image of his Maker in deed and in truth.

Our belief
and understanding

NOTE

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

Chapter VIII, page 203, lines 7-16.

If God were understood, instead of merely believed,
this understanding would establish health. The accusa-
tion of the rabbis, "He made himself the
Son of God," was really the justification of
Jesus, for to the Christian the only true
spirit is Godlike. This thought incites to a more exalted
worship and self-abnegation. Spiritual perception brings
out the possibilities of being, destroys reliance on aught
but God, and so makes man the image of his Maker in
deed and in truth.

Our belief
and under-
standing.

NOTE

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

Chapter VIII, page 203, lines 7-16.

If God were understood, instead of merely believed,
this understanding would establish health. The accusa-
tion of the rabbis, "He maketh himself as
God," was really the justification of Christ,
for to the Christian the only true Spirit is God.

Our belief
and under-
standing.

This thought incites to a more exalted worship and self-
abnegation. Spiritual perception brings out the possibil-
ities of Being, destroys reliance on aught but God, and so
makes man the image of his Maker in deed and in Truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 99, lines 8-16 (unnumbered).

We are prone to believe either in more than one Supreme Ruler or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when evil has overtaxed the belief of life in matter and destroyed it, then mortals believe that the deathless Principle, or Soul, escapes from matter and lives on; but this is not true. Death is not a stepping-stone to Life, immortality, and bliss. The so-called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins. The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain.

Suicide
and sin

NOTE

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

Chapter VIII, page 203, lines 17-30.

We are prone to believe either in more than one Supreme Ruler or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when evil has overtaxed the belief of life in matter and destroyed it, then mortals believe that the deathless Principle, or Soul, escapes from matter and lives on; but this is not true. Death is not a stepping-stone to Life, immortality, and bliss. The so-called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins. The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin and sorrow beat in vain.

NOTE

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

Chapter VIII, page 203, lines 17-30.

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will continue to kill him till sin is destroyed. Death is not a stepping-stone to Life, immortality and bliss.

The froth and fury of illegitimate being, its
fearful living and doleful dying, should waste themselves
on the shore of time and the waves of sin and sorrow be
still.

Suicide
and sin.

NOTE

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

Chapter VIII, page 203, lines 17-30.

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will continue to kill him till sin is destroyed. Death is not a stepping-stone to Life, immortality and bliss.

The Bible calls death an enemy; also Jesus overcame death and the grave. To him, therefore, they were not the desirable threshold over which man must pass to Life and Glory.

Suicide
and sin.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 203, lines 17-30.

We are prone to believe in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will continue to kill him till sin is destroyed. Death is not a stepping-stone to Life, immortality and bliss.

The Bible calls death an enemy; and Jesus overcame death, instead of yielding to it. To him, therefore, it was not the threshold over which man must pass to Life and glory.

Suicide
and sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VIII, page 203, lines 17-30.

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will continue to kill him till sin is destroyed. Death is not a stepping-stone to immortality and bliss. The Bible calls death an enemy; and Jesus over-
Suicide
and sin.
came death, instead of yielding to it. To him, therefore, it was not the threshold over which he must pass to Life and glory.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter III, page 99, lines 17-30 (unnumbered).

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills itself, but death is regarded as a stepping-stone to immortality and bliss. The Bible calls death an enemy; and Jesus overcame death, instead of yielding to it. To him, therefore, it was not the threshold over which he must pass to Life and glory.

Suicide
and sin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 177th edition in 1899. Chapter III, page 99, lines 17-29 (unnumbered).

God, divine good, does not kill a man in order to give him eternal Life, for God alone is man's life. God is at once the centre and circumference of being. It is evil that dies; good dies not.

NOTE

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

Chapter VIII, page 203, lines 31-32, and page 204, lines 1-2.

God, divine good, does not kill a man, in order to give him eternal Life, for God only is his life. He is at once the centre and circumference of being. It is evil that dies; good dies not.

NOTE

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

Chapter VIII, page 203, lines 31-32, and page 204, lines 1-2.

God, divine Good, does not kill a mortal, in order to give him eternal Life, for God Himself is this Life. He is at once the centre and circumference of Being. It is evil that dies; Good dies not.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 203, lines 31-32, and page 204, lines 1-2.

God does not kill a mortal, in order to give him eternal Life, for God Himself is this Life. He is at once the centre and circumference of Being. Sin brings death.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter III, page 99, lines 30-32.

God has no need to kill a man, in order to give him eternal Life, for God Himself is this Life. He is at once the centre and circumference of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 177th edition in 1899. Chapter III, page 99, lines 30-32.

All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal Spirit the only intelligence error is as conclusively mental as immortal and substance Truth; and that there are two separate, antagonistic entities and beings, two powers, - namely, Spirit and matter, - resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

NOTE

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

Chapter VIII, page 204, lines 3-11.

All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that Spirit the only intelligence and substance. mortal error is as conclusively mental as immaterial Truth; and that there are two separate, antagonistic entities and beings, two powers, - namely, Spirit and matter, - resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

NOTE

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

Chapter VIII, page 204, lines 3-11.

All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that The only mortal error is as conclusively mental as im- Intelligence and Substance. mortal Truth; and that there are two separate, antagonistic, entities and beings, two powers, - namely, Spirit and matter, - resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter III, page 100, lines 1-9 (unnumbered).

All forms of error support the false conclusions that there is more than one Intelligence; that material history is as real and important as spiritual history; The only Intelligence that mortal belief is as conclusively mental as and Substance. immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, - namely, Spirit and matter, - resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 177th edition in 1902. Chapter III, page 100, lines 1-9 (unnumbered).

11

The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter VIII, page 204, lines 12-17.

The first power is admitted to be good, an intelligence or Mind called God. The second power, evil, is the unlikeness of good. It cannot therefore be mind, though so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter VIII, page 204, lines 12-17.

The first power is admitted to be good, an intelligence called God. The second power, evil, is the opposite of good. It cannot therefore be intelligent, though so-called. The third power, mortal man, is a supposed mixture of the first and second powers, of intelligence and non-intelligence, of Spirit and matter.

NOTE

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

Chapter VIII, page 204, lines 12-17.

The first power is admitted to be Good, an intelligence called God. The second power, evil, is the opposite of Good. It cannot therefore be intelligent, though so called. The third power, mortal man, is a supposed mixture of the first and second powers, of Intelligence and non-intelligence, of Spirit and matter.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 261st edition in 1903.
177th ed., chapter III, page 100, lines 10-15 (unnumbered).
226th ed., chapter VIII, page 204, lines 12-17.

The first power is admitted to be Good, an intelligence called God. The second power, evil, is the opposite of Good. It cannot therefore be intelligent, though so called. The third power, man, is a supposed mixture of the first and second powers, of Intelligence and non-intelligence, of Spirit and matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 177th edition in 1899. Chapter III, page 100, lines 10-15 (unnumbered).

Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages under-Unscientific theories stand the Ego, and realize only one God, one Mind or intelligence?

NOTE

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

Chapter VIII, page 204, lines 18-22.

Such theories are evidently erroneous. They can
never stand the test of Science. Judging them by their
fruits, they are corrupt. When will the ages
Unscientific theories. understand the Ego, and see only one God,
one Mind, or intelligence?

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 204, lines 18-22.

Such theories are evidently erroneous. They can
never stand the test of science. Judging them by their
fruits, they are corrupt. When will the ages
Unscientific theories. understand the Ego, and see only one God,
one Mind, or intelligence?

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 204, lines 18-22.

Such theories are evidently erroneous. They can
never stand the test of science. Judging them by their
fruits, they are corrupt. When will the ages
Unscientific theories. understand the Ego, and see only one God,
one Mind, or Intelligence?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 204, lines 18-22.

Such theories are evidently erroneous. They can never stand the test of science. Judging them by their fruits, they are corrupt. When will the ages under-stand the Ego, and see only one God, one Mind, or Intelligence?

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter III, page 100, lines 16-20 (unnumbered).

Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages under-False theories. stand the Ego, and see only one God, one Mind, or Intelligence?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 177th edition in 1899. Chapter III, page 100, lines 16-20 (unnumbered).

False and self-assertive theories have given sinners the notion that they can create what God cannot, - namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the all Mind.

NOTE

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

Chapter VIII, page 204, lines 23 29.

False and self-assertive theories have given sinners the notion that they can thus create what God cannot, - namely, sinful mortals in God's image; thus usurping the name without the nature of God's image of Mind; but in Science it can never be said of a mortal, that he has a mind of his own, distinct from God, the all Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 204, lines 23-29.

False and self-assertive theories have given sinners the notion that they can create what God cannot, - namely, sinful mortality, usurping the name without the nature of God's image of Mind; but in Science it can never be said of a mortal, that he has a mind of his own, distinct from God, the all Mind.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter III, page 100, lines 21-26 (unnumbered).

False and self-assertive theories have given sinners the notion that they can create what God cannot, - namely, sinful mortality, usurping the name without the nature of Mind; but in Science it can never be said of a mortal, that he has a mind of his own, distinct from God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 177th edition in 1899. Chapter III, page 100, lines 21-26 (unnumbered).

The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with disease, - all because of their blindness, their false sense concerning God and man.

NOTE

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

Chapter VIII, page 204, lines 30-32, and page 205, lines 1-6.

The belief that God lives in matter is pantheistic. The error which saith Soul is in body, Mind is in matter, and good is in evil, must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, continuing to stumble with lameness, droop with dyspepsia, consume with disease, - all because of their blindness, - their false sense concerning God and man.

NOTE

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

Chapter VIII, page 204, lines 30-32, and page 205, lines 1-6.

The belief that God lives in matter is pantheistic. The error which saith Soul is in body, Mind is in matter, and Good is in evil, must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, continuing to stumble with lameness, droop with dyspepsia, consume with disease, - all because of their blindness, - their false sense concerning God and man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 204, lines 30-32, and page 205, lines 1-6.

The belief that God lives in matter is pantheistic. The error which saith Soul is in body, Mind is in matter, and Good is in evil, must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, continuing to stumble with lameness, droop with dyspepsia, consume with disease, - all because of their blindness, their false sense concerning God and man.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter III, page 100, lines 27-32, and page 101, lines 1-3 (unnumbered).

The belief that God lives in matter is pantheistic. The error which saith Soul is in body, Mind is in matter, and Good is in evil, must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and man will sin without knowing that he is sinning, will lean on matter instead of Spirit, continuing to stumble with lameness, droop with dyspepsia, consume with disease, - all because of their blindness, their false sense concerning God and man.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 75th edition in 1893. Chapter III, page 100, lines 27-32, and page 101, lines 1-3 (unnumbered).

The belief that God lives in matter is pantheistic. The error which saith "Soul is in body, Mind is in matter, and Good is in evil," must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and man will sin without knowing that he is sinning, will lean on matter instead of Spirit, continuing to stumble with lameness, droop with dyspepsia, consume with disease, - all because of his blindness, his false sense concerning God and man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter III, page 100, lines 27-32, and page 101, lines 1-3 (unnumbered).

When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God, be unmasked? When will it be understood that matter has neither intelligence, life, nor sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation?

NOTE

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

Chapter VIII, page 205, lines 7-14.

When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God, be unmasked? When will it be understood that matter has no intelligence, life, nor sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation and procreation?

NOTE

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

Chapter VIII, page 205, lines 7-14.

When will the error of believing that there is life in matter - and that sin, sickness, and death are creations of God - be unmasked? When will it be understood that matter has no intelligence, life, or sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation?

Creation
perfect.

NOTE

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

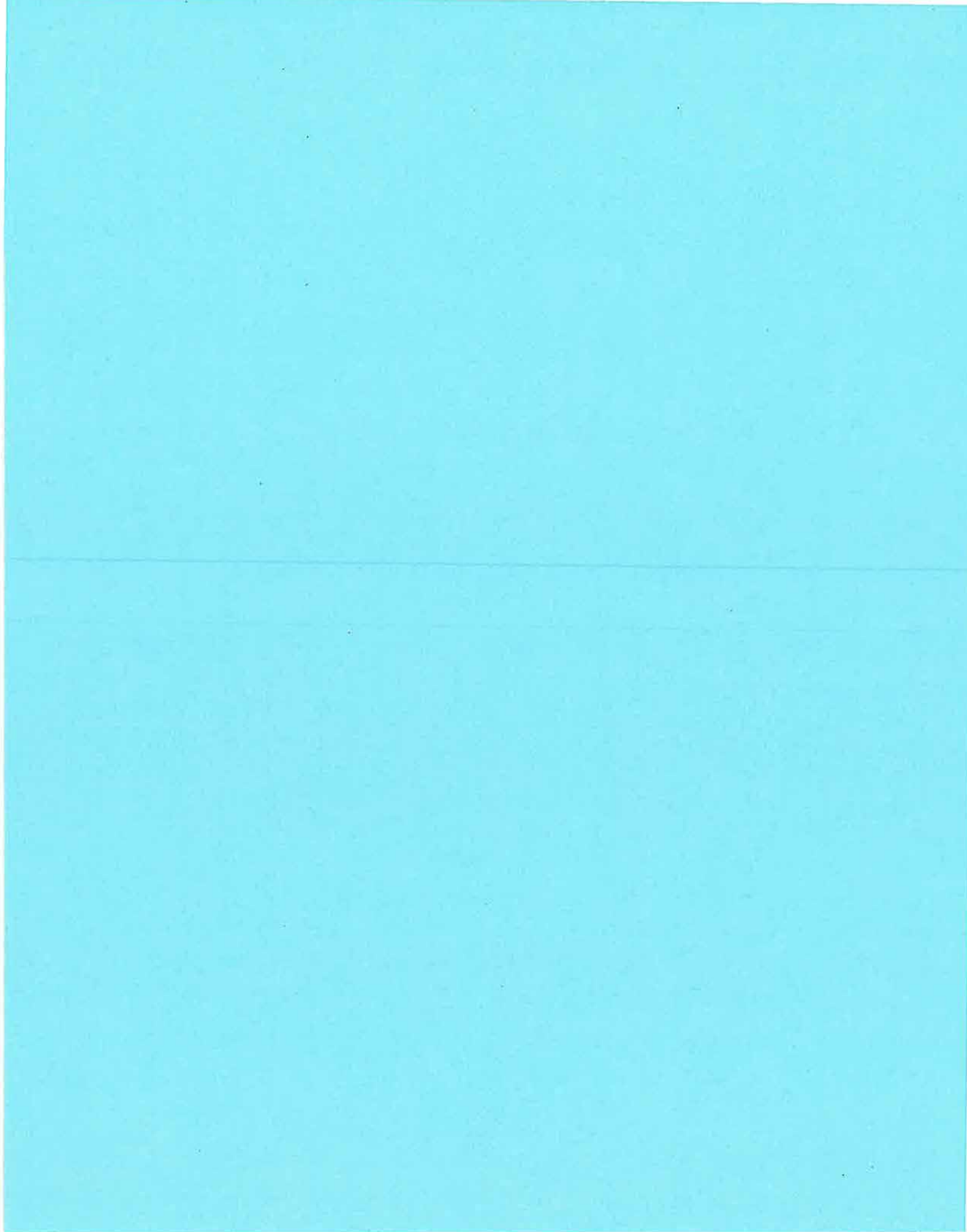
Chapter VIII, page 205, lines 7-14.

When will the error of believing that there is Life in matter - and that sin, sickness, and death are creations of God - be unmasked? When will it be understood that matter has no intelligence, life, or sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation?

Creation
perfect.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 101, lines 4-11 (unnumbered).



Befogged in error (the error of believing that matter
can be intelligent for good or evil), we can catch clear
glimpses of God only as the mists disperse,
or as they melt into such thinness that we per-
ceive the divine image in some word or deed
which indicates the true idea, - the supremacy and real-
ity of good, the nothingness and unreality of evil.

Perceiving
the divine
image

NOTE

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

Chapter VIII, page 205, lines 15-21.

Befogged in error (the error of believing that matter
can be intelligent for good or evil) we can catch clear
glimpses of God only as the mists disperse,
or as they melt into such thinness that we can
perceive the divine image in some word or
deed which indicates the true idea, - the supremacy and
reality of good, the nothingness and unreality of evil.

Perceiving
the divine
image.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 205, lines 15-21.

Befogged in error (the error of believing that matter
can be intelligent for good or evil) we can catch clear
glimpses of God only as the mists disperse,
or as they melt into such thinness that we can
perceive the divine image in some word or
deed which indicates the true idea, - the supremacy and
reality of Good, the nothingness and unreality of evil.

Perceiving
the divine
image.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 205, lines 15-21.

Befogged in error (the error of believing that matter
can be intelligent for good or evil) we can catch clear
glimpses of God only as the mists disperse,
or as they melt into such thinness that we can
perceive the divine image in some word or deed which
indicates the true idea, - the supremacy and reality of
Good, the nothingness and unreality of evil.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 101, lines 12-18 (unnumbered).

When we realize that there is one Mind, the divine law
of loving our neighbor as ourselves is unfolded;
whereas a belief in many ruling minds hinders
man's normal drift towards the one Mind, one
God, and leads human thought into opposite channels
where selfishness reigns.

Redemption
from selfish-
ness

NOTE

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

Chapter VIII, page 205, lines 22-27.

When we realize that there is but one Mind, the divine
law of loving our neighbors as ourselves is unfolded to
us; whereas a belief in many ruling minds
hinders man's normal drift towards the one
Mind, one God, and leads human thought
into opposite channels, where selfishness reigns.

Redemption
from selfish-
ness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 205, lines 22-27.

When we realize that there is but one Mind, the divine
law of loving our neighbors as ourselves is unfolded to
us; whereas a belief in many ruling minds
hinders man's normal drift towards the one
Mind, one God, and leads human thought into opposite
channels, where selfishness reigns.

Golden
Rule.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 101, lines 19-24 (unnumbered).

Selfishness tips the beam of human existence towards the side of error, not towards Truth. Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter.

NOTE

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

Chapter VIII, page 205, lines 28-31.

Selfishness tips the beam of human existence towards the side of error, not towards the side of Truth. Denial of the oneness of Mind throws our weight into the scale, not of Spirit, but of matter.

NOTE

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

50th ed., chapter III, page 101, lines 25-28 (unnumbered).

226th ed., chapter VIII, page 205, lines 28-31.

When we fully understand our relation to the Divine,
we can have no other Mind but His, - no other Love,
wisdom, or Truth, no other sense of Life, and no con-
sciousness of the existence of matter or error.

NOTE

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

Chapter VIII, page 205, line 32, and page 206, lines 1-3.

When we fully understand our relation to the Divine,
we can have no other Mind but His, - no other Love,
wisdom, nor Truth, no other sense of Life, and no con-
sciousness of the existence of matter or error.

NOTE

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

Chapter VIII, page 205, line 32, and page 206, lines 1-3.

When we fully understand our relation to God, we can have no other Mind but His, - no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter, or error.

NOTE

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

Chapter VIII, page 205, line 32, and page 206, lines 1-3.

When we fully understand our relation to God, we can have no other Mind but His, - no other Love, Wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter, or error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. 50th ed., chapter III, page 101, lines 29-32 (unnumbered). 226th ed., chapter VIII, page 205, line 32, and page 206, lines 1-3.

The power of the human will should be exercised only
in subordination to Truth; else it will misguide the judg-
ment and free the lower propensities. It is the
Will-power
unrighteous province of spiritual sense to govern man.
Material, erring, human thought acts injuriously both
upon the body and through it.

NOTE

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

Chapter VIII, page 206, lines 4-9.

The power of the human will should be exercised only
in subordination to Truth; else it will misguide the judg-
ment, and free the lower propensities. It is
Will-power unrighteous. the province of spiritual sense to govern man.
Material, erring, human thought acts upon the body,
and through it, injuriously.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 206, lines 4-9.

The power of the human will should be exercised only
in subordination to Truth; else it will misguide the judg-
ment, and free the lower propensities. It is
Will-power
unrighteous. the province of spiritual sense to govern man.
Material, erring, human thought acts upon the body,
and through it injuriously.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 102, lines 1-6 (unnumbered).

The power of the human will should be exercised only
in subordination to Truth; else it will misguide the judg-
ment, and free the lower propensities. It is
Will-power
unrighteous. the province of spiritual sense to guard and
govern human thought, and thus act upon the body
beneficially.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter III, page 102, lines 1-6 (unnumbered).

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments - hope, faith, love - is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

NOTE

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

Chapter VIII, page 206, lines 10-14.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the higher sentiments - hope, faith, love - is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 102, lines 7-11 (unnumbered).

In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, - Spirit, not matter, being the source of supply.

NOTE

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

Chapter VIII, page 206, lines 15-18.

In the scientific relation of God to man, we find that whatever blesses one blesses all; as Jesus showed with the loaves and the fishes, - Spirit, not matter, being the source of supply.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 206, lines 15-18.

In the Scientific relation of God to man, we find that whatever blesses one blesses all; as Jesus showed with the loaves and fishes, - Spirit, not matter, being the source of supply.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 102, lines 12-15 (unnumbered).

Does God send sickness, giving the mother her child
for the brief space of a few years and then taking it away
by death? Is God creating anew what He
Birth and death unreal has already created? The Scriptures are defi-
nite on this point, declaring that His work was finished,
nothing is new to God, and that it was good.

NOTE

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

Chapter VIII, page 206, lines 19-24.

Does God send sickness, giving the mother her child
for the brief space of a few years, and then taking
it away by death? Is God creating anew
Birth and death unreal. what He has already created? The Scriptures
are definite on this point, declaring that His work was
finished, (since nothing is new to God,) and that it was
good.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 206, lines 19-25.

Does God send sickness, giving the mother her child
for the brief space of a few years, and then taking it away
by death? Is God creating anew what He has
Death and birth. already created? The Scriptures are definite
on this point, declaring that His work was finished and
that it was good.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 102, lines 16-21 (unnumbered).

Does God send sickness, giving the mother her child
for the brief space of a few years, and then taking it away
by death? Is God creating anew what He has
Death of children. already created? The Scriptures are definite
on this point, declaring that His work was finished and
that it was good.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter III, page 102, lines 16-21 (unnumbered).

Can there be any birth or death for man, the spiritual image and likeness of God? Instead of God sending sickness and death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes and subsequently correct them. God does not cause man to sin, to be sick, or to die.

NOTE

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

Chapter VIII, page 206, lines 25-31.

Can there be any birth or death for man, - the spiritual image and likeness of God? Instead of God sending sickness and death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes, and subsequently correct them. God does not cause man to sin, to be sick, or to die.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 206, lines 26-32.

Can there be any birth or death for man, - the spiritual image and likeness of God? Instead of God's sending sickness or death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes, and subsequently correct them. God does not cause the mother to weep over the loss of her child.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 102, lines 22-28 (unnumbered).

There are evil beliefs, often called evil spirits; but these evils are not Spirit, for there is no evil in Spirit. Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives. No evil in Spirit

This fact proves our position, for every scientific statement in Christianity has its proof. Error of statement leads to error in action.

NOTE

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

Chapter VIII, page 206, line 32, and page 207, lines 1-7.

There are evil beliefs, often called evil spirits; but these evils are not Spirit, for there is no evil in Spirit. Because God is Spirit, proportionately as we advance spiritually, evil becomes more apparent and obnoxious, until it disappears from our lives. This fact proves our position, for every scientific statement in Christianity has its proof. Error of statement leads to error in action.

No evil
in Spirit.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VIII, page 207, lines 1-8.

