

Chapter 8

Footsteps of Truth

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4 of 2
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para 8/116 - 8/230

The enslavement of man is not legitimate. It will
cease when man enters into his heritage of freedom, his
God-given dominion over the material senses.
Mortals will some day assert their freedom in
the name of Almighty God. Then they will control their
own bodies through the understanding of divine Science.
Dropping their present beliefs, they will recognize har-
mony as the spiritual reality and discord as the material
unreality.

NOTE

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

Chapter VIII, page 228, lines 11-19.

The enslavement of man is not legitimate. It will
cease when he enters into his heritage of freedom, his
God-given dominion over the material senses.
God-given dominion. Mortals will some day assert their freedom
in the name of Almighty God. Then they will control
their own bodies, through the understanding of divine
Science. Dropping their present beliefs, they will recog-
nize harmony as the spiritual reality, and discord as the
material unreality.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 228, lines 11-19.

The enslavement of man is not legitimate. It will
cease when he enters into his heritage of freedom, his
God-given dominion over the material senses.
God-given dominion. Mortals will some day assert their freedom
in the name of Almighty God. Then they will control
their own bodies, through the understanding of Divine
Science. Dropping their present beliefs, they will recog-
nize harmony as the divine reality, and discord as the
material unreality.

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 11-19 (unnumbered).

U

If we follow the command of our Master, "Take no thought for your life," we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with Truth.

NOTE

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

Chapter VIII, page 228, lines 20-24.

117

If we follow the command of our Master, "Take no thought for your life," we shall never depend on bodily conditions, structure, or economy; but we shall be masters of the body, dictate its terms, and form and control it with truth.

NOTE

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

Chapter VIII, page 228, lines 20-24.

If we follow the command of our Master, "Take no thought for your life," we shall never depend on bodily conditions, structure, or economy; but we shall be masters of the body, dictate its terms, and form and control it with Truth.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 261st edition in 1903. 85th ed., chapter III, page 124, lines 20-24 (unnumbered). 226th ed., chapter VIII, page 228, lines 20-24.

If we follow the command of our Master, "Take no thought for your life," we shall never inquire into bodily conditions, structure, or economy; but we shall be masters of the body, dictate its terms, and form and control it with Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter III, page 124, lines 20-24 (unnumbered).

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew Priestly pride humbled the supposition that sin, sickness, and death have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.
Chapter VIII, page 228, lines 25-32.

There is no power apart from God. Omnipotence is all-powerful, and to acknowledge any other power is to dishonor God. The humble Nazarene over-Priestly pride humbled. threw the supposition that sin, sickness, and death have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 228, lines 25-32.

There is no power apart from God. Omnipotence is all-powerful, and to acknowledge any other power is to dishonor God. The humble Nazarene over-Humbled pride. threw the supposition that sin, sickness, and death have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter III, page 124, lines 25-32 (unnumbered).

There is no power apart from God. Omnipotence is all-powerful, and to acknowledge any other power is to dishonor God. The humble Nazarene over-Humbled pride. threw the supposition that sin, sickness, and death have power. He proved them powerless. It humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter III, page 124, lines 25-32 (unnumbered).

If Mind is not the master of sin, sickness, and death, they are immortal, for it is already proved that matter has not destroyed them, but is their basis and support.

NOTE

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

Chapter VIII, page 229, lines 1-4.

If Mind is not the master of sin, sickness, and death, they are immortal; for it is already proven that matter has not destroyed them, but is their basis and support.

NOTE

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

Chapter VIII, page 229, lines 1-4.

If Mind is not the master of sin, sickness, and death,
they are immortal; for it is already proven
that matter has not destroyed them, but is
their basis and support.

Error not
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 125, lines 1-4 (unnumbered).

11. c
We should hesitate to say that Jehovah sins or suffers;
but if sin and suffering are realities of being, whence did
they emanate? God made all that was made,
and Mind signifies God, - infinity, not finity.

No union of
opposites

Not far removed from infidelity is the belief which
unites such opposites as sickness and health, holiness
and unholiness, calls both the offspring of spirit, and
at the same time admits that Spirit is God, - vir-
tually declaring Him good in one instance and evil in
another.

NOTE

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

Chapter VIII, page 229, lines 5-14.

We should hesitate to say Jehovah sins or suffers;
but if sin and suffering are realities of being, whence
did they emanate? God made all that was
made, and Mind signifies God, - infinity, not
finitude. Not far removed from infidelity is the belief
which unites such opposites as sickness and health,
holiness and unholiness, calls both the offspring of
spirit, and at the same time admits that Spirit is God,
- virtually declaring Him good in one instance and
evil in another.

No union of
opposites.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 229, lines 5-14.

We should hesitate to say Jehovah sins or suffers;
but if sin and suffering are realities of being, whence
did they emanate? God made all that was
made, and Mind signifies God, - infinity, not
finitude. Not far removed from infidelity is the belief
which unites such opposites as sickness and health,
holiness and unholiness, calls both the offspring of
Spirit, and at the same time admits that Spirit is God