There are evil beliefs, often called evil spirits; but these evils are not Spirit, for there is no evil in Spirit. God is Spirit; and proportionately as we advance spiritually, evil becomes more apparent and obnoxious, until it disappears from our lives. This fact proves our position, for every scientific statement in Christianity has its proof. Error of statement leads to error in action.

No evil
in Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 207, lines 1-8.

There are evil beliefs, often called evil spirits; but
these evils are not Spirit, or they could
No evil in Spirit. not be evil. There is no evil in Spirit.
God is Spirit; and proportionately as we advance spir-
itually, evil becomes more apparent and obnoxious,
until it disappears from our lives. This fact proves
our position, for every Scientific statement in Chris-
tianity has its proof. Error of statement leads to
error in action.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 102, lines 29-32, and page 103, lines 1-5
(unnumbered).

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man.

Subordina-
tion of evil

NOTE

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

Chapter VIII, page 207, lines 8-14.

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man.

Subordina-
tion of evil.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 207, lines 9-15.

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not supreme; Good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man.

Subordina-
tion of evil.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 207, lines 9-15.

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not supreme; Good is not helpless; nor are the laws of matter primary, and the law of Spirit secondary. Without this lesson, we equally lose sight of the perfect Father and of the divine Principle of man.

Subordina-
tion of evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 103, lines 6-12 (unnumbered).

Body is not first and Soul last, nor is evil mightier than
good. The Science of being repudiates self-
evident impossibilities, such as the amalgame- Evident im-
possibilities
tion of Truth and error in cause and effect. Science sepa-
rates the tares and wheat in time of harvest.

NOTE

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

Chapter VIII, page 207, lines 15-19.

Body is not first and Soul last, nor is evil mightier
than good. The Science of being repudiates
self-evident impossibilities, such as the amal- Evident im-
gamation of Truth and error in cause or effect. It sepa- possibilities.
rates the tares and wheat in time of harvest.

NOTE

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

Chapter VIII, page 207, lines 16-20.

Body is not first and Soul last, nor is evil mightier
than Good. The Science of Being repudiates
self-evident impossibilities, such as the amal- Evident im-
gamation of Truth and error in cause or effect. It sepa- possibilities.
rates the tares and wheat in time of harvest.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 261st edition in 1903.
50th ed., chapter III, page 103, lines 13-17 (unnumbered).
226th ed., chapter VIII, page 207, lines 16-20.

There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness, disease, and death belong not to the Science of being. They are the errors, which presuppose the absence of Truth, Life, or Love.

One primal
cause

NOTE

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

Chapter VIII, page 207, lines 20-26.

There is but one primal cause. Therefore there can
be no effect from any other cause; and there can be no
reality in aught which proceeds not from this
great and only cause. Sin, sickness, disease,
and death belong not to the Science of being. They are
the errors, which presuppose the absence of Truth.

One primal
cause.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 207, lines 21-26.

There is but one primal cause. Therefore there can
be no effect from any other cause; and there can be no
reality in aught which proceeds not from this
great and only cause. Sin, sickness, disease,
and death belong not to the Science of Being. They are
the errors, which presuppose the absence of Truth.

One primal
cause.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 207, lines 21-26.

There is but one primal Cause. Therefore there can
be no effect from any other cause; and there can be no
reality in aught which proceeds not from this
great and only Cause. Sin, sickness, disease,
and death belong not to the Science of Being. They are
the errors, which presuppose the absence of Truth.

One primal
Cause.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 207, lines 21-26.

There is but one primal Cause. Therefore there can be no effect from any other cause; and there can be no reality in aught which proceeds not from this Causation. great and only Cause. Sin, sickness, disease, and death belong not to the Science of Being. They are the errors, which presuppose the absence of reality.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 103, lines 18-23 (unnumbered).

There is but one primal Cause. Therefore there can be no effect from any other cause; and there can be no reality in aught which proceeds not from this Causation. great and only Cause. Sin, sickness, and death belong not to the Science of Being. They are the fruits of error, which presuppose the absence of reality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter III, page 103, lines 18-23 (unnumbered).

The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, or of the spiritual creation. Material sense defines all things materially, and has a finite sense of the infinite.

NOTE

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

Chapter VIII, page 207, lines 27-32, and page 208, lines 1-4.

The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, nor of the spiritual creation. Material sense defines all things materially, and has a finite sense of the infinite.

NOTE

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

Chapter VIII, page 207, lines 27-32, and page 208, lines 1-4.

The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, nor of the spiritual creation. Material sense defines all things materially, and has a finite sense of the Infinite.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 207, lines 27-32, and page 208, lines 1-4.

The spiritual fact is the Scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, does not appear. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, or the spiritual creation. Material sense defines all things materially, and has a finite sense of the Infinite.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 103, lines 24-32 (unnumbered).

The spiritual fact is the Scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. If spiritual facts could be inverted, the opposite discord would appear, which bears no resemblance to reality. The only evidence of this inversion is obtained from the material senses, which afford no proof of God, Spirit, or the spiritual creation. They define all things materially, and have only a finite sense of the Infinite.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 108th edition in 1896. Chapter III, page 103, lines 24-32 (unnumbered).

The spiritual fact is the Scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. If spiritual facts could be inverted, the opposite discord would appear, which bears no resemblance to reality. The only evidence of this inversion is obtained from the material senses, which afford no proof of God, Spirit, or the spiritual creation. They define all things materially, and have only a finite sense of Deity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter III, page 103, lines 24-32 (unnumbered).

The Scriptures say, "In Him we live, and move, and have our being." What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error of belief, a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipode of immortal Mind, of Truth, and of spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, then leave man to heal himself; it is absurd to suppose that matter can both cause and cure disease, or that Spirit, God, produces disease and leaves the remedy to matter.

NOTE

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

Chapter VIII, page 208, lines 5-16.

The Scriptures say, "In Him we live, and move, and have our being." What then is this seeming power, independent of God, which causes disease and Seemingly cures it? What is it but an error of belief, - independent authority a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipode of immortal Mind, of Truth, and of spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, then leave man to heal himself; it is absurd to suppose that matter can both cause and cure disease, or that Spirit produces disease and leaves the remedy to matter.

NOTE

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

Chapter VIII, page 208, lines 5-16.

The Scriptures say, "In Him we live, and move, and have our being." What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error in belief, - a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipode of immortal Mind, of Truth, and of spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, and then leave him to heal himself. It is absurd to suppose that matter can both cause and cure disease, or that Spirit produces disease and leaves the remedy to matter.

NOTE

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

Chapter VIII, page 208, lines 5-16.

The Scripture says, "In Him we live, move, and have our Being." What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error in belief, - a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipodes of immortal Mind and spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, and then leave him to heal himself. It is absurd to suppose that Spirit will produce disease, and leave the remedy to matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 104, lines 1-11 (unnumbered).

John Young of Edinburgh writes: "God is the father of mind, and of nothing else." Such an utterance is "the voice of one crying in the wilderness" of human beliefs and preparing the way of Science. Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, - the reign and rule of universal harmony, which cannot be lost nor remain forever unseen.

NOTE

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

Chapter VIII, page 208, lines 17-24.

John Young, of Edinburgh, writes: "God is the father of mind, and of nothing else." Such an utterance is "the voice of one crying in the wilderness" of human beliefs, and preparing the way of Science. Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, - the reign and rule of universal harmony, which cannot be lost, nor remain forever unseen.

NOTE

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

Chapter VIII, page 208, lines 17-24.

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The wilder-
ness voice. "the voice of one crying in the wilderness"
of human beliefs, and preparing the way of
Science. Let us learn of the real and eternal, and
prepare for the reign of Spirit, the Kingdom of Heaven,
- the reign and rule of universal harmony, which can-
not be lost, or remain forever unseen.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 104, lines 12-19 (unnumbered).

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it Sick as only thought harmonious or discordant according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin and of other beliefs included in matter. Man, being immortal, has a perfect indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as ignorance, fear, or human will governs mortals.

NOTE

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

Chapter VIII, page 208, lines 25-32, and page 209, lines 1-4.

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it Sickness as only thought harmonious or discordant according to the images of thought impressed upon it. * You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin and of other beliefs included in matter. Man, being immortal, has a perfect indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as ignorance, fear, or human will govern mortals.

NOTE

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

Chapter VIII, page 208, lines 25-32, and page 209, lines 1-4.

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man possesses this body, and he makes it
Sickness as
only thought. harmonious or discordant, according to the
images of thought impressed upon it. You embrace
your body in your thought, and you should delineate
upon it thoughts of health, not of sickness. You should
banish all thoughts of disease and sin, and other beliefs
included in matter. Man, being immortal, has a perfect
indestructible life. It is the mortal belief which makes
the body discordant and diseased, in proportion as it is
governed by ignorance, fear, and human will.

NOTE

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

Chapter VIII, page 208, lines 25-32, and page 209, lines 1-4.

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant, according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin, and other beliefs included in matter. Man, being immortal, has a perfect, indestructible Life. It is the mortal belief which makes the body discordant and diseased, in proportion as it is governed by ignorance, fear, and human will.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 104, lines 20-32 (unnumbered).

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant, according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin, and other beliefs included in matter. Man, being immortal, has a perfect, indestructible Life. It is the mortal belief which makes the body discordant and diseased, in proportion as it is governed by ignorance, fear, and human belief.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter III, page 104, lines 20-32 (unnumbered).

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant, according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin, and other beliefs included in matter. Being immortal, you have a perfect, indestructible form. It is your mortal belief which makes your body discordant and diseased, in proportion as it is governed by ignorance, fear, and belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter III, page 104, lines 20-32 (unnumbered).

Mind, supreme over all its formations and governing
them all, is the central sun of its own systems of ideas,
the life and light of all its own vast creation;
and man is tributary to divine Mind. The
material and mortal body or mind is not the man.

Allness of
Truth

NOTE

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

Chapter VIII, page 209, lines 5-9.

Mind, supreme over all its formations, and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind.

Allness of
Truth.

The material and mortal body, or mind, is not the man.

NOTE

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

Chapter VIII, page 209, lines 5-9.

Mind, supreme over all its formations, and governing
them all, is the central sun of its own systems
of ideas, the Life and light of all its own vast
creation; and man is tributary to the divine Mind. The
material and mortal body, or mind, is not the man.

Central
truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 105, lines 1-5 (unnumbered).

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind. Nearness, not distance, lends enchantment to this view.

NOTE

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

Chapter VIII, page 209, lines 10-15.

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances its glory. Nearness, not distance, lends enchantment to this view.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 209, lines 10-16.

The world would collapse without Mind, without the Intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances its glory. Nearness, not distance, lends enchantment to this view.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. 75th ed., chapter III, page 105, lines 6-12 (unnumbered). 226th ed., chapter VIII, page 209, lines 10-16.

The world would collapse without Spirit, without the Intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of His power enhances His glory. Nearness, not distance, lends enchantment to this view.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter III, page 105, lines 6-12 (unnumbered).

The compounded minerals or aggregated substances
composing the earth, the relations which constituent
masses hold to each other, the magnitudes,
distances, and revolutions of the celestial
bodies, are of no real importance, when we remember
that they all must give place to the spiritual fact by the
translation of man and the universe back into Spirit. In
proportion as this is done, man and the universe will be
found harmonious and eternal.

Spiritual
translation

NOTE

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

Chapter VIII, page 209, lines 16-24.

The compounded minerals or aggregated substances
composing the earth, the relations which constituent
masses hold to each other, the magnitudes,
distances, and revolutions of the celestial
bodies, are of no real importance, when we remember
that they all must give place to the spiritual fact, by the
translation of man and the universe back into Spirit.
In proportion as this is done, will man and the universe
be found harmonious and eternal.

Spiritual
translation.

NOTE

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

Chapter VIII, page 209, lines 17-25.

The compounded minerals or aggregate substances
composing the earth, the relations which constituent
masses hold to each other, the magnitudes,
distances, and revolutions of the celestial
bodies, are of no real importance, when we remember
that they must all give place to the spiritual fact, by the
translation of man, alias the universe, back to Spirit.
In proportion as this is done, will the universe be found
harmonious and eternal.

Spiritual
translation.

NOTE

This version first appeared in the 75th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 105, lines 13-21 (unnumbered).

The compounded minerals or aggregate substances
composing the earth, the relations which constituent
masses hold to each other, the magnitudes,
distances, and revolutions of the celestial
bodies, are of no real importance, when we remember
that they must all give place to the spiritual fact, by the
translation of man and the universe back to Spirit. In
proportion as this is done, will both man and the universe
be found harmonious and eternal.

Spiritual
translation.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 75th edition in 1893.
Chapter III, page 105, lines 13-21 (unnumbered).

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit.

NOTE

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

226th ed., chapter VIII, page 209, lines 26-30.

1907 ed., chapter VIII, page 209, lines 25-30.

Material substances, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of life and intelligence resident in matter will ultimately vanish, swallowed up in the infinite calculus of Spirit.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter III, page 105, lines 22-26 (unnumbered).

Material substances, geological calculations, and all the paraphernalia of speculative theories, based on the hypothesis of life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter III, page 105, lines 22-26 (unnumbered).

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend.

NOTE

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

Chapter VIII, page 209, lines 31-32, and page 210, lines 1-4.

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted in the translation of the spiritual original into the language which human thought can comprehend.

NOTE

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

Chapter VIII, page 209, lines 31-32, and page 210, lines 1-4.

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted in the translation of the spiritual original, into the language which human thought can comprehend.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 105, lines 27-32 (unnumbered).

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in "new tongues;" and these find expression in the translation of what is termed matter back to the spiritual original.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter III, page 105, lines 27-32 (unnumbered).

The Principle and proof of Christianity are discerned
by spiritual sense. They are set forth in Jesus' demon-
strations, which show - by his healing the
Jesus' sick, casting out evils, and destroying death,
disregard of matter "the last enemy that shall be destroyed," -
his disregard of matter and its so-called laws.

NOTE

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

Chapter VIII, page 210, lines 5-10.

The Principle and proof of Christianity are cognizable
by the spiritual sense, as set forth in Jesus' demonstra-
tions, through his disregard of matter and its
Jesus' disregard of matter. so-called laws, and his healing the sick, cast-
ing out error, and destroying death, - "the
last enemy that shall be destroyed."

NOTE

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

Chapter VIII, page 210, lines 5-10.

The Principle and proof of Christianity are cognizable
to the spiritual sense, as set forth in Jesus' demonstra-
tions, through his disregard of matter and its
Jesus' disregard of matter. so-called laws, and his healing the sick, cast-
ing out error, and destroying death, - "the
last enemy to be overcome."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 106, lines 1-6 (unnumbered).

Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation. Jesus healed sickness and sin by one and the same metaphysical process.

NOTE

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

Chapter VIII, page 210, lines 11-18.

Knowing that Soul and its attributes are forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, and thus brought to light the scientific action of the divine Mind on human minds and bodies, to give a better understanding of Soul and salvation. Jesus healed the sick and destroyed sin by one and the same metaphysical process.

NOTE

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

Chapter VIII, page 210, lines 11-18.

Knowing that Soul and its attributes are forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, and thus brought to light the Scientific action of the divine Mind on human minds and bodies, to give a better understanding of Soul and salvation. Jesus healed the sick and destroyed sin, by one and the same metaphysical process.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 106, lines 7-14 (unnumbered).

Knowing that Soul and its attributes are forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, and thus brought to light the Scientific action of the eternal Mind on erring mortal minds and bodies, to give a better understanding of real Being. Jesus healed the sick and destroyed sin, by one and the same metaphysical process.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter III, page 106, lines 7-14 (unnumbered).

The expression mortal mind is really a solecism, for
Mind is immortal, and Truth pierces the error of mortality
as a sunbeam penetrates the cloud. Because,
Mind not mortal in obedience to the immutable law of Spirit,
this so-called mind is self-destructive, I name it mortal.
Error soweth the wind and reapeth the whirlwind.

NOTE

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

Chapter VIII, page 210, lines 19-24.

The phrase mortal mind is really a solecism; for Mind
is immortal, and Truth pierces the error of mortality
as a sunbeam penetrates the cloud. This so-
Mind not mortal. called mind acts against itself, and is self-
destructive, in obedience to the immutable law of Spirit.
Error soweth the wind, and reapeth the whirlwind.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 210, lines 19-24.

The phrase mortal mind is really a solecism; for Mind is immortal, and Truth pierces the error of mortality

as a sunbeam penetrates the cloud. This so-Mind not mortal. called mind acts against itself, and is self-destructive, in obedience to the immutable law of Spirit. Error "soweth the wind, and reapeth the whirlwind."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 210, lines 19-24.

The phrase mortal mind is really a solecism; for Mind
is immortal, and Truth pierces the error of
Solecism.
mortality as a sunbeam penetrates the cloud.

This so-called mind acts against itself, and is self-
destructive, in obedience to the immutable law of Spirit.
Error "soweth the wind, and reapeth the whirlwind."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 106, lines 15-20 (unnumbered).

What is termed matter, being unintelligent, cannot say,
"I suffer, I die, I am sick, or I am well." It is the so-
called mortal mind which voices this and ap-
Matter
mindless appears to itself to make good its claim. To
mortal sense, sin and suffering are real, but immortal
sense includes no evil nor pestilence. Because immortal
sense has no error of sense, it has no sense of error; there-
fore it is without a destructive element.

NOTE

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

Chapter VIII, page 210, lines 25-32.

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is mortal mind which speaks thus, and appears Matter mindless. (to this so-called mind) to make good its own claim. To mortal sense, sin and suffering are real; but immortal sense includes no evil nor pestilence; because it has no error of sense, it has no sense of error, therefore it is immortal.

NOTE

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

Chapter VIII, page 210, lines 25-32.

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is mortal mind which speaks thus, and appears Matter mindless. (to this so-called mind) to make good its own claim. To mortal sense, sin and suffering are real; but immortal sense includes no evil or pestilence; because it has no error of sense, it has no sense of error, therefore it is immortal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 210, lines 25-32.

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is mortal mind which speaks thus, and appears Matter mindless. (to this so-called mind) to make good its own claim. To mortal sense, sin and suffering are real; but immortal sense includes no evil or pestilence. Because it has no error of sense, it has no sense of error, therefore it is immortal.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 106, lines 21-28 (unnumbered).

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is mortal mind which speaks thus, and appears Matter mindless. (to this so-called mind) to make good its own claim. To mortal sense, sin and suffering are real; but immortal sense includes no evil or pestilence. Because it has no error of sense, and no sense of error, it is immortal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter III, page 106, lines 21-28 (unnumbered).

If brain, nerves, stomach, are intelligent, - if they talk to us, tell us their condition, and report how they feel, - then Spirit and matter, Truth and error, commingle and produce sickness and health, good and evil, life and death; and who shall say whether Truth or error is the greater?

NOTE

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

Chapter VIII, page 211, lines 1-6.

If brain, nerves, stomach, are intelligent, - if they talk
to us, tell us their condition, and report how they feel,
- then Spirit and matter, Truth and error, commingle,
and produce sickness and health, good and evil, life
and death; and who shall say whether Truth or error
is the greater?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 211, lines 1-6.

If brain, nerves, stomach, are intelligent, - if they talk
to us, tell us their condition, and report how they feel,
- then Spirit and matter, Truth and error, commingle,
and produce sickness and health, Good and evil, Life
and death; and who shall say whether Truth or error
is the greater?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 106, lines 29-32, and page 107, lines 1-2
(unnumbered).

The sensations of the body must either be the sensations of a so-called mortal mind or of matter. Nerves are not mind. Is it not provable that Mind is not mortal and that matter has no sensation? Is it not equally true that matter does not appear in the spiritual understanding of being?

Matter sensationless

NOTE

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

Chapter VIII, page 211, lines 7-12.

The sensations of the body must either be the sensations of mortal mind or of matter. Nerves are not mind.

Is it not provable that Mind is not mortal

and that matter has no sensation? Is

Matter sensationless.

it not equally true that matter does not appear in the spiritual understanding of being?

NOTE

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

Chapter VIII, page 211, lines 7-12.

The sensations of the body must either be the sensations of mortal mind or of matter. Which are they?

Is it not provable that there is no mortal

mind and that matter has no sensation? Is

Matter sensationless.

it not equally capable of proof that matter does not appear in the spiritual understanding of Being?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 211, lines 7-12.

The sensations of the body must either be the sensations of mortal mind or of matter. Which are they? Is it not provable that matter has no sensation? Is it not equally capable of proof that matter exists in human belief only, and not in the spiritual understanding of Being? Sensation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 107, lines 3-8 (unnumbered).

The sensation of sickness and the impulse to sin seem to obtain in mortal mind. When a tear starts, does not this so-called mind produce the effect seen in the lachrymal gland? Without mortal mind, the tear could not appear; and this action shows the nature of all so-called material cause and effect.

NOTE

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

Chapter VIII, page 211, lines 13-18.

The sensation of sickness and the impulse of sin seem to obtain in mortal mind. When a tear starts, does not this so-called mind produce the effect seen in the lachrymal gland? Without this belief, the tear could not appear; and this action shows the nature of all so-called material cause and effect.

NOTE

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

Chapter VIII, page 211, lines 13-18.

The sensation of sickness and the impulse of sin obtain only in the human mind. When a tear starts, does not this mind produce the effect seen in the lachrymal gland? Without this so-called mind, the tear could not appear; and the action of this mind shows the nature of all so-called material cause and effect.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 211, lines 13-18.

The sensation of sickness and sin exists only in belief. When a tear starts, does not mortal mind produce the effect seen in the lachrymal gland? Without this so-called mind, the tear could not appear. This action of the mind shows the nature of mortal cause and effect.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 107, lines 9-14 (unnumbered).

It should no longer be said in Israel that "the fathers have eaten sour grapes, and the children's teeth are set on edge." Sympathy with error should disappear. The transfer of the thoughts of one erring mind to another, Science renders impossible.

NOTE

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

Chapter VIII, page 211, lines 19-23.

It should no longer be said in Israel that "the fathers have eaten sour grapes, and the children's teeth are set on edge." Sympathy with error should disappear. The transfer of the thoughts of one erring mind to another would serve only to prolong discord and illusion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1908 edition.

Chapter VIII, page 211, lines 19-23

It should no longer be said in Israel that "the fathers have eaten sour grapes, and the children's teeth are set on edge." Sympathy with error should disappear. The transfer of the thoughts of one erring mind to another would only serve to prolong discord and illusion.

Heredity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 107, lines 15-20 (unnumbered).

If it is true that nerves have sensation, that matter has intelligence, that the material organism causes the eyes to see and the ears to hear, then, when the body is dematerialized, these faculties must be lost, Nerves
painless
for their immortality is not in Spirit; whereas the fact is that only through dematerialization and spiritualization of thought can these faculties be conceived of as immortal.

NOTE

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

Chapter VIII, page 211, lines 24-31.

If it be true that nerves have sensation, that matter has intelligence, that its organization causes the eyes to see and the ears to hear, then when the body is dematerialized those faculties must be lost, Nerves painless. for their immortality is not in Spirit; whereas the fact is that only through dematerialization and spiritualization of thought can these faculties be conceived of as immortal.

NOTE

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

Chapter VIII, page 211, lines 24-31.

If it be true that nerves have sensation, that matter has intelligence, that its organization causes the eyes to see and the ears to hear, then when the body is dematerialized those faculties must be lost, Nerves
painless. for they are not immortal as Mind; whereas the fact is, that only through dematerialization and spiritualization of thought can these faculties be conceived of as immortal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 211, lines 24-31.

If it be true that nerves have sensation, that matter has intelligence, that its organization causes the eyes to see and the ears to hear, then, when the body is dematerialized, those faculties must be lost, Nerves
painless. for they are not immortal as Mind; whereas the fact is, that only through dematerialization can these faculties be conceived of as immortal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 107, lines 21-27 (unnumbered).

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth which has been extracted sometimes aches again in belief, and the pain seems to be in its old place. A limb which has been amputated has continued in belief to pain the owner. If the sensation of pain in the limb can return, can be prolonged, why cannot the limb reappear?

NOTE

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

Chapter VIII, page 211, line 32, and page 212, lines 1-7.

Nerves are not the source of pain nor pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth extracted sometimes aches again in belief, and the pain seems to be in its old place. A limb amputated has continued, in belief, to pain the owner. If the sensation of pain in the limb can return, and be prolonged, why could not the limb reappear?

NOTE

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

Chapter VIII, page 211, line 32, and page 212, lines 1-7.

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth extracted sometimes aches again in belief, and the pain seems to be in its old place. A limb amputated has continued, in belief, to pain the owner. If the sensation of pain in the limb can return, and be prolonged, why could not the limb reappear?

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 211, line 32, and page 212, lines 1-7.

Nerves are not the source of pain nor pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth extracted sometimes aches again in belief, and the pain seems to be in its old place. A limb amputated has continued, in belief, to pain the owner. If the sensation of pain in the limb can return, and be prolonged, why could not the limb reappear?

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 211, line 32, and page 212, lines 1-7.

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth extracted sometimes aches again in belief, and the pain seems to be in its old place. A limb amputated has continued, in belief, to pain the owner. If the sensation of pain in the limb can return, and be prolonged, why could not the limb reappear?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. 50th ed., chapter III, page 107, lines 28-32, and page 108, lines 1-3 (unnumbered). 226th ed., chapter VIII, page 211, line 32, and page 212, lines 1-7.

Why need pain, rather than pleasure, come to this mortal sense? Because the memory of pain is more vivid than the memory of pleasure. I have seen an unwitting attempt to scratch the end of a finger which had been cut off for months. When the nerve is gone, which we say was the occasion of pain, and the pain still remains, it proves sensation to be in the mortal mind, not in matter. Reverse the process; take away this so-called mind instead of a piece of the flesh, and the nerves have no sensation.

NOTE

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

Chapter VIII, page 212, lines 8-16.

Why need pain, rather than pleasure, come to this mortal sense? Because the memory of pain is more vivid. I have seen an unwitting attempt to scratch the end of a finger which had been cut off for months. When the nerve is gone, which we say was the occasion of pain, and the pain still remains, it proves sensation to be in the human mind, not in matter. Reverse the process; take away this mind instead of a piece of the flesh, and the nerves have no sensation.

NOTE

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

Chapter VIII, page 212, lines 8-16.

Why need pain, rather than pleasure, come to this mortal sense? Because the memory of pain is more vivid. I have seen an unwitting attempt to scratch the end of a finger which had been cut off for months. When the nerve is gone, which we say was the occasion of pain, and yet the pain remains, it proves sensation to be in the human mind, not in matter. Reverse the process, take away this mind instead of a piece of the flesh, and nerves have no sensation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 108, lines 4-12 (unnumbered).

Mortals have a modus of their own, undirected and unsustained by God. They produce a rose through seed and soil, and bring the rose into contact with the Human falsities olfactory nerves that they may smell it. In legerdemain and credulous frenzy, mortals believe that unseen spirits produce the flowers. God alone makes and clothes the lilies of the field, and this He does by means of Mind, not matter.

NOTE

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

Chapter VIII, page 212, lines 17-24.

Mortals have a modus of their own, undirected and
unsustained by God. They produce a rose through seed
and soil, and bring the rose into contact with
Human falsities. the olfactory nerves, that they may smell it.
In legerdemain and credulous frenzy mortals believe that
unseen spirits produce the flowers. God alone makes
and clothes the lilies of the field, and this He does by
reason of Mind, not matter.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 212, lines 17-24.

Mortal mind has a modus of its own, undirected and
unsustained by God. It produces a rose through seed
and soil, and brings the rose into contact
The lilies
and roses. with the olfactory nerves, that they may smell
it. In legerdemain and credulous frenzy mortal mind
believes that unseen spirits produce the flowers. God
alone makes and clothes the lilies, and this He does
through Mind.

NOTE

This version first appeared in the 100th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 108, lines 13-20 (unnumbered).

Mortal mind has a modus of its own, undirected and
unsustained by God. It produces a rose through seed
and soil, and brings the rose into contact
The lilies
and roses. with the olfactory nerves, that they may smell
it. In legerdemain or in credulous frenzy mortal mind
believes that unseen spirits produce the flowers. God
alone makes and clothes the lilies, and this He does
through Mind.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 100th edition in 1896.
Chapter III, page 108, lines 13-20 (unnumbered).

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
thought, that the undulations of the air convey
No miracles
in Mind-
methods
sound, and possibly that other methods involve
so-called miracles. The realities of being, its
normal action, and the origin of all things are unseen to
mortal sense; whereas the unreal and imitative move-
ments of mortal belief, which would reverse the immortal
modus and action, are styled the real. Whoever con-
tradicts this mortal mind supposition of reality is called
a deceiver, or is said to be deceived. Of a man it has
been said, "As he thinketh in his heart, so is he;" hence
as a man spiritually understandeth, so is he in truth.

NOTE

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

Chapter VIII, page 212, lines 25-32, and page 213, lines 1-5.

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
thought, that the undulations of the air convey
No miracles in Mind-
methods. sound, and possibly that other methods involve
so-called miracles. The realities of being, its
normal action, and the origin of all things, are unseen to
mortal sense; whereas the unreal and imitative movements
of mortal belief (which would reverse the immortal
modus and action) are styled the real. Whoever contra-
dicts that supposition is called a deceiver, or said to be
deceived. Of a man it has been said "as he thinketh
in his heart, so is he;" but as a man spiritually under-
standeth, so is he in truth.

NOTE

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

Chapter VIII, page 212, lines 25-32, and page 213, lines 1-5.

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
thought, that the undulations of the air convey
No miracles in Mind-
methods. sound, and possibly that other methods involve
so-called miracles. The realities of being, its
normal action, and the origin of all things, are unseen to
mortal sense; whereas the unreal and imitative movements
of mortal belief (which would reverse the immortal
modus and action) are styled the real. Whoever contra-
dicts that supposition is called a deceiver, or said to be
deceived. Of a man it has been said "as he thinketh
in his heart so is he;" but as a man spiritually under-
standeth, so is he in Truth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 212, lines 25-32, and page 213, lines 1-5.

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
thought, that the undulations of the air con-
vey sound, and possibly that other methods
involve so-called miracles. The realities of Being, its
normal action, and the origin of all things, are unseen
to mortal sense; whereas the unreal and imitative move-
ments of finite belief (which would reverse the infinite
modus and action) are styled the real. Whoever con-
tradicts that supposition is called a deceiver, or said to be
deceived. "As a man thinketh in his heart, so is he," and
as a man spiritually understandeth, so is he in Truth.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 108, lines 21-32 (unnumbered).

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
thought, that the undulations of the air convey
Mentality sound, and possibly that other methods
and miracle. involve so-called miracles. The realities of Being, its
normal action, and the origin of all things, are unseen
to mortal sense; whereas the unreal and imitative move-
ments of finite belief (which reverse the infinite modus
and action) are styled the real. Whoever contradicts that
supposition is called a deceiver, or said to be deceived.
"As a man thinketh in his heart, so is he," and as a
man spiritually understandeth, so is he in Truth.

NOTE

This version first appeared in the 100th edition in 1896
and it remained unchanged until the 113th edition in 1897.
Chapter III, page 108, lines 21-32 (unnumbered).

Because all the methods of Mind are not understood,
we say the lips or hands must move in order to convey
Mentality thought, that the undulations of the air con-
and miracle. vey sound, and possibly that other methods
involve so-called miracles. The realities of Being, its
normal action, and the origin of all things, are unseen
to mortal sense; whereas the unreal and imitative move-
ments of finite belief (which reverse the infinite modus
and action) are styled the real. Whoever contradicts that
supposition is called a deceiver, or said to be deceived.
"As a man thinketh in his heart, so is he" in error;
but as a man understandeth, so is he in Truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 100th edition in 1896.
Chapter III, page 108, lines 21-32 (unnumbered).

U

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist apart from this mortal and material conception. God, good, is self-exist-^{Good} indefinable ent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material theories partially paralyze this attraction towards infinite and eternal good by an opposite attraction towards the finite, temporary, and discordant.

NOTE

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

Chapter VIII, page 213, lines 6-15.

P 5

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist apart from this mortal and material conception. God, good, is self-existent and self-expressed, though indefinable as a whole. Good as indefinable. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material theories partially paralyze this attraction towards infinite and eternal good, by an opposite attraction towards the finite, temporary, and discordant.

NOTE

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

Chapter VIII, page 213, lines 6-15.

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist apart from this mortal and material conception. God, good, is self-existent and self-expressed, though indefinable as a whole. Good as indefinable. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material theories partially paralyze this attraction towards infinite and eternal Good, by an opposite attraction towards the finite, temporary, and discordant.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 213, lines 6-15.

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist apart from this mortal and material conception. God, Good, is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material theories partially paralyze this attraction towards infinite and eternal Good, by an opposite attraction towards the finite, temporary, and discordant.

The Good
indefinable.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 213, lines 6-15.

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist above and beyond the mortal and material conception. Good is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards Spirit. Material theories partially paralyze this attraction towards infinite, harmonious, and eternal Spirit, by an opposite attraction towards the finite, temporary, and discordant.

The Good
indefinable.

NOTE

This version first appeared in the 204th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter III, page 109, lines 1-10 (unnumbered).

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist above and beyond this mortal and material belief. Good is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards Spirit. Material theories partially paralyze this attraction towards infinite, harmonious, and eternal Spirit, by an opposite attraction towards the finite, temporary, and discordant.

The Good
indefinable.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 204th edition in 1901. Chapter III, page 109, lines 1-10 (unnumbered).

101

Sound is a mental impression made on mortal belief.
The ear does not really hear. Divine Science reveals
sound as communicated through the senses of Soul -
through spiritual understanding.

NOTE

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

Chapter VIII, page 213, lines 16-19.

8:5

Sound is a mental impression, made on mortal belief.
The ear really hears not. Divine Science reveals sound
as communicated through the senses of Soul, in the
spiritual understanding.

NOTE

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

Chapter VIII, page 213, lines 16-19.

Sound is a mental impression, made on human belief.
The ear really hears not. In Divine Science
sound is communicated through the senses of Sensation
Soul, in the spiritual understanding. spiritual.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 109, lines 11-14 (unnumbered).

Mozart experienced more than he expressed. The
rapture of his grandest symphonies was never heard. He
was a musician beyond what the world knew.

This was even more strikingly true of Bee-
thoven, who was so long hopelessly deaf. Men-
tal melodies and strains of sweetest music supersede con-
scious sound. Music is the rhythm of head and heart.
Mortal mind is the harp of many strings, discoursing
either discord or harmony according as the hand, which
sweeps over it, is human or divine.

Music,
rhythm of
head and
heart

NOTE

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

Chapter VIII, page 213, lines 20-29.

Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew.

This is even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony, according as the hand which sweeps over it is human or Divine.

Music,
rhythm of
head and
heart.

NOTE

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

Chapter VIII, page 213, lines 20-29.

Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew.

This is even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental

Music,
rhythm of
head and
heart.

melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony, according as the hand which sweeps over it is human or divine.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VIII, page 213, lines 20-29.

Mozart experienced more than he expressed. The
rapture of his grandest symphonies was never heard.
He was a musician beyond what the world
knew. This is even more strikingly true of Music.
Beethoven, who was so long hopelessly deaf. Mental
melodies and strains of sweetest music supersede con-
scious sound. Music is the rhythm of head and heart.
Mortal mind is the harp of many strings, discoursing
either harmony or discord, as the hand which sweeps
over it is human or divine, and is received or rejected.

NOTE

This version first appeared in the 204th edition in 1901
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 109, lines 15-24 (unnumbered).

Mozart experienced more than he expressed. The
rapture of his grandest symphonies was never heard.
He was a musician beyond what the world
knew. This is even more strikingly true of Music.
Beethoven, who was so long hopelessly deaf. Mental
melodies and strains of sweetest music supersede
conscious sound. Music is the rhythm of head and
heart. Mortal mind is the harp of many strings, dis-
coursing either harmony or discord, as the hand which
sweeps over it is human or divine.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 204th edition in 1901.
Chapter III, page 109, lines 15-24 (unnumbered).

Before human knowledge dipped to its depths into a false sense of things, - into belief in material origins which discard the one Mind and true source of being, - it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

NOTE

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

Chapter VIII, page 213, lines 30-32, and page 214, lines 1-4.

Before human knowledge dipped to its depths into a false sense of things, - into belief in material origins which discards the one Mind and true source of being, - it is possible that the impressions from Truth were as distinct as sound, and that they came thus to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

NOTE

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

Chapter VIII, page 213, lines 30-32, and page 214, lines 1-4.

Before human knowledge dipped to its depths into a false sense of things, - into belief in material origins which discards the one Mind and true source of Being, - it is possible that the impressions of Truth were as distinct as sound, and that they came thus to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 109, lines 25-31 (unnumbered).

Before human knowledge educated mortal thought
into a false sense of things, - into belief in material
origins, and away from the one Mind and true
source of Being, - I have no doubt the im-
pressions of Truth were as distinct as sound, and that
they came thus to primitive men. They talked with God.
The medium of hearing being spiritual, it is normal and
indestructible.

Primitive
humanity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter III, page 109, lines 25-32 (unnumbered).

If Enoch's perception had been confined to the evidence before his material senses, he could never have "walked with God," nor been guided into the demonstration of life eternal.

NOTE

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

Chapter VIII, page 214, lines 5-8.

If Enoch's perception had been confined to the evidence before his material senses, he could never have "walked with God," or been guided into the demonstration of life eternal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter VIII, page 214, lines 5-8.

If Enoch's perception had been confined to the evidence before his material senses, he could never have "walked with God," or been guided into the demonstration of Life eternal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 110, lines 1-4 (unnumbered).

We are sometimes led to believe that darkness is as real
as light; but Science affirms darkness to be only a mortal
sense of the absence of light, at the coming of
which darkness loses the appearance of reality. Light and
darkness
So sin and sorrow, disease and death, are the suppositional
absence of Life, God, and flee as phantoms of error before
truth and love.

NOTE

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

Chapter VIII, page 215, lines 15-21.

We are sometimes led to believe that darkness is as
real as light; but natural science affirms darkness to be
only a mortal sense of the absence of light, at
whose coming darkness loses the appearance
of reality. So sin and sorrow, disease and death, are
the suppositional absence of Life, God, and they flee as
phantoms of error before Truth and Love.

Light and
darkness.

NOTE

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

Chapter VIII, page 215, lines 15-21.

We are sometimes led to believe that darkness is as
real as light; but natural science affirms darkness to be
only a mortal sense of the absence of light, at
whose coming darkness loses the appearance
of reality. So sin and sorrow, disease and death, are
the suppositional absence of Life, God, and they flee as
phantoms of error before Truth and Love.

NOTE

This version first appeared in the 106th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 111, lines 12-18 (unnumbered).

We are sometimes led to believe that darkness is as
real as light; but even natural science affirms darkness
to be only a mortal sense of the absence of
light, at whose coming darkness loses the
appearance of reality. So sin and sorrow are the sup-
positional absence of God, and flee, with the phantoms
of sickness and death, before Truth and Love.

Antipodes.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 106th edition in 1896.
Chapter III, page 111, lines 12-18 (unnumbered).

We are sometimes led to believe that darkness is as real as light; but even natural science affirms darkness to be only the absence of light, at whose coming darkness loses the appearance of reality. Antipodes.
So sin and error are the absence of God, and flee, with the phantoms of sickness and death, before Truth and Love.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter III, page 111, lines 12-18 (unnumbered).

With its divine proof, Science reverses the evidence of material sense. Every quality and condition of mortality is lost, swallowed up in immortality. Mortal man is the antipode of immortal man in origin, in existence, and in his relation to God.

NOTE

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

Chapter VIII, page 215, lines 22-26.

With its divine proof, Science reverses the evidence of the senses at every point. Every quality and condition of mortality is lost, swallowed up in immortality. Immortal man is the antipode of mortal man, in origin, in existence, and in his relation to God.

NOTE

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

Chapter VIII, page 215, lines 22-26.

With its divine proof, Science reverses the evidence of the senses at every point. Every quality and condition of mortality is lost, swallowed up in immortality. Immortal man is the antipodes of mortal man, in origin, in existence, and in his relation to God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 111, lines 19-24 (unnumbered).

Because he understood the superiority and immortality of good; Socrates feared not the hemlock poison. Even the faith of his philosophy spurned physical timidity. Having sought man's spiritual state, he recognized the immortality of man. The ignorance and malice of the age would have killed the venerable philosopher because of his faith in Soul and his indifference to the body.

Faith of
Socrates

NOTE

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

Chapter VIII, page 215, lines 27-32, and page 216, lines 1-2.

Socrates, because he understood the superiority and
immortality of good, feared not the hemlock poison.
Even the faith of his philosophy spurned phys-
ical timidity. Having sought his spiritual
estate, he recognized the immortality of man. The
ignorance and malice of the age would have killed the
venerable philosopher, for his faith in Soul and his in-
difference to the body.

Faith of
Socrates.

NOTE

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

Chapter VIII, page 215, lines 27-32, and page 216, lines 1-2.

Socrates, because he understood the superiority and
immortality of Good, feared not the hemlock poison.
Even the faith of his philosophy spurned phys-
ical timidity. Having sought his spiritual
estate, he recognized the immortality of man. The
ignorance and malice of the age would have killed the
venerable philosopher, for his faith in Soul and his in-
difference to the body.

Faith of
Socrates.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 215, lines 27-32, and page 216, lines 1-2.

Socrates, because he understood the superiority and immortality of Good, feared not the hemlock poison. Even the faith of his philosophy spurned physical timidity. Having sought his spiritual estate, he recognized the immortality of man. The ignorance and malice of the age would have killed the venerable philosopher, for his faith in Soul and his indifference to the body. Socrates.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 111, lines 25-32 (unnumbered).

Who shall say that man is alive to-day, but may be
dead to-morrow. What has touched Life, God, to such
strange issues? Here theories cease, and
The serpent of error. Science unveils the mystery and solves the
problem of man. Error bites the heel of truth, but
cannot kill it. Truth bruises the head of error, and
crushes it. Spirituality lays open siege to materialism.
On which side are we fighting?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 216, lines 3-10.

Who shall say that man is alive to-day, but may be
dead to-morrow? What has touched Life, God, to such
strange issues? Here theories cease, and Sci-
The serpent of error. ence unveils the mystery and solves the prob-
lem of man. Error bites the heel of Truth, but cannot
kill it. Truth bruises the head of error, and crushes
it. Spirituality lays open siege to materialism. On
which side are we fighting?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 112, lines 1-8 (unnumbered).

The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply
Servants
and masters the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good and evil.

NOTE

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

Chapter VIII, page 216, lines 11-21.

The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense, and Servants and masters. to supply the truth of immortal sense. It makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If man is governed by the higher law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good and evil.

NOTE

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

Chapter VIII, page 216, lines 11-21.

The understanding that the Ego is Mind, and that there is but one Mind or Intelligence, begins at once to destroy the errors of mortal sense, and ~~Servants~~ ~~and masters.~~ to supply the truth of immortal sense. It makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If man is governed by the higher law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good and evil.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 216, lines 11-21.

The understanding that the Ego is Mind, and that there is but one Mind or Intelligence, begins at once to destroy the errors of mortal sense, and to
Servants
and masters. supply the Truth of immortal sense. It makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If the body is governed by the higher law of Mind, its members are in submission to Life and Truth. The great mistake of mortals is to suppose that man is both matter and Spirit, both good and evil.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 112, lines 9-19 (unnumbered).

The understanding that the Ego is Mind, and that there is but one Mind or Intelligence, begins at once to destroy the errors of mortal sense, and to
Servants
and masters. supply the Truth of immortal sense. It makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If the body is governed by the higher law of Mind, its members are in submission to Life and Truth. The great mistake of mortals is to suppose that man is both mortal and immortal, both good and evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter III, page 112, lines 9-19 (unnumbered).

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. The material senses, like Adam, originate in matter and Adam and the senses return to dust, - are proved non-intelligent. They go out as they came in, for they are still the error, not the truth of being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.

NOTE

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

Chapter VIII, page 214, lines 9-17.

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. Like Adam, the material senses originate in matter, Adam and the senses. and return to dust, - are proven erroneous. They go out as they came in, for they are still the error, not the truth of being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood, and found to be harmonious.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 214, lines 9-17.

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. Like Adam, the material senses return to dust, Adam and the senses. are proven erroneous. They go out as they came in, for they are still the error, not the Truth of Being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then Being will be understood, and found to be harmonious.

NOTE

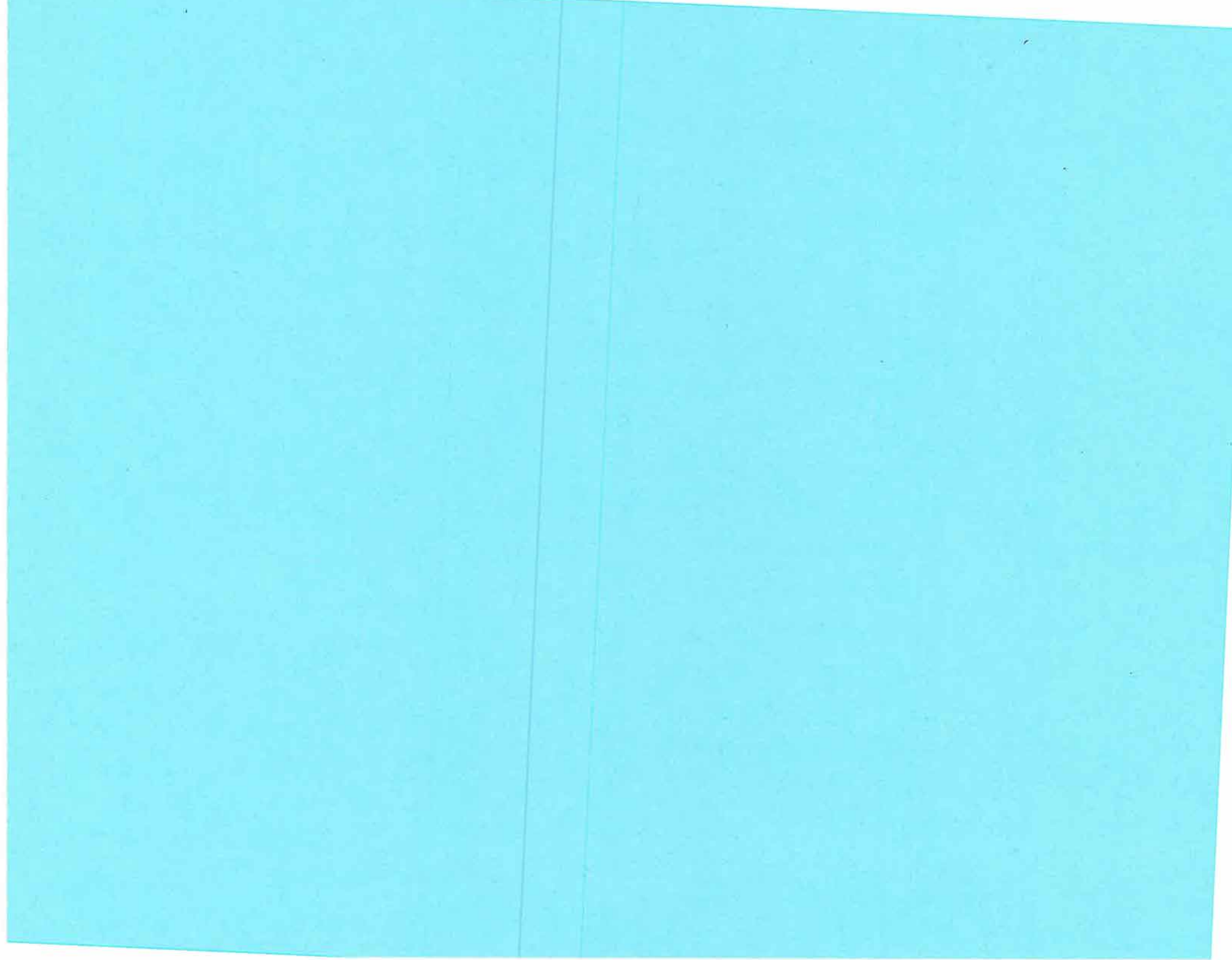
This version first appeared in the 106th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 110, lines 5-13 (unnumbered).

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind.

Adam and the senses. Like Adam, the material senses return to dust. They go out as they came in, for they are still the error, not the Truth of Being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then Being will be understood, and found to be harmonious.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 106th edition in 1896. Chapter III, page 110, lines 5-13 (unnumbered).



We bow down to matter, and entertain finite thoughts
of God like the pagan idolater. Mortals are inclined to
fear and to obey what they consider a material
Idolatrous illusions body more than they do a spiritual God. All
material knowledge, like the original "tree of knowledge,"
multiplies their pains, for mortal illusions would rob God,
slay man, and meanwhile would spread their table with
cannibal tidbits and give thanks.

NOTE

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

Chapter VIII, page 214, lines 18-25.

We bow down to matter, and entertain finite thoughts
of God, like the pagan idolater. We fear and obey what
we consider a material body, more than we do
Idolatrous illusions. a spiritual God. All material knowledge, like
the original "tree of knowledge," multiplies our pains.
Our mortal illusions would rob God; slay man; and
meanwhile would spread their table with cannibal tidbits
and give thanks.

NOTE

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

Chapter VIII, page 214, lines 18-25.

We bow down to matter, and entertain finite thoughts
of God, like the pagan idolater. We fear and obey what
we consider a material body, more than we do
Idolatrous illusions. a spiritual God. Modern knowledge, like the
original Tree of Knowledge, multiplies our pains. Our
illusions would rob God and slay man; and then would
spread their table with cannibal tidbits, giving thanks
meanwhile.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 110, lines 14-21 (unnumbered).

How transient a sense is mortal sight, when a wound on
the retina may end the power of light and lens! But the
real sight or sense is not lost. Neither age nor
The senses of Soul accident can interfere with the senses of Soul,
and there are no other real senses. It is evident that the
body as matter has no sensation of its own, and there is no
oblivion for Soul and its faculties. Spirit's senses are with-
out pain, and they are forever at peace. Nothing can hide
from them the harmony of all things and the might and
permanence of Truth.

NOTE

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

Chapter VIII, page 214, lines 26-32, and page 215, lines 1-3.

How transient a sense is mortal sight, when a wound
on the retina may end the power of light and lens! but
the sight or sense of what is real can never be
The senses of Soul. lost. Neither age nor accident can interfere
with the senses of Soul, and there are no other real senses.
It is evident that the body as matter has no sensation of
its own, and that there is no oblivion for Soul or its fac-
ulties. Spirit's senses are without pain, and they are for-
ever at peace. Nothing can hide from them the harmony
of all things, and the might and permanence of Truth.

NOTE

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

Chapter VIII, page 214, lines 26-32, and page 215, lines 1-3.

How transient a help is mortal sight, when a wound
on the retina may end the power of light and
The senses of Soul. lens! but the sight or sense of what is real
can never be lost. Neither age nor accident can in-
terfere with the Soul's senses, and there are no other
real senses. It is evident that the body has no sensation
of its own, and that there is no oblivion for Soul or its
faculties. Spirit's senses are without pain, and they
are forever at peace. Nothing can hide from them the
harmony of all things, and the might and permanence
of Truth.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 110, lines 22-32 (unnumbered).

How transient a help is mortal sight, when a wound
on the retina may end the power of light and
The senses of Soul. lens! but mortals can never lose the sight or
sense of what is real. Neither age nor accident can in-
terfere with the Soul's senses, and there are no other
real senses. It is evident that the body has no sensation
of its own, and that there is no oblivion for Soul or its
faculties. Spirit's senses are without pain, and they
are forever at peace. Nothing can hide from them the
harmony of all things, and the might and permanence
of Truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter III, page 110, lines 22-32 (unnumbered).

11

If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists. Soul and matter are at variance from the very necessity of their opposite natures. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.

Real being
never lost

NOTE

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

Chapter VIII, page 215, lines 4-10.

8-12

If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists. Soul and matter are at variance from the Real being
never lost very necessity of their oppositeness. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.

NOTE

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

Chapter VIII, page 215, lines 4-10.

If Soul could sin or be lost, then being and immortality would be lost, with all the faculties of Mind; but being cannot be lost while God exists. Soul and matter are at variance, from the very necessity of their oppositeness. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.

Real being
never lost.

NOTE

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

Chapter VIII, page 215, lines 4-10.

If Soul could sin, or be lost, then Being and Immortality would be lost, with all the faculties of Mind; but Being cannot be lost while God exists. Soul and matter are at variance, from the very necessity of their oppositeness. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.

Soul-sin
impossible.

NOTE

This version first appeared in the 106th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 111, lines 1-7 (unnumbered).

If Soul could sin, or be lost through sin, then Being and Immortality would be lost, with all the faculties of Mind; but Being cannot be lost while God exists. Soul and matter are at variance, from the very necessity of their oppositeness. Mortals are unacquainted with the reality of existence, because matter and mortality are not realities.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 106th edition in 1896. Chapter III, page 111, lines 1-7 (unnumbered).

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life.

NOTE

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

Chapter VIII, page 215, lines 11-14.

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God is never for an instant deprived of the light and might of intelligence and Life.

NOTE

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

Chapter VIII, page 215, lines 11-14.

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God is never for an instant deprived of the light and might of Intelligence and Life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. 50th ed., chapter III, page 111, lines 8-11 (unnumbered). 226th ed., chapter VIII, page 215, lines 11-14.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to be the rule of existence, while health would seem the exception, death the inevitable, and life a paradox. Paul asked: "What concord hath Christ with Belial?" (2 Corinthians vi.15.)

NOTE

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

Chapter VIII, page 216, lines 22-27.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to be the rule of existence; while health would seem the exception, death the inevitable, and life a paradox. Paul asked (2 Corinthians vi.15): "What concord hath Christ with Belial?"

NOTE

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

Chapter VIII, page 216, lines 22-27.

If the decision were left to the corporeal senses, evil would appear to be the master of Good, and sickness to be the rule of existence; while health would seem the exception, death the inevitable, and Life a paradox. Paul asked (2 Corinthians vi.15): "What concord hath Christ with Belial?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 112, lines 20-25 (unnumbered).

When you say, "Man's body is material," I say with
Paul: Be "willing rather to be absent from the body,
and to be present with the Lord." Give up
Personal identity your material belief of mind in matter, and
have but one Mind, even God; for this Mind forms its
own likeness. The loss of man's identity through the
understanding which Science confers is impossible; and
the notion of such a possibility is more absurd than to
conclude that individual musical tones are lost in the
origin of harmony.

NOTE

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

Chapter VIII, page 216, lines 28-32, and page 217, lines 1-5.

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body, and to be present with the Lord." Give up Personal identity. your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness. The loss of man's identity, through the understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to conclude that individual musical tones are lost in the origin of their grand harmony.

NOTE

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

Chapter VIII, page 216, lines 28-32, and page 217, lines 1-5.

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body, and to be present with the Lord." Give up your Personal identity. belief of mind in matter, and have but one Mind, even God, and let this Mind form its own likeness. The loss of man's identity, through the understanding which Science confers is impossible; and the notion of such possibility is more absurd than to conclude that individual musical tones are lost in the principle of their grand harmony.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 112, lines 26-32, and page 113, lines 1-3 (unnumbered).

Medical schools may inform us that the healing work of Christian Science and Paul's peculiar Christian conversion and experience, - which prove Mind to be scientifically distinct from matter, - are Paul's experience indications of unnatural mental and bodily conditions, even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my saying, he shall never see death!" and "Henceforth know we no man after the flesh!"

NOTE

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

Chapter VIII, page 217, lines 6-14.

Medical schools may inform us that the healing work of Christian Science, and Paul's peculiar Christian conversion and experience, - both of which prove Mind to be scientifically distinct from matter, - are indications of unnatural mental and bodily conditions, even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my saying, he shall never see death!" and "Henceforth know we no man after the flesh!"

Paul's experience.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 217, lines 6-14.

Medical schools may inform us that the healing work of Christian Science, and Paul's peculiar Christian conversion and experience, - both of which prove Mind to be Scientifically distinct from matter, - are indications of unnatural mental and bodily conditions, or even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my saying, he shall never taste of death!" and "Henceforth know we no man after the flesh!"

Supposed
catalepsy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 113, lines 4-13 (unnumbered).

That scientific methods are superior to others, is seen by their effects. When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control. The scientific and permanent remedy for fatigue is to learn the power of Mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary and heavy-laden.

Fatigue is
mental

NOTE

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

Chapter VIII, page 217, lines 15-28.

That scientific methods are superior to others, is seen by their effects. When you have once conquered a diseased condition of the body through Mind, that condition never recurs; and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine Metaphysics; and in proportion as you understand the control Mind has over the body, you will be able to demonstrate it. The scientific and permanent remedy for fatigue is to learn the power of Mind over every illusion of physical weariness, and so destroy this illusion; for matter cannot be weary and heavy-laden.

Fatigue is
mental.

NOTE

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

Chapter VIII, page 217, lines 15-27.

That scientific methods are superior to others, is seen by their effects. When you have once conquered a diseased condition of the body through Mind, that condition never recurs; and you have won a point in Science. When Mind once gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine Metaphysics; and in proportion as you understand the control Mind has over the body, you will be able to demonstrate it. The scientific and permanent remedy for fatigue is to learn the power of Mind over every illusion of physical weariness, and so destroy this illusion; for matter cannot be weary and heaven-laden.

Fatigue is
mental.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 217, lines 15-27.

That Scientific methods are superior to others, is seen by their effects. When the Divine Mind or Truth once conquers a diseased condition of the body, that condition is destroyed scientifically and it does not reappear. When Mind once gives rest to the body, the next toil will fatigue you less, for you are working out the problem of Being in Meta-physical Science; and in proportion as you understand the control Mind has over the body, you will be able to demonstrate it. The Scientific and permanent remedy for fatigue is to learn the power of Mind over every illusion of physical weariness, and so destroy this illusion; for matter cannot be weary and heavy-laden. Fatigue.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 113, lines 14-27 (unnumbered).

That Scientific methods are superior to others, is seen by their effects. When you once conquer a condition of the body through Mind, that condition recurs less frequently, and its ills diminish until they finally disappear. When Mind once gives rest to the body, the next toil will fatigue you less, for you are working out the problem of Being in Meta-physical Science; and in proportion as you understand the control Mind has over the body, you will be able to demonstrate it. The Scientific and permanent remedy for fatigue is to learn the power of Mind over every illusion; for matter cannot be weary and heavy-laden. Fatigue.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter III, page 113, lines 14-27 (unnumbered).

You say, "Toil fatigues me." But what is this me?
Is it muscle or mind? Which is tired and so speaks?
Without mind, could the muscles be tired? Do the
muscles talk, or do you talk for them? Matter is non-
intelligent. Mortal mind does the false talking, and that
which affirms weariness, made that weariness.

NOTE

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

Chapter VIII, page 217, lines 29-32, and page 218, lines 1-2.

You say, "Toil fatigues me." But what is this me?
Is it muscle or mind? Which is tired, and so speaks?
Without mind, could the muscles be tired? Do the
muscles talk, or do you talk for them? Matter is non-
intelligent. Mortal mind does the false talking;
and that which affirms weariness, first made that
weariness.

NOTE

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

Chapter VIII, page 217, lines 28-32, and page 218, lines 1-2.

You say, "Toil fatigues me." But what is this me?
Is it muscle or mind? Which is tired, and
so speaks? Without mind, could the muscles Talking
be tired? Do the muscles talk, or do you talk for muscles.
them? Matter is non-intelligent. Mortal mind does the
talking; and that which affirms weariness, first made
that weariness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 113, lines 28-32, and page 114, lines 1-2
(unnumbered).

You do not say a wheel is fatigued; and yet the body
is as material as the wheel. If it were not for what the
human mind says of the body, the body, like
Mind never
weary the inanimate wheel, would never be weary.
The consciousness of Truth rests us more than hours of
repose in unconsciousness.

NOTE

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

Chapter VIII, page 218, lines 3-8.

You would not say that a wheel is fatigued; and yet
the body is just as material as the wheel. If it were
not for what the human mind says of the
Mind never
weary. body, the body would never be weary, any more
than the inanimate wheel; for the consciousness of truth
rests us more than hours of repose in unconsciousness.

NOTE

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

Chapter VIII, page 218, lines 3-8.

You would not say that a wheel is fatigued; and yet
the body is just as material as the wheel. If it were
not for what the human mind says of the
Mind never weary. body, the body would never be weary, any more
than the inanimate wheel; for the consciousness of Truth
rests us more than hours of repose in unconsciousness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 218, lines 3-8.

You would not say that a wheel is fatigued; and yet
the body is just as material as the wheel. If it were
not for what the human mind says of the
A weary wheel. body, the body would never be weary, any
more than the inanimate wheel. An understanding of
this great fact rests you more than hours of repose.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 114, lines 3-8 (unnumbered).

41

The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that the body can be sick independently of mortal mind and that the divine Mind has no jurisdiction over the body.

NOTE

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

Chapter VIII, page 218, lines 9-16.

The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, Coalition of sin and sickness. envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that the body can be sick independently of mortal mind, and that the divine Mind has no jurisdiction over the body.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 218, lines 9-17.

The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, Coalition of sin and sickness. envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that the body can be sick, independently of mortal mind, and that the divine Mind has no jurisdiction over it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 114, lines 9-17 (unnumbered).

Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal them?

Sickness If you do believe in God, why do you substitute drugs for the Almighty's power, and
akin to sin employ means which lead only into material ways of
obtaining help, instead of turning in time of need to
God, divine Love, who is an ever-present help?

NOTE

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

Chapter VIII, page 218, lines 17-23.

Why pray for the recovery of the sick, if you are
without faith in God's willingness and ability to heal
them? If you believe in that, why do you
Sickness
akin to sin. substitute drugs for the Almighty's power, and
employ means (which lead only into material ways of
obtaining help), instead of yourself turning in time of
need to God, divine Love, who is an ever-present help.

NOTE

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

Chapter VIII, page 218, lines 18-24.

Why pray for the recovery of the sick, if you are
without faith in God's willingness and ability to heal
them? If you believe in that, why do you
Sickness
akin to sin. substitute drugs for the Almighty's power, and
employ a doctor (who leads only into material ways of
obtaining help), instead of yourself turning in time of
need to God, divine Love, who is an ever-present help.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
Chapter VIII, page 218, lines 18-24.

Why pray for the recovery of the sick, if you are
without faith in God's willingness and ability to heal
them? If you believe in that, why do you
Sickness
akin to sin. substitute drugs for the Almighty's power,
and employ a doctor to lead us contrary to God's
will?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchnaged until the 226th edition in 1902.
Chapter III, page 114, lines 18-23 (unnumbered).

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, as having sensation or power.

NOTE

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

Chapter VIII, page 218, lines 24-26.

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, having sensation or power.

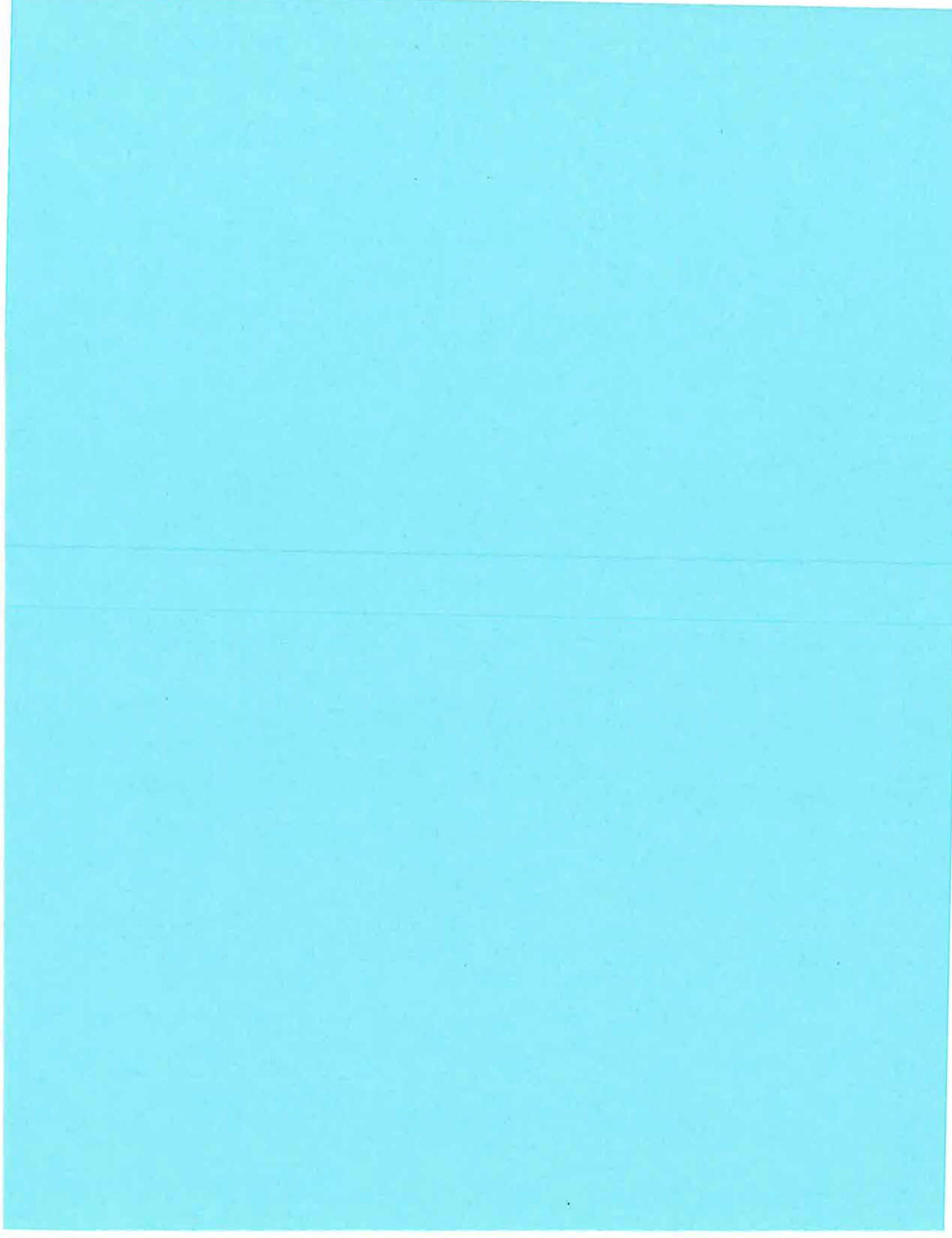
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 218, lines 25-27.

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent sensation or power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 114, lines 24-26 (unnumbered).



The Scriptures say, "They that wait upon the Lord
...shall run, and not be weary; and they shall walk,
and not faint." The meaning of that passage is not
perverted by applying it literally to moments of fatigue,
for the moral and physical are as one in their results.
When we wake to the truth of being, all disease,
pain, weakness, weariness, sorrow, sin, death, will be
unknown, and the mortal dream will forever cease. My
method of treating fatigue applies to all bodily ailments,
since Mind should be, and is, supreme, absolute, and
final.

NOTE

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

Chapter VIII, page 218, lines 27-32, and page 219, lines 1-5.

The Scriptures say, "They that wait upon the Lord
...shall run, and not be weary; and they shall walk,
and not faint." The meaning of that passage is not
perverted by applying it literally to moments of fatigue,
for the moral and physical are as one in their results.
When we wake to the Truth of being, all disease,
pain, weakness, weariness, sorrow, sin, death, will be
unknown, and the mortal dream will forever cease. My
method of treating fatigue applies to all bodily ailments,
since Mind should be, and is, supreme, absolute, and
final.

NOTE

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

Chapter VIII, page 218, lines 27-32, and page 219, lines 1-5.

The Scriptures say that "they that wait upon the Lord...shall run, and not be weary, and they shall walk, and not faint." The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the Truth of being, all error, pain, weakness, weariness, sorrow, sin, and death will be unknown, and the mortal dreams forever cease. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.

NOTE

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

Chapter VIII, page 218, lines 28-32, and page 219, lines 1-5.

The Scriptures admonish us to "run and not be weary, ...walk and not faint." The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the Truth of Being, all error, pain, weakness, weariness, sorrow, sin, and death will be unknown, and the mortal dreams forever cease. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 114, lines 27-32, and page 115, lines 1-4 (unnumbered).

In mathematics, we do not multiply when we should subtract, and then say the product is correct. No more can we say in Science that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, nor bones, but mortal mind makes the whole body "sick, and the whole heart faint;" whereas divine Mind heals.

NOTE

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

Chapter VIII, page 219, lines 6-13.

In mathematics we do not multiply where we should subtract, and then say the product is correct. No more can we say, in Science, that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, nor bones, but mortal mind makes the whole body "sick, and the whole heart faint;" whereas divine Mind heals all ailments.

Affirmation
and result.

NOTE

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

Chapter VIII, page 219, lines 6-13.

In mathematics we do not multiply where we should subtract, and then say the product is correct. No more can we say, in Science, that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, or bones, but mortal mind makes the whole body "sick and the whole heart faint;" whereas divine Mind heals all ailments.

Affirmation
and result.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter III, page 115, lines 5-12 (unnumbered).

In mathematics we do not multiply where we should subtract, and then say the product is correct. No more can we say, in Science, that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, or bones, but mortal mind makes the whole body "sick and the whole heart faint;" whereas Mind heals bodily ailments.

Affirmation
and result.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter III, page 115, lines 5-12 (unnumbered).

When this is understood, we shall never affirm concerning the body what we do not wish to have manifested. We shall not call the body weak, if we would have it strong; for the belief in feebleness must obtain in the human mind before it can be made manifest on the body, and the destruction of the belief will be the removal of its effects. Science includes no rule of discord, but governs harmoniously. "The wish," says the poet, "is ever father to the thought."

NOTE

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

Chapter VIII, page 219, lines 14-22.

When this is understood, we shall never affirm concerning the body what we do not wish to have true. We shall not call the body weak, if we would have it strong; for we know that the belief in feebleness must obtain in the human mind before it can be made manifest on the body, and that the destruction of the belief will be the removal of its effects. Science includes no rule of discord, but governs harmoniously. "The wish," says the poet, "is ever father to the thought."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VIII, page 219, lines 14-22.

When this is understood, we shall never affirm concerning the body what we do not wish to have true. We shall not call the body weak, if we would have it strong; for we know that the belief in feebleness must obtain in the human mind before it can be made manifest in the body, and that the destruction of the illusion will be the removal of its effects. Science includes no rule of discord, but governs harmoniously. "The wish," says the poet, "is ever father to the thought."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 115, lines 13-22 (unnumbered).

We may hear a sweet melody, and yet misunderstand the science that governs it. Those who are healed through metaphysical Science, not comprehending the Principle of the cure, may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to Him alone. Entire immunity from the belief in sin, suffering, and death may not be reached at this period, but we may look for an abatement of these evils; and this scientific beginning is in the right direction.

NOTE

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

Chapter VIII, page 219, lines 23-32.

We may hear a sweet melody, and yet misunderstand the science which governs it. Those who are healed through metaphysical Science, not comprehending the Principle of the cure, may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to Him alone. Entire immunity from the belief in sin, suffering, and death cannot be expected at this period, but we may look for an abatement of them; and these scientific beginnings are in the right direction.

NOTE

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

Chapter VIII, page 219, lines 14-22.

We may hear a sweet melody, and yet misunderstand the science which governs it. Those who are healed through Metaphysical Science, not comprehending the Principle of the cure, may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to Him alone. Entire immunity from sin and suffering cannot be expected at this period, but we may look for some abatement of them; and these Scientific beginnings are in the right direction.

Remedy and
its science.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 115, lines 23-32 (unnumbered).

We may hear a sweet melody, and yet misunderstand the science which governs it. Those who are healed through Metaphysical Science, not comprehending the Principle of the cure, may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to Him alone. Entire immunity from sin and suffering cannot be expected at this period, but we may look for some abatement of them; and these Scientific beginnings are in the right direction.

Melody and
its science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter III, page 115, lines 23-32 (unnumbered).

We hear it said: "I exercise daily in the open air. I take cold baths, in order to overcome a predisposition to take cold; and yet I have continual colds, Hygiene ineffectual catarrh, and cough." Such admissions ought to open people's eyes to the inefficacy of material hygiene, and induce sufferers to look in other directions for cause and cure.

NOTE

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

Chapter VIII, page 220, lines 1-7.

We hear it said: "I exercise daily in the open air;
I take cold baths, in order to overcome a predisposition
to take cold; and yet I have continual colds,
Hygiene ineffectual. catarrh, and cough." Such admissions ought
to open people's eyes to the inefficacy of hygiene, and
induce them to look in other directions for cause and
cure.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 116, lines 1-6 (unnumbered).
226th ed., chapter VIII, page 220, lines 1-7.

Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars amid the blasts; he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by human theories.

NOTE

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

Chapter VIII, page 220, lines 8-17.

Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars amid the blasts; he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob; the atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by human theories.

NOTE

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

Chapter VIII, page 220, lines 8-17.

Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars amid the blasts, he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by mortal belief.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter III, page 116, lines 7-16 (unnumbered).

Instinct is better than misguided reason, as even Nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as Nature's untired worshippers. The snowbird sings and soars amid the blasts, he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by mortal belief.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter III, page 116, lines 7-16 (unnumbered).

Instinct is better than misguided reason, as even Nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as Nature's untired worshippers. The snowbird sings and soars amid the blasts, he has no catarrh from wet feet, and procures his summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by mortal belief.

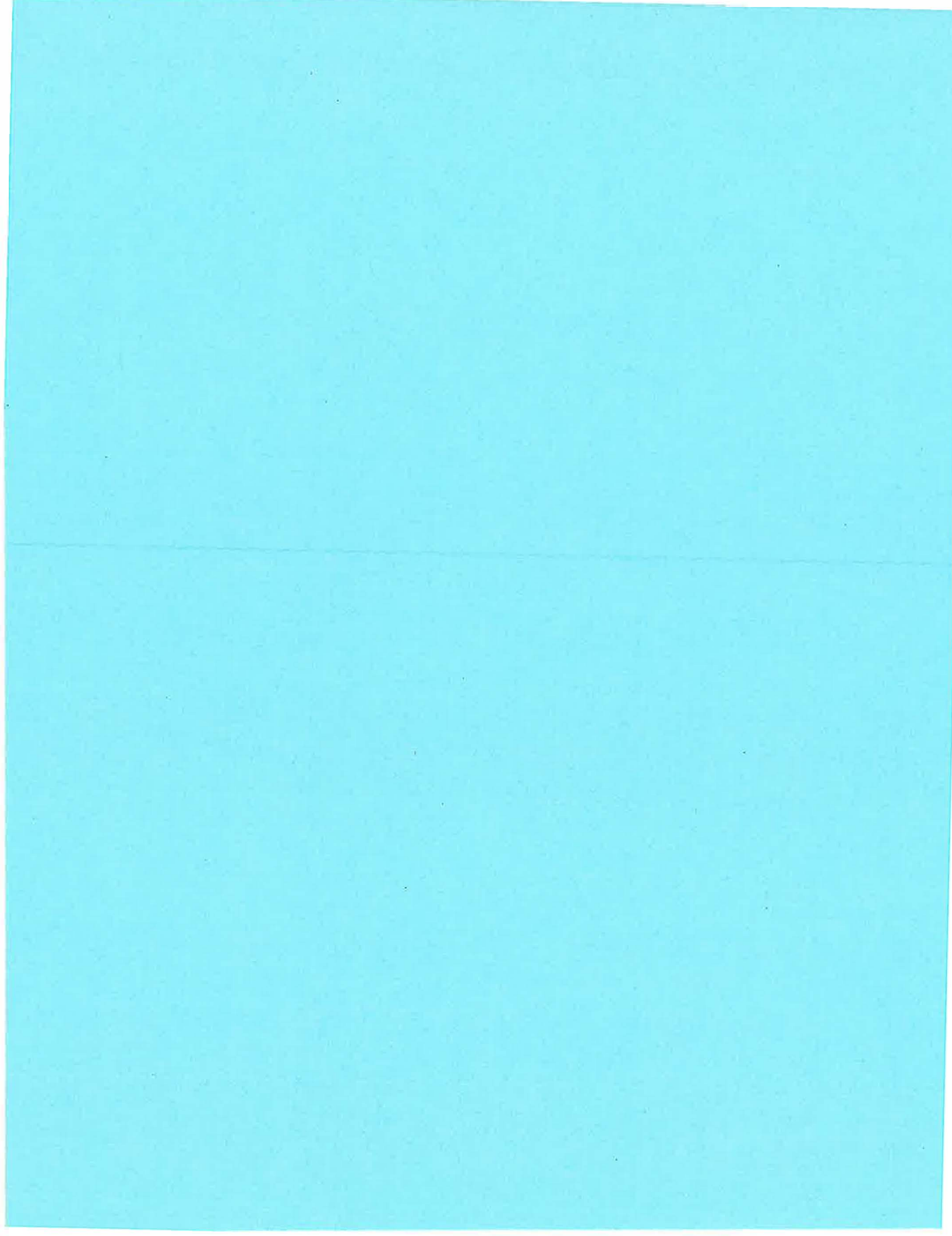
NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 83rd edition in 1894. Chapter III, page 116, lines 7-16 (unnumbered).

Instinct is better than misguided reason, as even Nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as Nature's untired worshippers. The snowbird sings and soars amid the blasts, as he has no catarrh from wet feet, and he procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by mortal belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter III, page 116, lines 7-16 (unnumbered).



Mortal mind produces its own phenomena, and then
charges them to something else, - like a kitten
The reflex
phenomena glancing into the mirror at itself and thinking
it sees another kitten.

NOTE

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

Chapter VIII, page 220, lines 18-21.

Mortal mind produces its own phenomena, and then
charges them to something else, - like a kitten
The reflex
phenomena. glancing into the mirror at herself, and think-
ing she sees there another kitten.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 116, lines 17-20 (unnumbered).
226th ed., chapter VIII, page 220, lines 18-21.

A clergyman once adopted a diet of bread and water to increase his spirituality. Finding his health failing, he gave up his abstinence, and advised others never to try dietetics for growth in grace.

NOTE

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

Chapter VIII, page 220, lines 22-25.

A clergyman once adopted a diet of bread and water, to increase his spirituality. Finding his health failing, he gave up his abstinence, and advised others never to try dietetics for growth in grace.

NOTE

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

Chapter VIII, page 22-25.

18

A clergyman once adopted a diet of bread and water,
to increase his spirituality. Finding his
Volition far-
reaching. health failing, he gave up his abstinence, and
advised others never to try dietetics for growth in
grace.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 116, lines 21-25 (unnumbered).

The belief that either fasting or feasting makes men better morally or physically is one of the fruits of "the tree of knowledge of good and evil," concerning which God said, "Thou shalt not eat of it." Volition far-reaching Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, blood, etc., as directly as the volition or will moves the hand.

NOTE

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

Chapter VIII, page 220, lines 26-32.

The belief that either fasting or feasting makes men better, morally or physically, is one of the fruits of "the tree of knowledge of good and evil," concerning which God said, "thou shalt not eat of it." Volition far-reaching. Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, and blood, as directly as the volition or will moves the hand.

NOTE

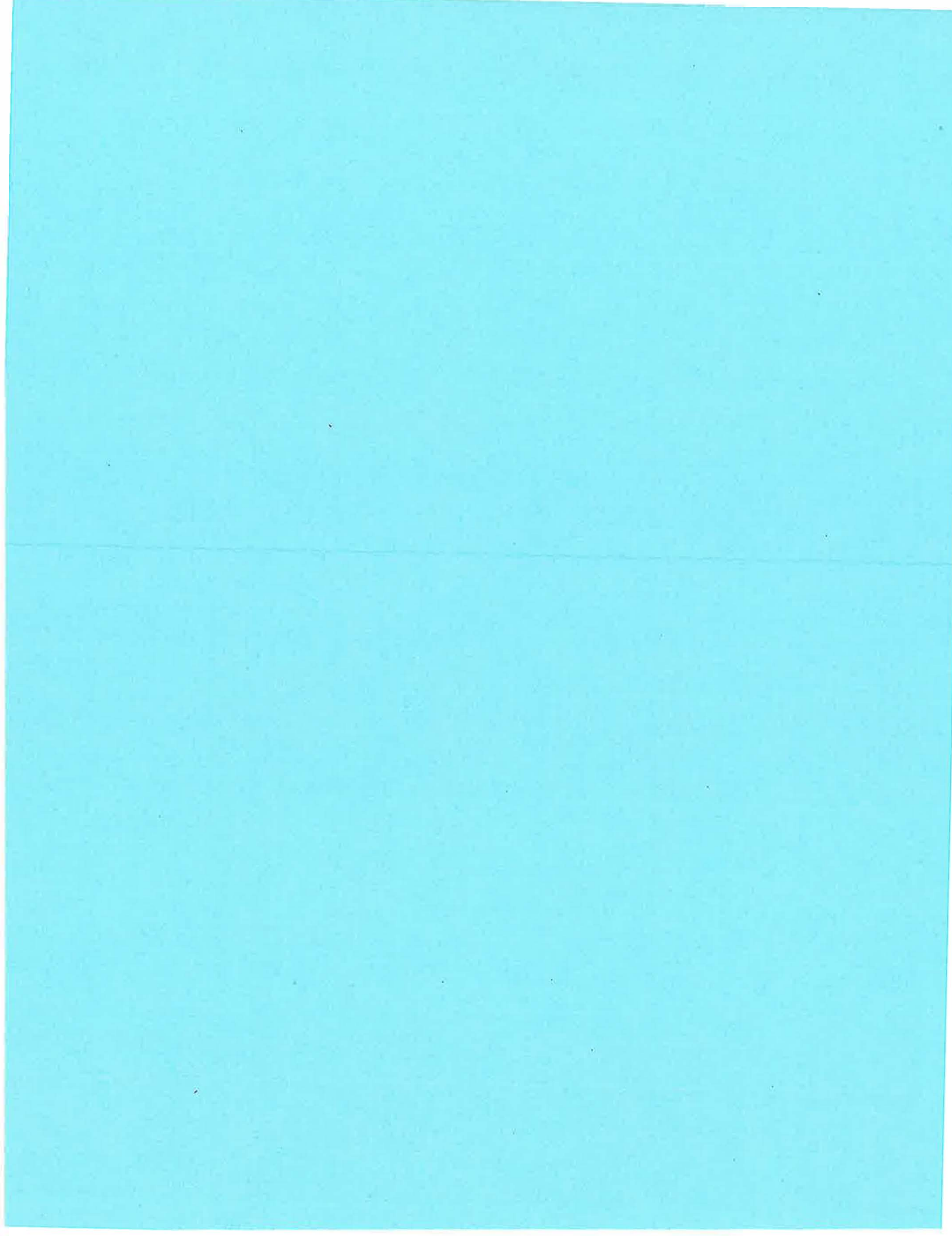
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter VIII, page 220, lines 26-32.

The belief that either fasting or feasting makes men better, morally or physically, is one of the fruits of the Tree of Knowledge, concerning which God said, "Thou shalt not eat of it." Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, and blood, as directly as the volition of will moves the hand.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 116, lines 26-32 (unnumbered).



I knew a person who when quite a child adopted the Graham system to cure dyspepsia. For many years, he ate only bread and vegetables, and drank nothing but water. His dyspepsia increasing, he decided that his diet should be more rigid, and thereafter he partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread without water. His physician also recommended that he should not wet his parched throat until three hours after eating. He passed many weary years in hunger and weakness, almost in starvation, and finally made up his mind to die, having exhausted the skill of the doctors, who kindly informed him that death was indeed his only alternative. At this point Christian Science saved him, and he is now in perfect health without a vestige of the old complaint.

Starvation
and dys-
pepsia

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter VIII, page 221, lines 1-16.

I knew a woman who when quite a child adopted the Graham system to cure dyspepsia. For many years, she ate only bread and vegetables, and drank nothing but water. Her dyspepsia increasing, she decided that her diet should be more rigid, and thereafter she partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread without water. Her physician also recommended that she should not wet her parched throat until three hours after eating. She passed many weary years in hunger and weakness, almost in starvation, and finally made up her mind to die, having exhausted the skill of the doctors, who kindly informed her that death was indeed her only alternative. At this point Christian Science saved her, and she is now in perfect health without a vestige of the old complaint.

Starvation
and dys-
pepsia

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter VIII, page 221, lines 1-16.

I knew a woman who when quite a child adopted the Graham system to cure dyspepsia. She ate bread and vegetables only, and drank nothing but water, for many years. Her dyspepsia increasing, she decided that her diet should be more rigid; and thereafter she partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread without water. Her physician also recommended that she should not wet her parched throat until three hours after eating. She passed many weary years in hunger and weakness, almost in starvation; and then made up her mind to die, having exhausted the skill of the doctors, who kindly informed her that death was indeed her only alternative. At this point Christian Science saved her; and she is now in perfect health, without a vestige of the old complaint.

Starvation
and dys-
pepsia.

NOTE

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

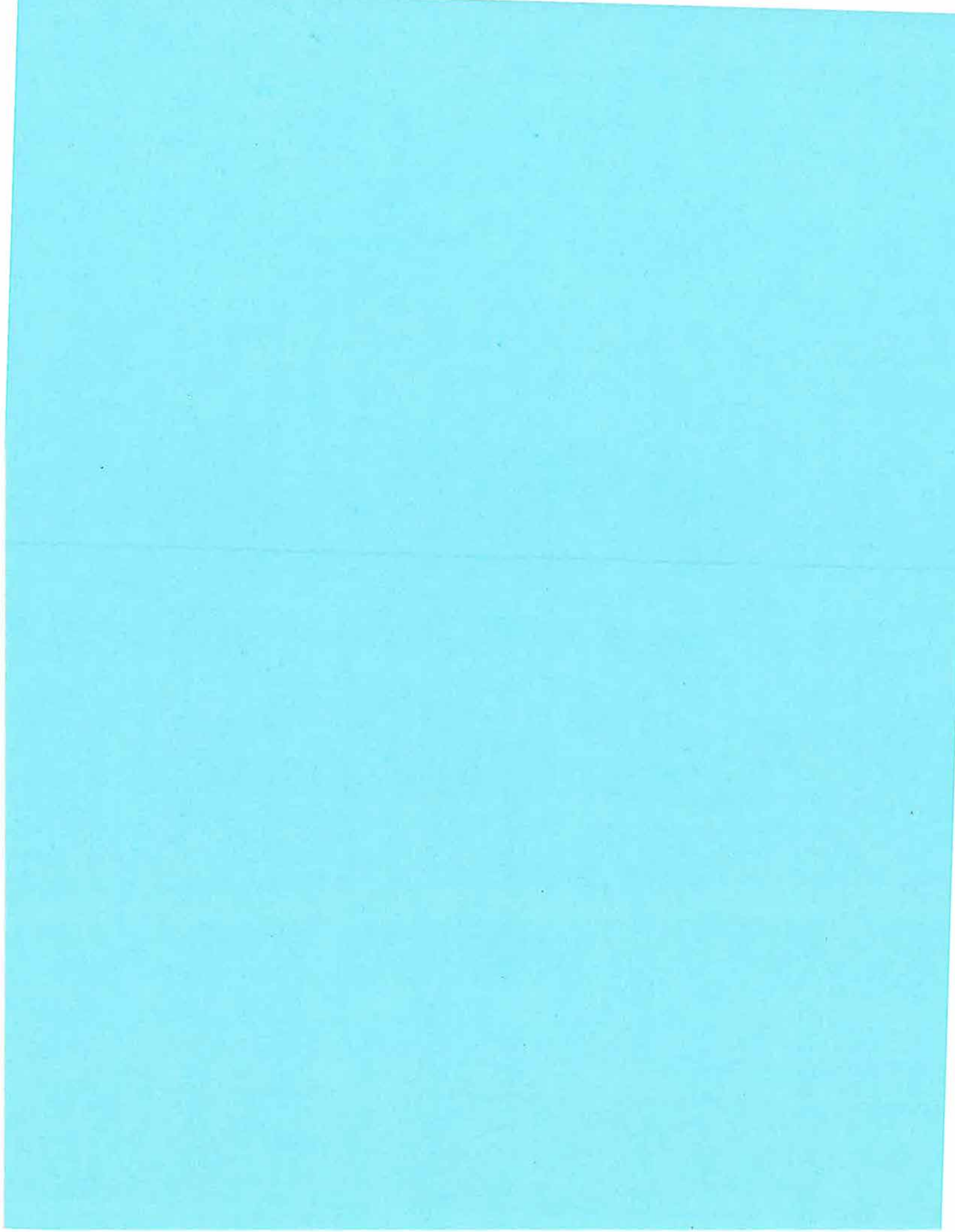
Chapter VIII, page 221, lines 1-16.

I knew a woman who, when quite a child, adopted the Graham system to cure dyspepsia. She ate bread and vegetables only, and drank nothing but water, for many years. Her dyspepsia increasing, she decided that her diet should be more rigid; and thereafter she partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread, without water. Her physician also recommended that she should not wet her parched throat until three hours after eating. She passed many weary years in hunger and weakness, almost in starvation, and then made up her mind to die, having exhausted the skill of the doctors, who kindly informed her that death was indeed her only alternative. At this point Christian Science saved her; and she is now in perfect health, without a vestige of the old complaint.

Starvation
and dyspepsia.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 117, lines 1-16 (unnumbered).



He learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, - never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom, and it is equally far from Science, in which being is sustained by God, Mind. These truths, opening his eyes, relieved his stomach, and he ate without suffering, "giving God thanks;" but he never enjoyed his food as he had imagined he would when, still the slave of matter, he thought of the flesh-pots of Egypt, feeling childhood's hunger and undisciplined by self-denial and divine Science.

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter VIII, page 221, lines 17-28.

She learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, - never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom, and it is equally far from Science, in which being is sustained by God, Mind. These truths, opening her eyes, relieved her stomach, and she ate without suffering, "giving God thanks;" but she never enjoyed her food as she had imagined she would when, still the slave of matter, she thought of the flesh-pots of Egypt, feeling childhood's hunger and undisciplined by self-denial and divine Science.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter VIII, page 221, lines 17-28.

She learned that suffering and disease are the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, - never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom; and it is equally far from Science, in which being is sustained by God, Mind. These truths, opening her eyes, relieved also her stomach, and she ate without suffering, "giving God thanks;" but she never enjoyed her food as she had expected to when she was still the slave of matter, - thinking of the fleshpots of Egypt, feeling childhood's hunger, and undisciplined by self-denial and divine Science.

NOTE

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

Chapter VIII, page 221, lines 17-28.

She learned that suffering and disease are the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, - never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom; and it is equally far from Science, in which being is sustained by God. These truths, opening this woman's eyes, relieved also her stomach, and she ate without suffering, "giving God thanks;" but she never enjoyed her food as she had expected to when she was still the slave of matter, - thinking of the fleshpots of Egypt, feeling childhood's hunger, and undisciplined by self-denial and divine Science.

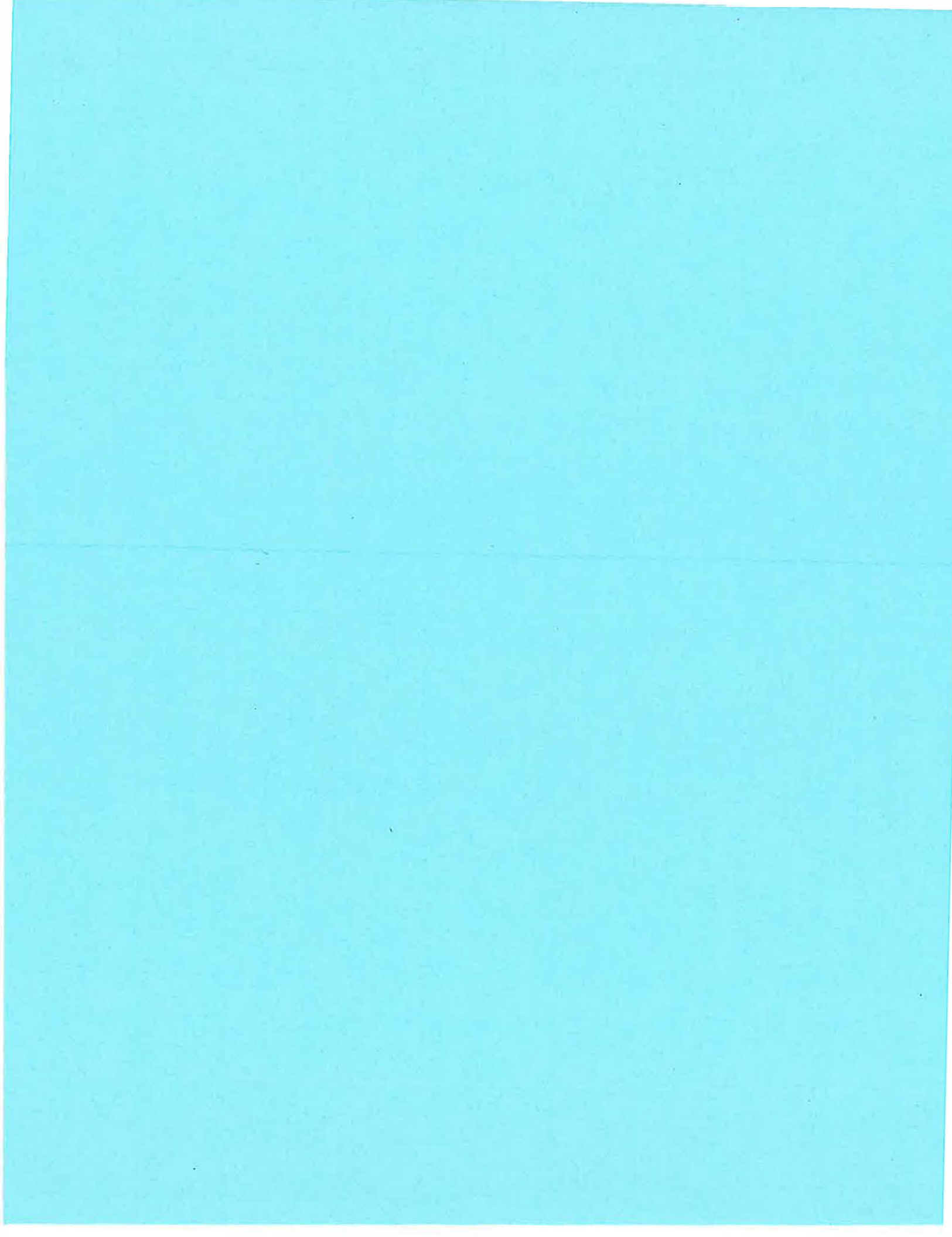
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter VIII, page 221, lines 17-28.

She learned that suffering and disease are the self-imposed beliefs of mortals, and not the facts of Being; that God never decreed disease, - never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom; and it is equally far from Science, in which Being is sustained by God. These truths, opening this woman's eyes, relieved also her stomach, and she ate without suffering, "giving God thanks;" but she never again enjoyed her food as she had expected to, when she was still the slave of matter, - thinking of the fleshpots of Egypt, feeling childhood's hunger, and undisciplined by self-denial and Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 117, lines 17-28 (unnumbered).



This new-born understanding, that neither food nor
the stomach, without the consent of mortal
mind, can make one suffer, brings with it an- Mind and
stomach
other lesson, - that gluttony is a sensual illusion, and
that this phantasm of mortal mind disappears as we better
apprehend our spiritual existence and ascend the ladder
of life.

NOTE

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

Chapter VIII, page 221, lines 29-32, and page 222, lines 1-3.

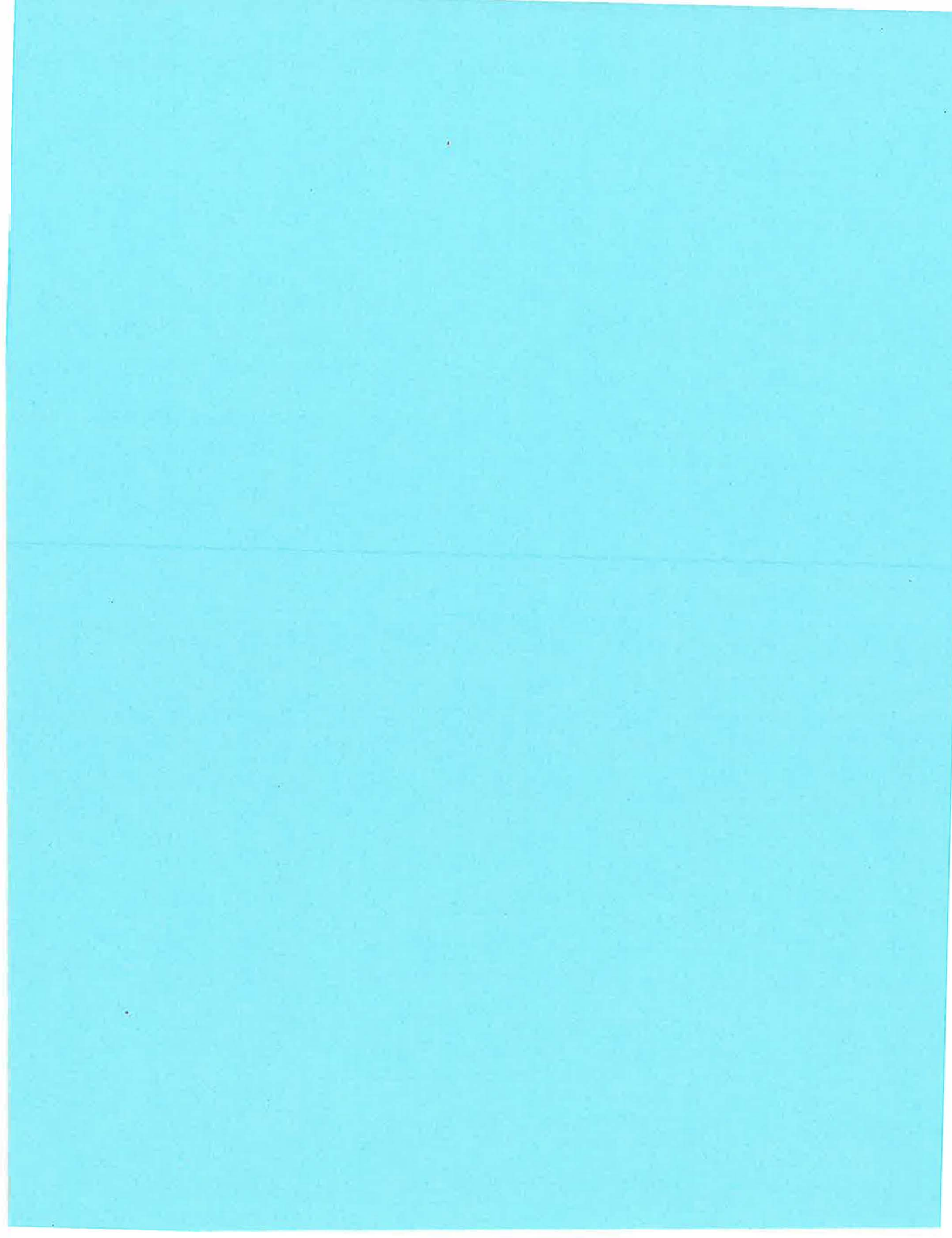
Her new-born understanding, that neither food nor
the stomach, without the consent of mortal
mind, could make her suffer, brought with it
another lesson, - that gustatory pleasure is a sensu-
ous illusion, a phantasm of mortal mind, diminishing as
we better apprehend our spiritual existence, and ascend
the ladder of Life.

NOTE

Her new-born understanding, that neither food nor
the stomach, without the consent of mortal
mind, could make her suffer, brought with it Stomach.
another lesson, - that gustatory pleasure is a sensu-
ous illusion, a phantasm of mortal mind, diminishing as
we better apprehend our spiritual existence, and ascend
the ladder of Life.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 75th edition in 1893.
Chapter III, page 117, lines 29-32, and page 118, lines 1-3
(unnumbered).



This person learned that food affects the body only as mortal mind has its material methods of working, one of which is to believe that proper food supplies nutriment and strength to the human system. He learned also that mortal mind makes a mortal body, whereas Truth re-generates this fleshly mind and feeds thought with the bread of Life.

NOTE

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

Chapter VIII, page 222, lines 4-10.

This woman learned that food affects the body only as mortal mind has its material methods of doing this work, one of which is to declare that proper food supplies nutriment and strength to the human system. She learned also that mortal mind makes a mortal and sickly body; whereas Truth regenerates this fleshly mind, and feeds thought with the bread of Life.

NOTE

This version first appeared in the 188th edition in 1900 and it remained unchanged until the 1907 edition.

188th ed., chapter III, page 118, lines 4-10 (unnumbered).

226th ed., chapter VIII, page 222, lines 4-10.

This woman learned that food neither strengthens nor weakens the body, though mortal mind has its material methods of doing this work, one of which is to declare that proper food supplies nutriment and strength to the human system. She learned also that mortal mind makes a mortal and sickly body, because it governs it with mortal opinions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 188th edition in 1900. Chapter III, page 118, lines 4-10 (unnumbered).

Food had less power to help or to hurt him after he had availed himself of the fact that Mind governs man, and he also had less faith in the so-called pleasures and pains of matter. Taking less thought about what he should eat or drink, consulting the stomach less about the economy of living and God more, he recovered strength and flesh rapidly. For many years he had been kept alive, as was believed, only by the strictest adherence to hygiene and drugs, and yet he continued ill all the while. Now he dropped drugs and material hygiene, and was well.

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter VIII, page 222, lines 11-21.

Food had less power to help or to hurt her after she had availed herself of the fact that Mind governs man, and she also had less faith in the so-called pleasures and pains of matter. Taking less thought about what she should eat or drink, consulting the stomach less about the economy of living and God more, she recovered strength and flesh rapidly. For many years she had been kept alive, as was believed, only by the strictest adherence to hygiene and drugs, and yet she continued ill all the while. Now she dropped drugs and material hygiene, and was well.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter VIII, page 222, lines 11-21.

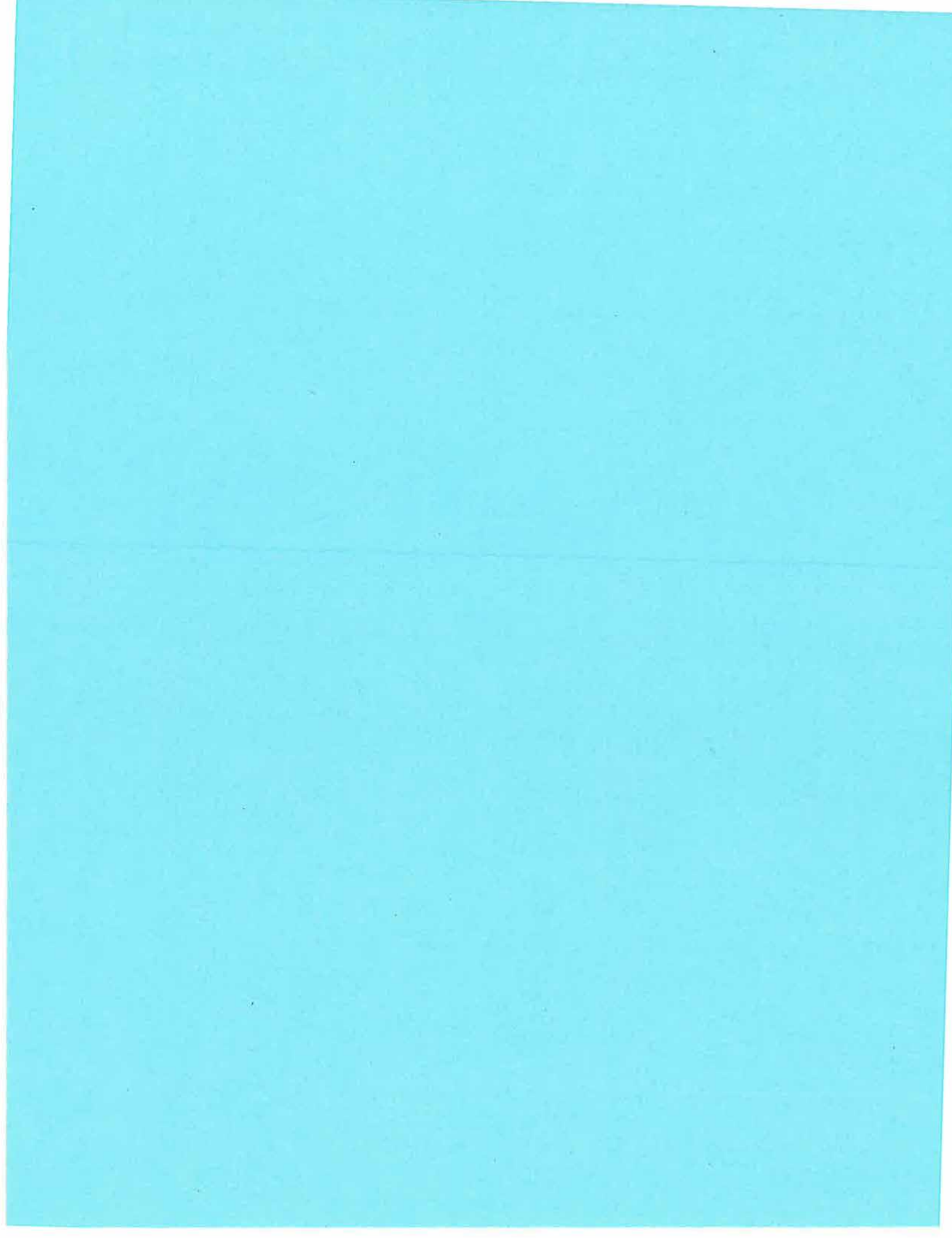
Food had less power to help or to hurt her, after she
availed herself of the fact that Mind governs man, and
she had less faith in the so-called pleasures and pains
of matter. Taking less thought about what she should
eat or drink, consulting the stomach less and God more
about the economy of living, she recovered strength
and flesh rapidly. For many years she had been kept
alive, as was believed, only by the strictest adherence
to hygiene and drugs, and yet she continued ill all
the time. Now she dropped drugs and hygiene, and
was well.

NOTE

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

50th ed., chapter III, page 118, lines 11-20 (unnumbered).

226th ed., chapter VIII, page 222, lines 11-21.



He learned that a dyspeptic was very far from being the image and likeness of God, - far from having "dominion over the fish of the sea, and over the fowl of the air, and over the cattle," if eating a bit of animal flesh could overpower him. He finally concluded that God never made a dyspeptic, while fear, hygiene, physiology, and physics had made him one, contrary to His commands.

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter VIII, page 222, lines 22-28.

She learned that a dyspeptic was very far from being the image and likeness of God, - far from having "dominion over the fish of the sea, and over the fowl of the air, and over the cattle," if eating a bit of animal flesh could overpower her. She finally concluded that God never made a dyspeptic, while fear, hygiene, physiology, and physics had made her one, contrary to His commands.

NOTE

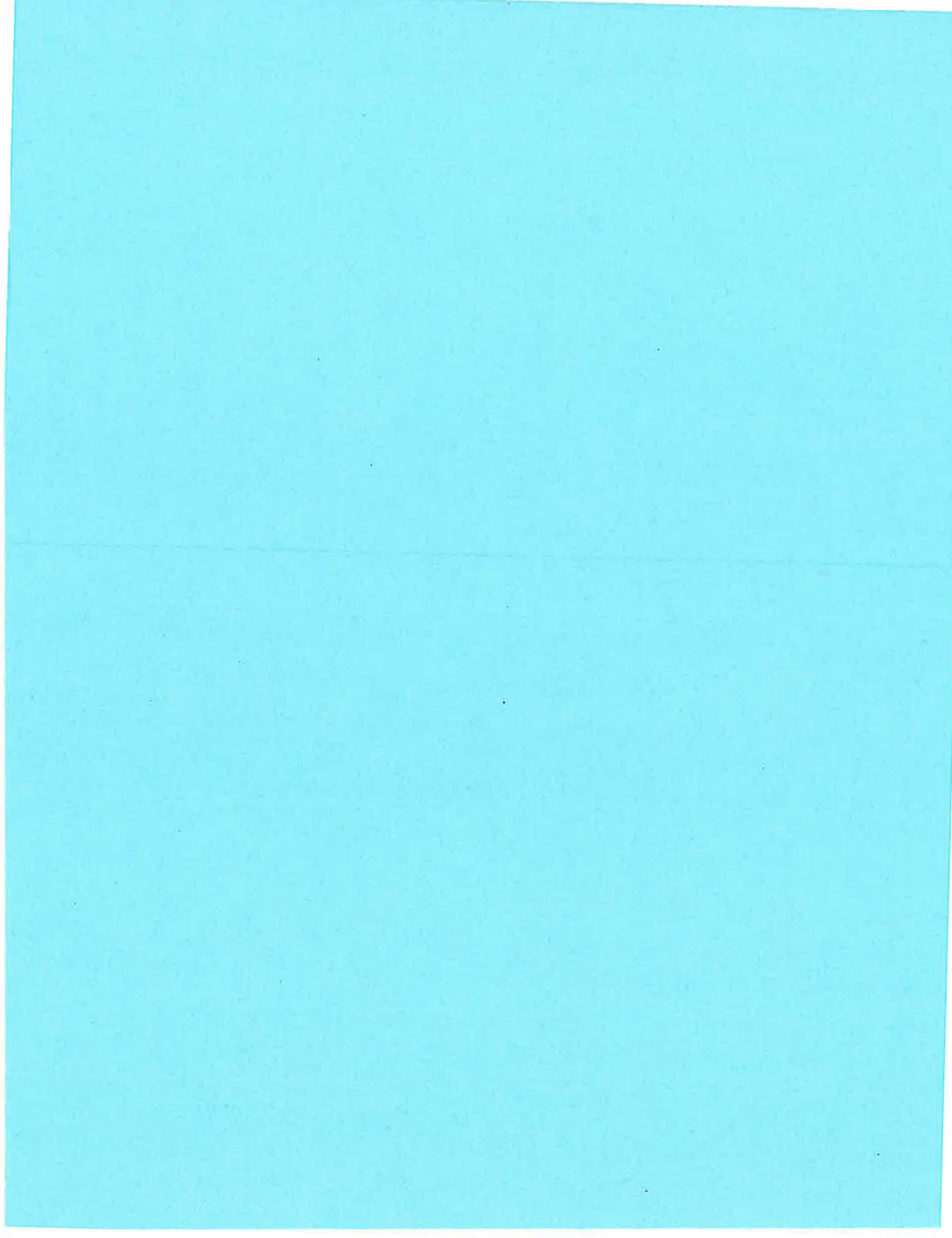
This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter VIII, page 222, lines 22-28.

She learned that a dyspeptic was very far from the image and likeness of God, - having "dominion over the fish of the sea, and over the fowl of the air, and over the cattle," - if eating a bit of animal flesh could overpower her. She finally concluded that God never made a dyspeptic; while fear, hygiene, physiology, and physicians had made her one, contrary to His commands.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
Chapter III, page 118, lines 21-27 (unnumbered) - 50th ed.
Chapter VIII, page 222, lines 22-28 - 226th ed.



In seeking a cure for dyspepsia consult matter not at
all, and eat what is set before you, "asking
Life only
in Spirit no question for conscience sake." We must
destroy the false belief that life and intelligence are in
matter, and plant ourselves upon what is pure and per-
fect. Paul said, "Walk in the Spirit, and ye shall not
fulfil the lust of the flesh." Sooner or later we shall learn
that the fetters of man's finite capacity are forged by the
illusion that he lives in body instead of in Soul, in matter
instead of in Spirit.

NOTE

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

Chapter VIII, page 222, lines 29-32, and page 223, lines 1-6.

In seeking a cure for dyspepsia consult matter not
at all, and eat what is set before you, "ask-
Life only
in Spirit. ing no question for conscience sake." We
must destroy the false belief that life and intelligence
are in matter, and plant ourselves upon what is pure
and perfect. Paul said, "Walk in the Spirit, and ye
shall not fulfil the lust of the flesh." Sooner or later
we shall learn that the fetters of man's finite capacity
are forged by the illusion that he lives in body instead
of Soul, in matter instead of Spirit.

NOTE

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

Chapter VIII, page 222, lines 29-32, and page 223, lines 1-6.

In seeking a cure for dyspepsia consult matter not
at all, and eat what is set before you, "ask-
Life only
in Spirit. ing no question for conscience' sake." We
must destroy the false belief that life and intelligence
are in matter, and plant ourselves upon what is pure
and perfect. Paul said, "Walk in the Spirit, and ye
shall not fulfil the lust of the flesh." Sooner or later
we shall learn that the fetters of man's finite capacity
are forged by the illusion that he lives in body instead
of Soul, in matter instead of Spirit.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 222, lines 29-32, and page 223, lines 1-6.

The cure alike for dyspepsia and sin is to consult
matter not at all, and to eat what is set before you,

Life only
in Spirit. "asking no questions for conscience' sake."

We must destroy the false belief that life
and intelligence are in matter, and plant ourselves
upon what is pure and perfect. Paul said, "Walk in
the Spirit, and ye shall not fulfil the lust of the flesh."
Sooner or later we shall learn that the fetters of
man's finite capacity are forged by the illusion that
he lives in body instead of Soul, in matter instead of
Spirit.

NOTE

This version first appeared in the 149th edition in 1898
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 118, lines 28-32, and page 119, lines 1-6
(unnumbered).

The cure alike for dyspepsia and sin is to consult
matter less and God more, and to eat what is set before
you, "asking no questions for conscience'
Life only
in Spirit. sake." We must destroy the belief that life
and intelligence are in matter, and plant ourselves
upon what is pure and perfect. Paul said, "Walk in
the Spirit, and ye shall not fulfil the lust of the flesh."
Sooner or later we shall learn that the fetters of
man's finite capacity are forged by the illusion that
he lives in body instead of Soul, in matter instead of
Spirit.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 149th edition in 1898.
Chapter III, page 118, lines 28-32, and page 119, lines 1-6
(unnumbered).

Matter does not express Spirit. God is infinite omnipresent Spirit. If Spirit is all and is everywhere, what and where is matter? Remember that truth is greater than error, and we cannot put the greater into the less. Soul is Spirit, and Spirit is greater than body. If Spirit were once within the body, Spirit would be finite, and therefore could not be Spirit.

NOTE

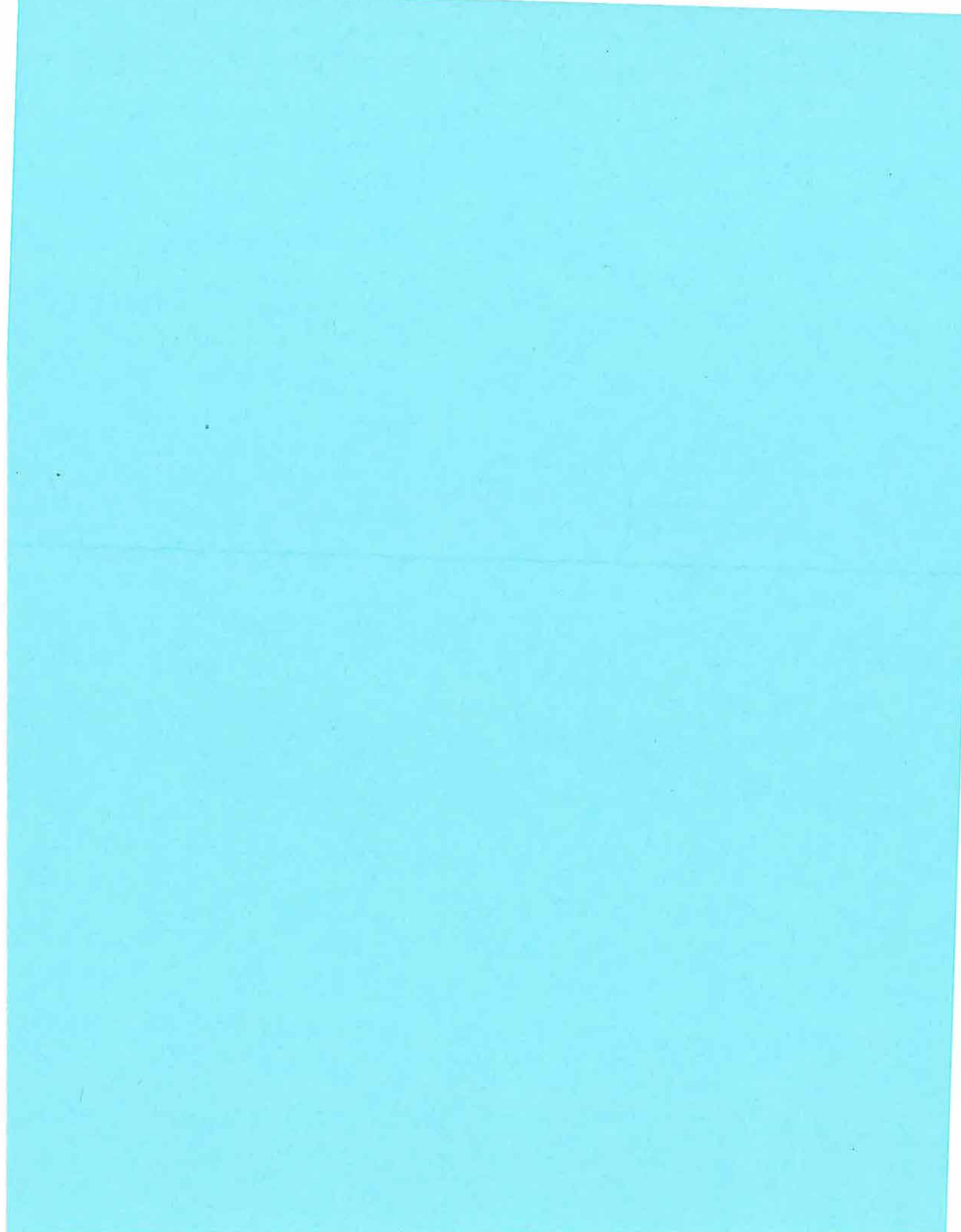
This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter VIII, page 223, lines 7-13.

Matter does not express Spirit. God is omnipresent Spirit. If Spirit is all and is everywhere, what and where is matter? Remember that truth is greater than error, and we cannot put the greater into the less. Soul is Spirit and Spirit is greater than body. If it were once within the body it would be smaller, and therefore could not be Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 223, lines 7-13.



The question, "What is Truth," convulses the world.
Many are ready to meet this inquiry with the assurance
which comes of understanding; but more are
blinded by their old illusions, and try to "give
it pause." "If the blind lead the blind, both shall fall into
the ditch."

The question
of the ages

NOTE

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

Chapter VIII, page 223, lines 14-19.

The question convulses the world, "What is Truth?"
Many are ready to meet this inquiry with the assurance
which comes of understanding; but more are
blinded by their old illusions, and try to "give
it pause." "If the blind lead the blind, both shall fall
into the ditch."

The question
of the ages.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 223, lines 14-19.

The question convulses the world, "What is Truth?"
Many are ready to meet this inquiry with the assurance
which comes of understanding; but more are
blinded by their old illusions, and try to "give
it pause." "If the blind lead the blind, both shall fall
into the ditch."

Convulsing
question.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition.
Chapter III, page 119, lines 14-19 (unnumbered).

The efforts of error to answer this question by some ology are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws.

NOTE

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

Chapter VIII, page 223, lines 20-24.

The efforts of error to answer this question by some ology are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and laws.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1908 edition.

Chapter VIII, page 223, lines 20-24.

The efforts of error to answer this question by some ology are vain. Spiritual rationality and free thought are the accompaniments of approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and laws.

NOTE

This version first appeared in the 204th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter III, page 119, lines 20-24 (unnumbered).

The efforts of error to answer this question by some ology are vain. Spiritual rationality and free thought are the accompaniments of approaching Science, and cannot be put down. They will emancipate humanity, and supplant the doctor's pills.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 204th edition in 1901. Chapter III, page 119, lines 20-24 (unnumbered).

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity is increasing and the power of sin diminishing, for the world feels the alterative effect of truth through every pore.

Heralds of
Science

NOTE

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

Chapter VIII, page 223, lines 25-32, and page 224, lines 1-3.

Peals that should startle the slumbering thought from
its erroneous dream are partially unheeded; but the last
trump has not sounded, or this would not be
so. Marvels, calamities, and sin will much Heralds of
more abound, as truth urges upon mortals its resisted Science.
claims; but the awful daring of sin destroys it, and
foreshadows the triumph of truth. God will over-
turn, until "He come whose right it is." Longev-
ity is increasing, and the power of sin diminishes, for the
world feels the alterative effect of truth through every
pore.

NOTE

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

Chapter VIII, page 223, lines 25-32, and page 224, lines 1-3.

Peals that should startle the slumbering thought from
its erroneous dream are partially unheeded; but the last
trump has not sounded, or this would not be
so. Marvels, calamities, and sin will much
more abound, as truth urges upon mortals its resisted
claims; but the aggravation of error foretells its doom,
and foreshadows the triumph of truth. God will over-
turn, until "He come whose right it is." Longev-
ity is increasing, and the power of sin diminishes, for the
world feels the alterative effect of truth through every
pore.

Heralds of
Science.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 223, lines 25-32, and page 224, lines 1-3.

11

As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground. Every sensuous pleasure or pain is self-destroyed through suffering. There should be painless progress, attended by life and peace instead of discord and death.

NOTE

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

Chapter VIII, page 224, lines 4-10.

As the crude footprints of the past disappear from its dissolving paths, we of the present shall better understand the Science which governs these changes, and plant our feet on firmer ground. Every sensuous pleasure or pain is self-destroyed through suffering. There should be painless progress, attended by life and peace, instead of discord and death.

NOTE

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

Chapter VIII, page 224, lines 4-10.

As the crude footprints of the past disappear from the dissolving paths of the present, we shall understand better the Science which governs these changes, and plant our feet on firmer ground. Every sensuous pleasure or pain is self-destroyed with the lapse of time. There should be painless progress, attended by Life and peace, instead of discord and death.

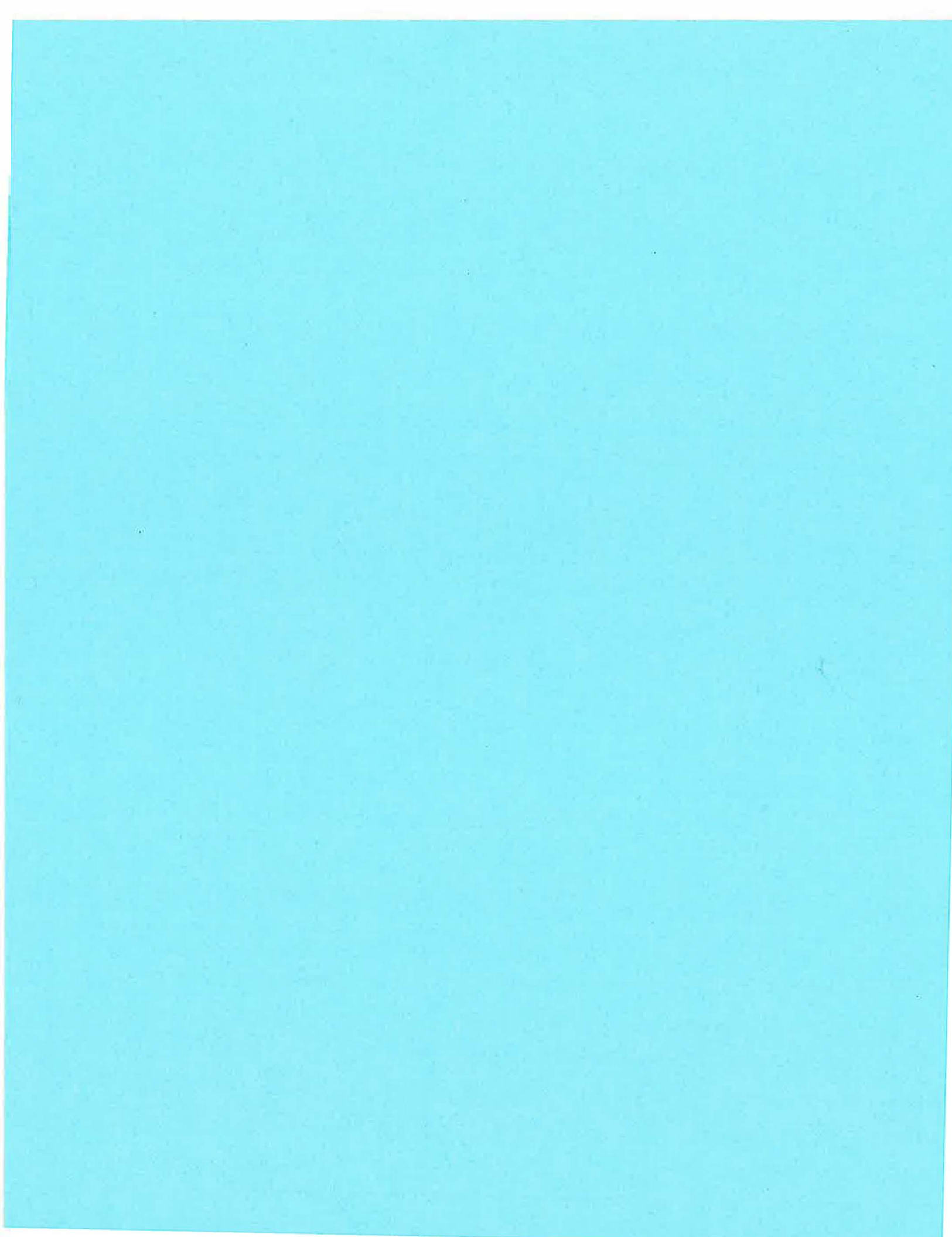
NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter III, page 120, lines 4-10 (unnumbered).

As the crude footprints of the past disappear from the dissolving paths of the present, we shall understand better the Science which governs these changes, and plant our feet on firmer ground. Every so-called pleasure or pain gains a higher or lower place with the lapse of time. There should be painless progress, attended by love and peace, instead of discord and evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter III, page 120, lines 4-10 (unnumbered).



In the record of nineteen centuries, there are sects many but not enough Christianity. Centuries ago re-

Sectarianism
and oppo-
sition

ligionists were ready to hail an anthropomor-
phic God, and array His vicegerent with pomp
and splendor; but this was not the manner

of truth's appearing. Of old the cross was truth's cen-
tral sign, and it is to-day. The modern lash is less
material than the Roman scourge, but it is equally as
cutting. Cold disdain, stubborn resistance, opposition
from church, state laws, and the press, are still the har-
bingers of truth's full-orbed appearing.

NOTE

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

Chapter VIII, page 224, lines 11-21.

In the record of nineteen centuries, there are sects many but not enough of Christianity. Centuries ago religionists were ready to hail an anthropomorphic God, and array His vicegerent with pomp and splendor; but this is not the manner of truth's appearing. Of old the cross was truth's central sign. The modern lash is less material than the Roman scourge, but it is equally cutting. Cold disdain, stubborn resistance, opposition by church, state laws, and the press, are not unfrequently the harbingers of truth's full-orbed appearing.

NOTE

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

Chapter VIII, page 224, lines 11-21.

In the record of nineteen centuries, there are too many
sects and not enough of Christianity. Centuries ago re-
ligionists were ready to hail an anthropomor-
Sectarianism
and opposition. phic God, and array His vicegerent with pomp
and splendor; but this is not the manner of Truth's ap-
pearing. Of old the cross was Truth's central sign. The
modern lash is less material than the Roman scourge,
but it is equally cutting. Cold disdain, stubborn resist-
ance, opposition by church, state laws, and the press,
are not unfrequently the harbingers of Truth's full-orbed
appearing.

NOTE

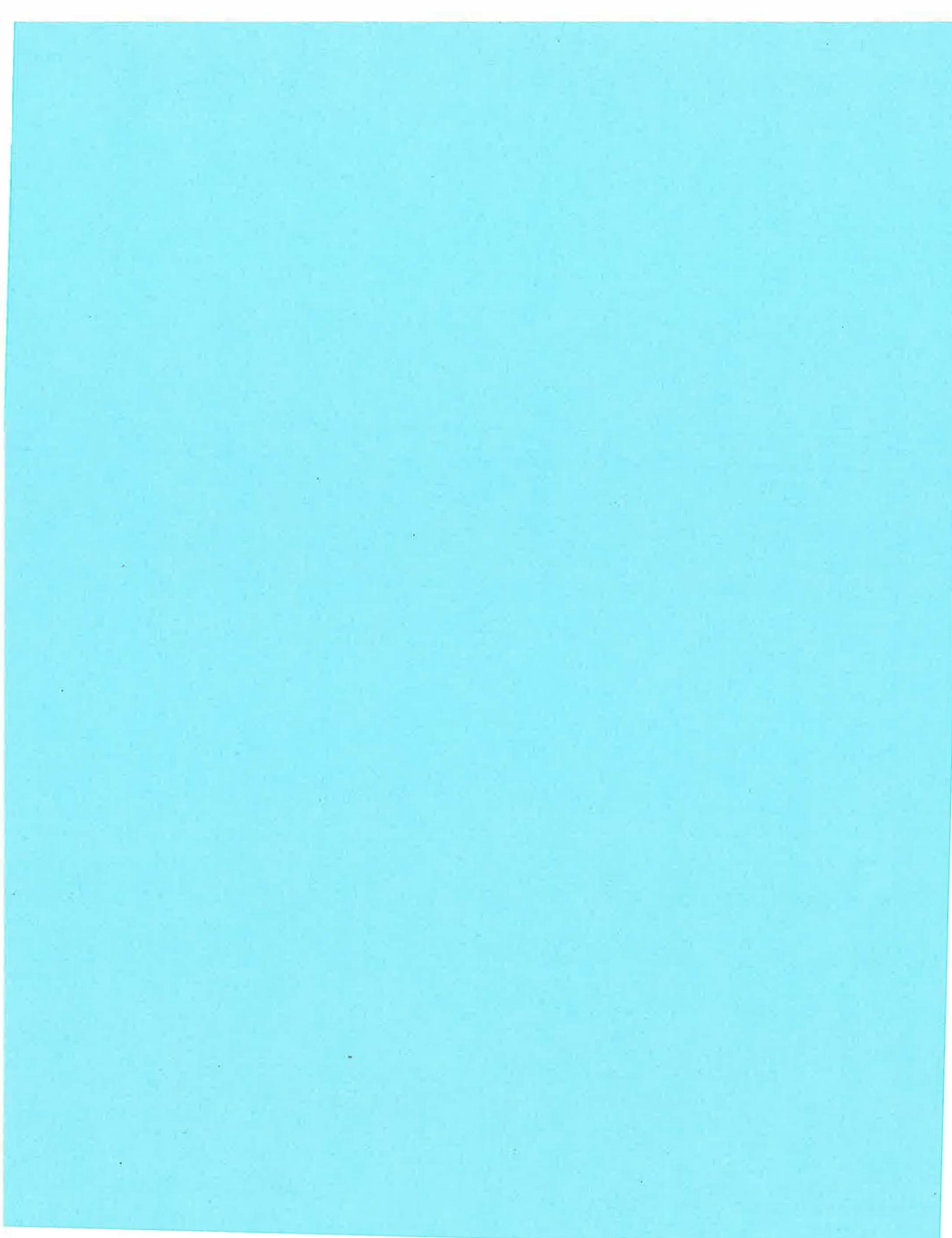
This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter VIII, page 224, lines 11-21.

In the record of nineteen centuries, there are too many sects and not enough Christianity. Centuries ago religionists were ready to hail an an-Sectarian opposition. Anthropomorphic God, and array His vicegerent with pomp and splendor; but this is not the manner of Truth's appearing. Of old the cross was Truth's central sign. The modern lash is less material than the Roman scourge, but it is equally cutting. Cold disdain, stubborn resistance, opposition by church and press, are the croaking harbingers of Truth's full-orbed appearing.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 120, lines 11-21 (unnumbered).



4

A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday?

NOTE

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

Chapter VIII, page 224, lines 22-27.

A higher and more practical Christianity, demonstrating justice and meeting human wants in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at eventide?

NOTE

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

Chapter VIII, page 224, lines 22-27.

A higher and more practical Christianity, capable of meeting human wants in sickness and health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh, as he came of old to the patriarch, at eventide?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 120, lines 22-27 (unnumbered).

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished." The power of God brings deliverance to the captive. No power can withstand divine Love. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free.

NOTE

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

Chapter VIII, page 224, lines 28-32, and page 225, lines 1-4.

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished."

Mental eman- The power of God bringeth deliverance to
cipation. the captive. No power can withstand divine
wisdom. What is this supposed power, which opposes
itself to God? Whence cometh it? What is it that
binds man with iron shackles to sin, sickness, and
death? Whatever enslaveth man is opposed to the
divine government.

NOTE

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

Chapter VIII, page 224, lines 28-32, and page 225, lines 1-4.

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished."

Mental eman- The power of God bringeth deliverance to
cipation. the captive. No power can withstand divine
Wisdom. What is this supposed power, which opposes
itself to God? Whence cometh it? What is it that
binds man with iron shackles to sin, sickness, and
death? Whatever enslaveth man is opposed to the
divine government.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 224, lines 28-32, and page 225, lines 1-4.

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished." The power of God bringeth deliverance to the captive. No power can withstand divine Wisdom. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sickness, sin, and death? Whatsoever enslaveth man is opposed to the divine government.

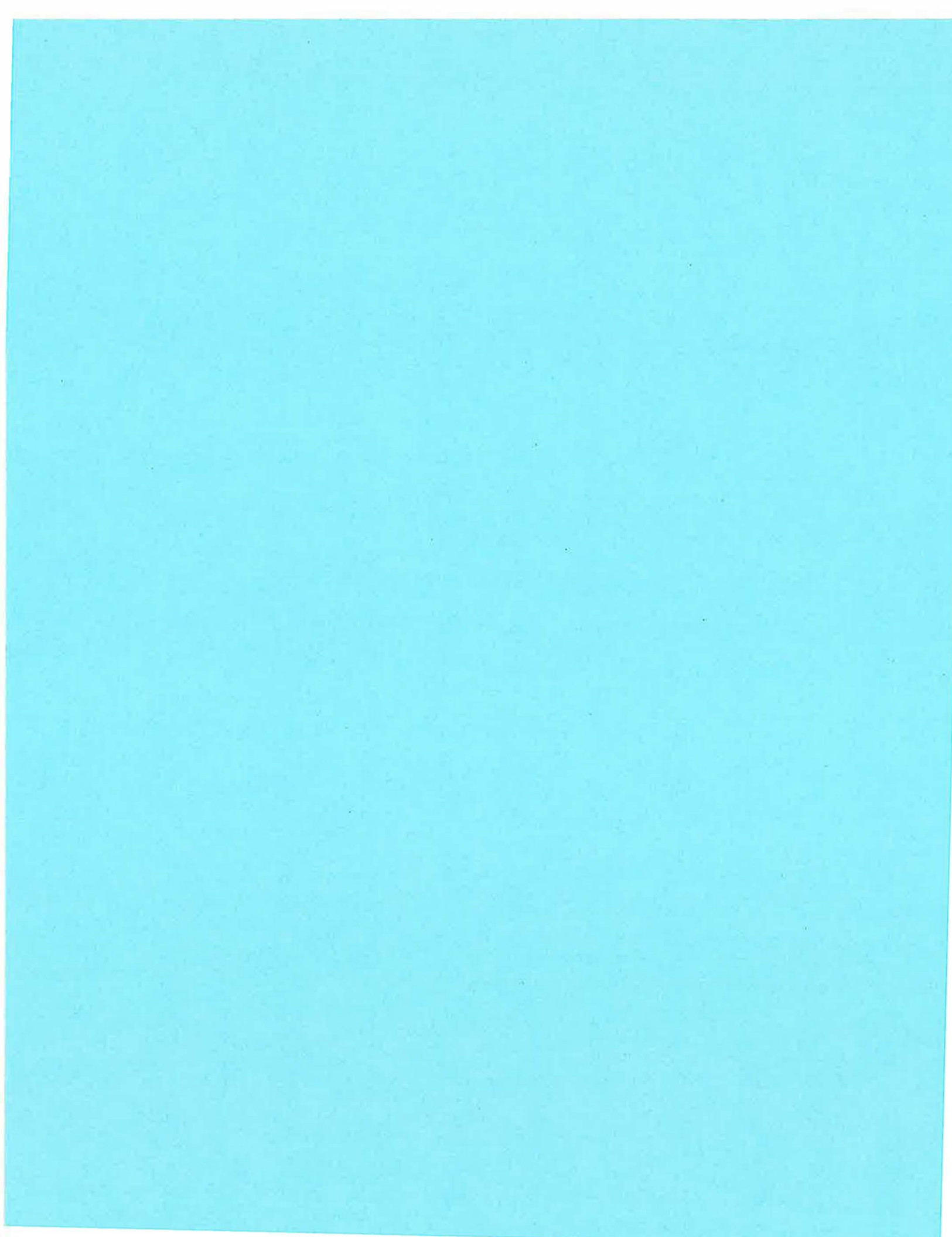
NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 120, lines 28-32, and page 121, lines 1-4 (unnumbered).

Truth brings the elements of liberty. On its banner is the soul-inspired motto, "Slavery is abolished." The power of God bringeth deliverance to the captive. No power can withstand divine Wisdom. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sickness, sin, and death? Whatsoever enslaveth man is opposed to the divine government.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter III, page 120, lines 28-32, and page 121, lines 1-4 (unnumbered).



You may know when first Truth leads by the few-
ness and faithfulness of its followers. Thus it is that
the march of time bears onward freedom's
banner. The powers of this world will fight, Truth's
and will command their sentinels not to let truth pass ordeal
the guard until it subscribes to their systems; but Science,
heeding not the pointed bayonet, marches on. There is
always some tumult, but there is a rallying to truth's
standard.

NOTE

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

Chapter VIII, page 225, lines 5-13.

You may know when first Truth leads, by the fewness
and faithfulness of its followers. Then the march of
time bears onward the banner of freedom.

The powers of this world will fight, and com-
mand their sentinels not to let truth pass the guard
until it subscribes to their systems; but Science, heeding
not the pointed bayonet, marches on. There is always
some tumult, and a rallying to its standard.

Truth's
followers.

NOTE

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

Chapter VIII, page 225, lines 5-12.

You may know when first Truth leads, by the fewness
and faithfulness of its followers. Then the march of
time bears onward the banner of freedom.

The powers of this world will fight, and com-
mand their sentinels not to let Truth pass the guard
until it subscribes to their systems; but Science, heeding
not the pointed bayonet, marches on. There is always
some tumult, and a rallying to its standard.

Truth's
followers.

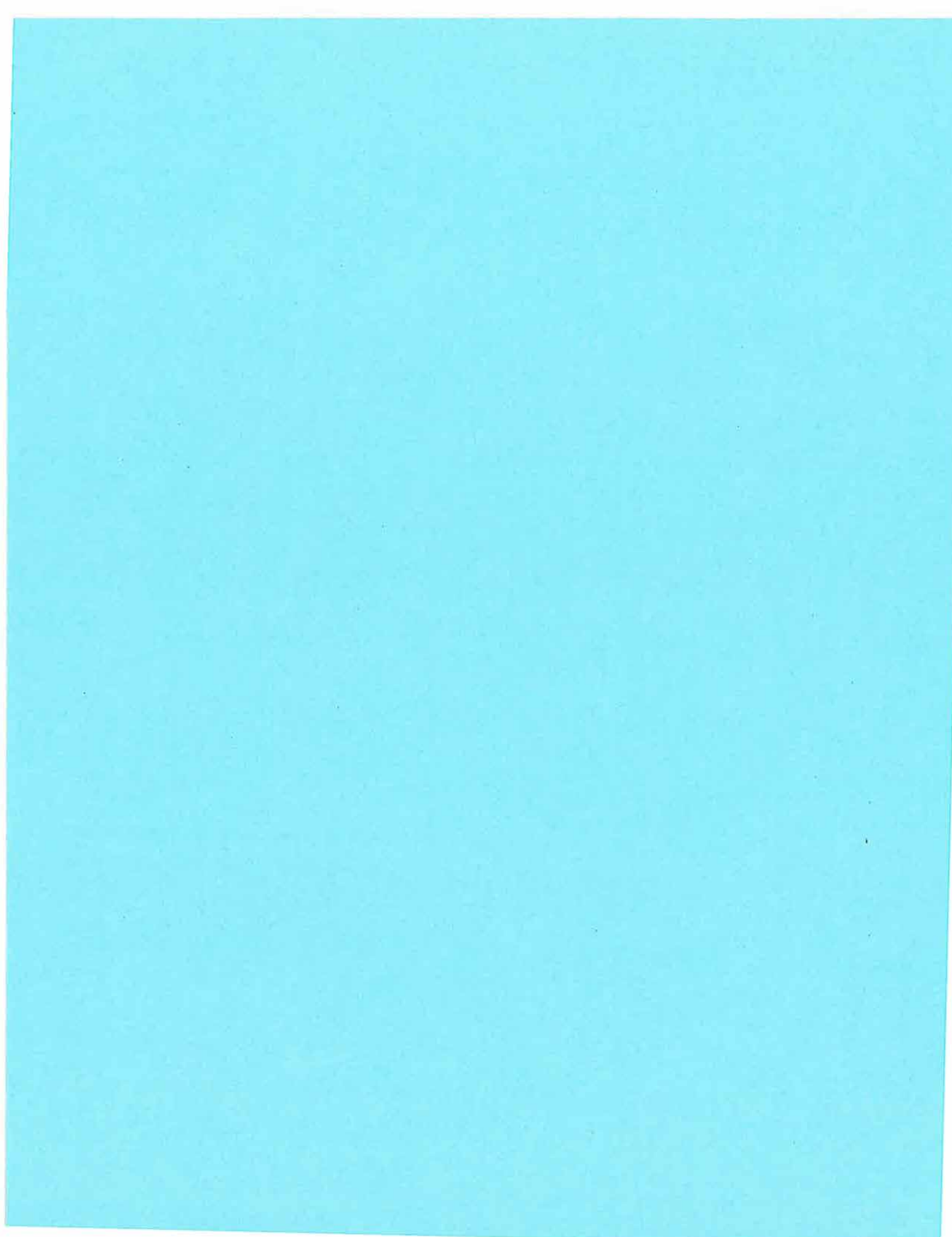
NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 225, lines 5-12.

You may know when Truth leads, by the fewness
and faithfulness of its followers. The march of gen-
erations bears onward the banner of free-
dom. The powers of this world will fight, Truth's
followers.
and command their sentinels not to let Truth pass
the guard until it subscribes to their creeds and sys-
tems; but Science, heeding not the pointed bayonet,
marches on. There is some tumult, and a few rally to
its standard.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 121, lines 5-13 (unnumbered).



1
3
The history of our country, like all history, illustrates
the might of Mind, and shows human power to be propor-
tionate to its embodiment of right thinking. A
few immortal sentences, breathing the omnipo-
tence of divine justice, have been potent to break despotic
fetters and abolish the whipping-post and slave market;
but oppression neither went down in blood, nor did the
breath of freedom come from the cannon's mouth. Love
is the liberator.

Immortal
sentences

NOTE

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

Chapter VIII, page 225, lines 14-22.

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking.

A few immortal sentences, breathing the om-

Immortal
sentences.

nipotence of divine justice, have been potent enough to break despotic fetters, and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

NOTE

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

Chapter VIII, page 225, lines 13-21.

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking.

A few immortal sentences, breathing the principles of divine justice, have been potent enough to break despotic fetters, and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Immortal
sentences.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 225, lines 13-21.

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right motives.

A few immortal sentences, breathing the principles of divine justice, have been potent enough to break despotic fetters, and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Immortal
sentences.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter III, page 121, lines 14-22 (unnumbered).

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right motives.

A few immortal sentences, breathing the principles of divine justice, have been potent enough to break despotic fetters, and abolish the whipping-post and slave-market. Oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love was the liberator.

Immortal
sentences.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 145th edition in 1898. Chapter III, page 121, lines 14-22 (unnumbered).

14
Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Slavery
abolished

NOTE

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

Chapter VIII, page 225, lines 23-28.

To legally abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Slavery
abolished.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VIII, page 225, lines 22-27.

To legally abolish unpaid servitude in the United States was hard, but the abolition of mental slavery is a more difficult task. The despotic tendencies inherent in mortal mind, and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Physical
and moral
servitude.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 121, lines 23-28 (unnumbered).

To legally abolish bodily servitude in the United States was hard, but the abolition of mental slavery is a more difficult task. The despotic tendencies inherent in mortal mind, and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Physical
and moral
servitude.

NOTE

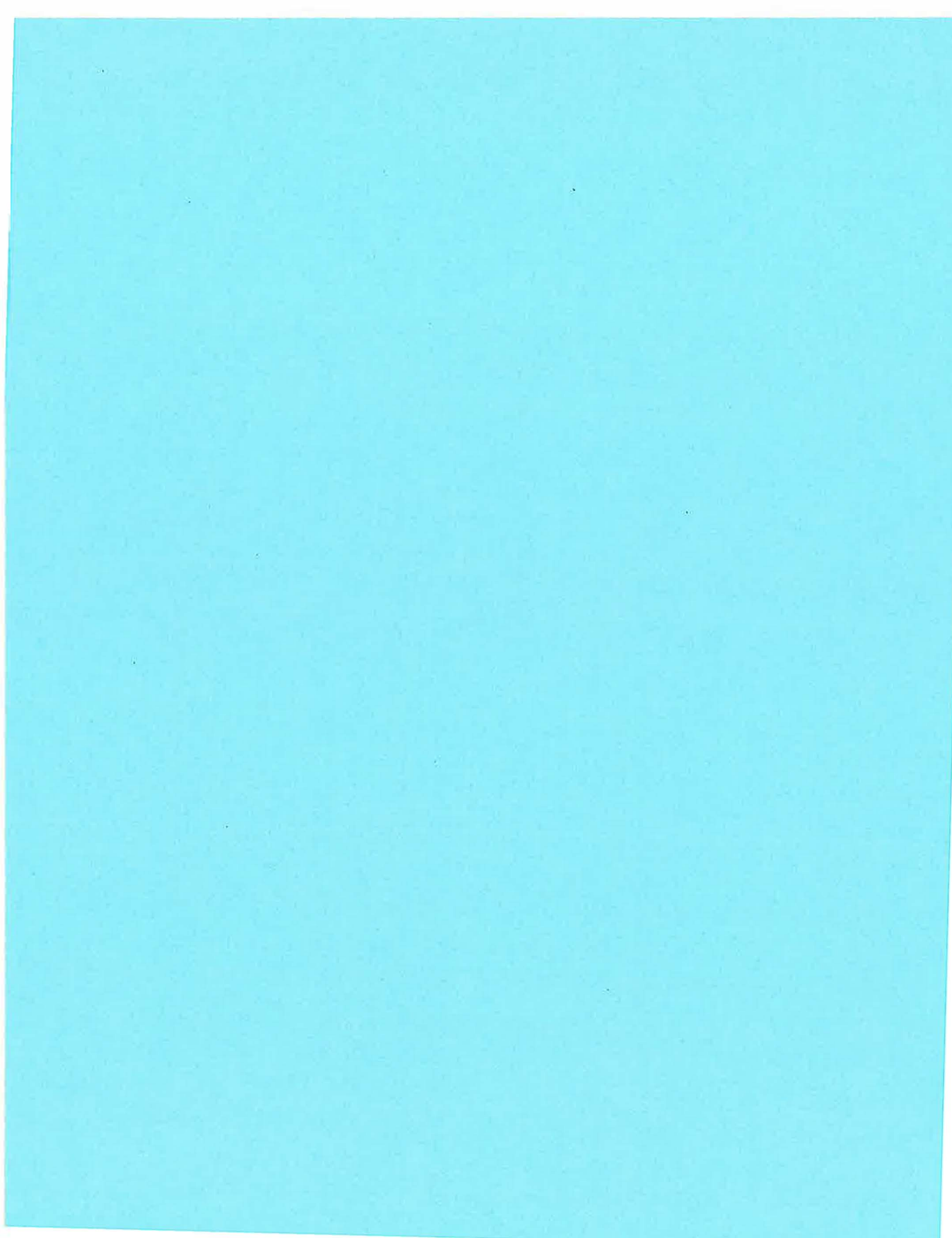
This version first appeared in the 58th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter III, page 121, lines 23-28 (unnumbered).

To legally abolish bodily servitude in the United States was good, but the abolition of mental slavery is a more difficult task. The despotic tendencies inherent in mortal mind, and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

Physical
and moral
servitude.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter III, page 121, lines 23-28 (unnumbered).



6
Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section and on the lowest plane of human life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a world-wide slavery, found on higher planes of existence and under more subtle and depraving forms.

NOTE

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

Chapter VIII, page 225, lines 29-32, and page 226, lines 1-4.

Men and women, of all climes and races, are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section, and on the lowest plane of human life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a more wide-spread slavery, found on higher planes of existence, and under more subtle and depraving forms.

NOTE

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

Chapter VIII, page 225, lines 28-32, and page 226, lines 1-4.

Men and women, of all climes and races, are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section, and on the lowest plane of life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a more wide-spread slavery, found on higher planes of existence and under more subtle and depraving forms.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 121, lines 29-32, and page 122, lines 1-4 (unnumbered).

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of Liberty's this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

NOTE

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

Chapter VIII, page 226, lines 5-13.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of Liberty's universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind, and that its freedom should be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 226, lines 5-13.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of Liberty's universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind, and that its freedom should be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 226, lines 5-13.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind, and that its freedom should be won, not through human warfare, not with bayonet and blood, but through Christ's Divine Science.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter III, page 122, lines 5-13 (unnumbered).

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of Liberty's this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, demanding that the powers of sin, sickness, and death be forever destroyed, and man's freedom be acknowledged, not by reason of human warfare and with bayonet and blood, but through Christ revealing one Mind, and none beside Him.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 145th edition in 1898. Chapter III, page 122, lines 5-13 (unnumbered).

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of Liberty's crusade. this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind, and that its freedom should be won, not through human warfare, not with bayonet and blood, but through Divine Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter III, page 122, lines 5-13 (unnumbered).

God has built a higher platform of human rights, and
He has built it on diviner claims. These claims are not
made through code or creed, but in demonstra-
Cramping
systems tion of "on earth peace, good-will toward men."
Human codes, scholastic theology, material medicine and
hygiene, fetter faith and spiritual understanding. Divine
Science rends asunder these fetters, and man's birthright
of sole allegiance to his Maker asserts itself.

NOTE

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

Chapter VIII, page 226, lines 14-21.

God has built a higher platform of human rights, and
built it on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping
systems. of "on earth peace, good-will toward men."
Human codes, scholastic theology, material medicine,
and hygiene fetter faith and understanding. Science
rends asunder these fetters, and man's birthright of sole
allegiance to his Maker asserts itself.

NOTE

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

Chapter VIII, page 226, lines 14-21.

God has built a higher platform of human rights, and
built it on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping
systems. of "peace on earth and good-will to man."
Human codes, scholastic theology, material medicine,
and hygiene fetter faith and understanding. Science
rends asunder these fetters, and man's birthright of sole
allegiance to his Maker asserts itself.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 226, lines 14-21.

God has built a higher platform of human rights, and
built it on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping of "peace on earth and good-will to man."
systems.
Human codes, theology, medicine, and hygiene fetter
faith and understanding. Science rends asunder these
fetters, and man's birthright of sole allegiance to his
Maker asserts itself.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, p-ge 122, lines 14-21 (unnumbered).

God has built a higher platform of human rights, and
built it on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping systems. of "peace on earth and good-will to man."
Human codes, theology, medicine, and hygiene cramp
the mind, which needs freedom. Science rends asunder
these fetters, and man's birthright of sole allegiance to
his Maker asserts itself.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 108th edition in 1896.
Chapter III, page 122, lines 14-21 (unnumbered).

God has built a higher platform of human rights, and
built in on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping of "peace on earth and good-will to man."
systems.
Human codes, theology, medicine, and hygiene cramp
the mind, which needs freedom. Science rends asunder
these fetters, and man's birthright and sole allegiance
to his Maker go on undisturbed.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter III, page 122, lines 14-21 (unnumbered).

God has built a higher platform of human rights, and
built it on diviner claims. These claims are not made
through code or creed, but in demonstration
Cramping of "peace on earth and good-will to man."
systems.
Human codes, theology, medicine, and hygiene cramp
the mind, which needs freedom. Science rends asunder
these fetters, and restores man his birthright of sole
allegiance to his Maker.

NOTE

This version first appeared in the 53rd edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter III, page 122, lines 14-21 (unnumbered).

In 1866 I built a higher platform of human rights, and
built it on diviner claims. These claims were not made
through code or creed, but in demonstration
Cramping systems. of "peace on earth and good-will to man."
Human codes, theology, medicine, and hygiene cramp
the mind, which needs freedom. I would rend asunder
these fetters, and restore man to his birthright of sole
allegiance to his Maker.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 53rd edition in 1891.
Chapter III, page 122, lines 14-21 (unnumbered).

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

NOTE

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

Chapter VIII, page 226, lines 22-24.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind.

NOTE

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

50th ed., chapter III, page 122, lines 22-24 (unnumbered).

226th ed., chapter VIII, page 226, lines 22-24.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational House of bondage systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.

NOTE

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

Chapter VIII, page 226, lines 25-32, and page 227, lines 1-2.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational House of bondage. systems of the Pharaohs who to-day as of yore hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged.

NOTE

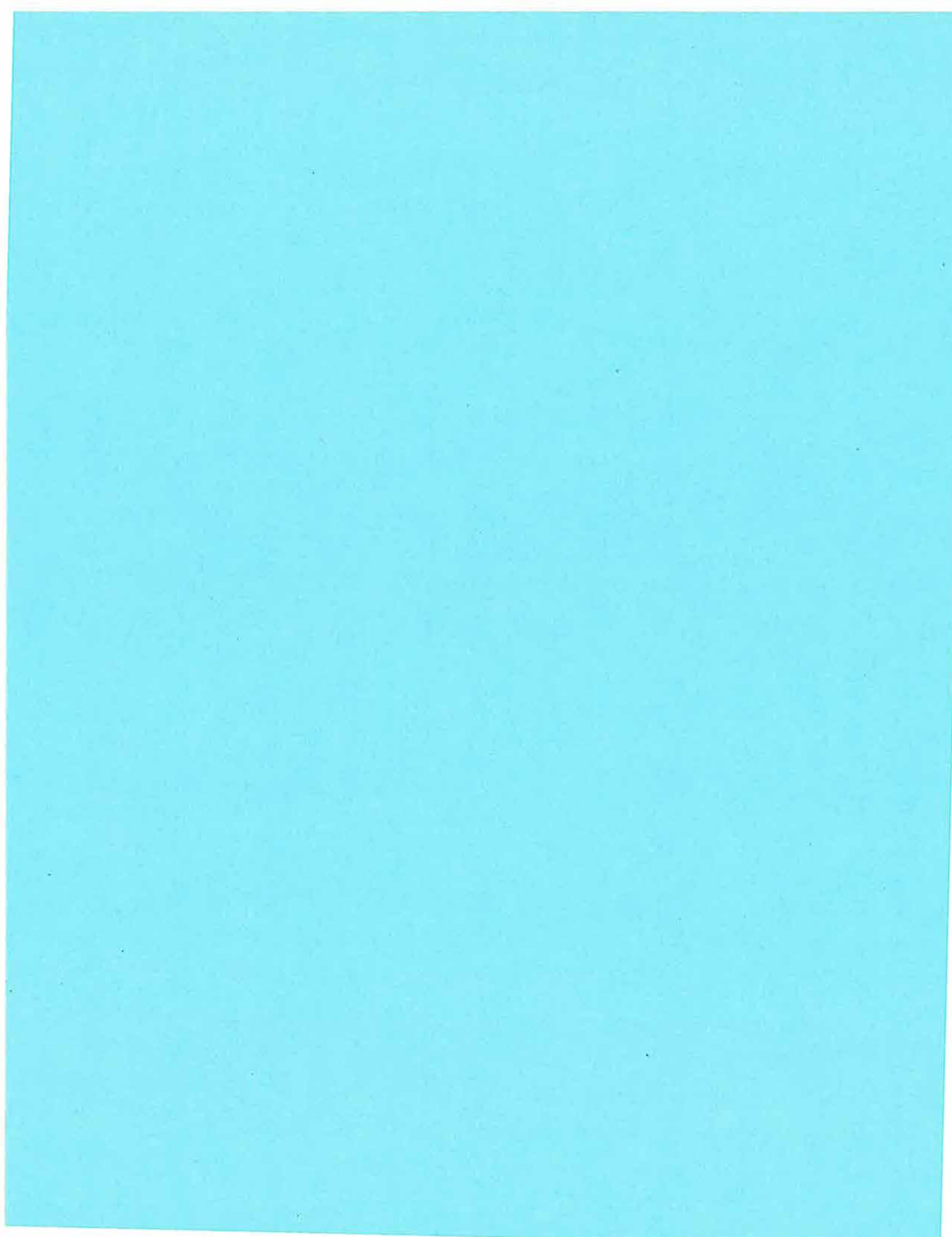
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter VIII, page 226, lines 25-32, and page 227, lines 1-2.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational House of bondage. systems of the Pharaohs who to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 122, lines 25-32, and page 123, lines 1-2 (unnumbered).



I saw that the law of mortal belief included all error,
and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the
claims of the enslaving senses must be de-
nied and superseded. The law of the divine Mind must
end human bondage, or mortals will continue unaware
of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit
an ignorance of divine power, - an ignorance that
is the foundation of continued bondage and of human
suffering.

Higher law
ends bondage

NOTE

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

Chpater VIII, page 227, lines 3-13.

I saw that the law of mortal belief included all error,
and that, even as oppressive laws are disputed, and mortals are taught their right to freedom, so the
claims of the enslaving senses must be denied
and superseded. The higher law of the divine Mind
must end human bondage; or mortals will continue
ignorant of man's inalienable rights, and in subjection
to hopeless slavery, because some public teachers permit
an ignorance of divine power that is the foundation of
continued bondage, and human suffering.

Higher law
ends bondage.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 227, lines 3-12.

I saw that the law of mortal belief included all error,
and that, even as oppressive laws are disputed, and mortals are taught their right to freedom, so the
claims of the enslaving senses must be denied
and superseded. The higher law of the divine Mind
must end human bondage; or mortals will continue
ignorant of man's inalienable rights, and in subjection
to hopeless slavery, because their mental masters, our
popular teachers, enforce ignorance of Divine power
as the guarantee of continued bondage, and human
suffering.

Higher law
ends bondage.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 227, lines 3-13.

I saw that the law of mortal belief included all error,
and that, even as oppressive laws were disputed, and mor-
tals were taught their right to freedom, so the
claims of enslaving senses must be denied
and superseded. The higher law of the divine Mind
must end human bondage, or mortals will continue
ignorant of man's inalienable rights, and in subjection
to hopeless slavery, because their mental masters enforce
ignorance as the guarantee of continued obedience, ser-
vitude, and suffering.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 123, lines 3-12 (unnumbered).

I saw that the law of mortal belief included all error,
and that, even as oppressive laws were disputed, and mortals were taught their right to freedom, so the
claims of enslaving senses must be denied
Higher law.
and superseded. The higher law of the divine Mind
must end human bondage, or mortals will continue
ignorant of their inalienable rights, and in subjection
to hopeless slavery, because their mental masters enforce
ignorance as the guarantee of continued obedience, servitude, and suffering.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
Chapter III, page 123, lines 3-12 (unnumbered).

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free.

Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.

Native
freedom

NOTE

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

Chapter VIII, page 227, lines 14-20.

Discerning the rights of man, we cannot fail to
foresee the doom of all oppression. Slavery is not the
legitimate state of man. God made man free.

Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.

Native
freedom.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 123, lines 13-19 (unnumbered).
226th ed., chapter VIII, page 227, lines 13-19.

Christian Science raises the standard of liberty and
cries: "Follow me! Escape from the bondage of sick-
ness, sin, and death!" Jesus marked out the
way. Citizens of the world, accept the "glori-
ous liberty of the children of God," and be free! This
is your divine right. The illusion of material sense, not
divine law, has bound you, entangled your free limbs,
crippled your capacities, enfeebled your body, and de-
faced the tablet of your being.

Standard
of liberty

NOTE

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

Chapter VIII, page 227, lines 21-29.

Christian Science raises the standard of liberty, and
cries: "Follow me! Escape from the bondage of sick-
ness, sin, and death!" Jesus marked out the
way. Citizens of the world, accept the "glo-
rious liberty of the children of God," and be free! This
is your divine right. The illusion of material sense, not
divine law, has bound you, entangled your free limbs,
crippled your capacities, enfeebled your body, and
defaced the tablet of your being.

Standard
of liberty.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 227, lines 20-28.

Christian Science raises the standard of liberty, and
cries: "Follow me! Escape from the bondage of sick-
ness, sin, and death!" Jesus marked out the
way. Citizens of the world, accept the "glo-
rious liberty of the children of God," and be free! This
is your divine right. The illusion of material sense, not
divine law, has bound you, entangled your free limbs,
crippled your capacities, enfeebled your body, and
defaced the tablet of your mind.

Standard
of liberty.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 227, lines 21-29.

Christian Science raises the standard of liberty, and
cries: "Follow me! Escape from the bondage of sick-
ness, sin, and death!" Jesus marked out
the way. Citizens of the world, accept the Standard
of liberty.
"glorious liberty of the children of God," and be free!
This is your divine right. The illusion of material
sense, not divine law, has bound you, entangled your
free limbs, crippled your capacities, enfeebled your
body, and defaced the tablet of your mind with
error.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 123, lines 20-29 (unnumbered).

If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in direct opposition to them and in defiance of all material conditions.

NOTE

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

Chapter VIII, page 227, lines 30-32, and page 228, lines 1-2.

If God had instituted material laws to govern man, disobedience to which would have made him ill, Jesus would not have disregarded those laws by healing in direct opposition to them, and in defiance of material conditions.

NOTE

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

50th ed., chapter III, page 123, lines 30-32, and page 124, lines 1-2 (unnumbered).

226th ed., chapter VIII, page 227, lines 29-31, and page 228, lines 1-2.

The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned, - namely, that nothing No fleshly heredity inharmonious can enter being, for Life is God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

NOTE

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

Chapter VIII, page 228, lines 3-10.

The transmission of disease, or of certain idiosyncrasies of mortal mind, would be impossible if this great fact of being were learned, - namely, that No fleshly heredity. nothing inharmonious can enter it, for Life is God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

NOTE

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

Chapter VIII, page 228, lines 3-10.

The transmission of disease, or of certain idiosyncrasies of mortal mind, would be impossible if this great fact of Life were learned, - namely, that nothing fleshly or hereditary. ing inharmonious can enter it, for Life is God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 228, lines 3-10.

The transmission of disease, or of certain idiosyncrasies of mortal mind, would be impossible if this great fact of Life were learned, - namely, that nothing inharmoonious can enter it, for Life is God. Inheritance.

Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly illls will disappear.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 124, lines 3-10 (unnumbered).

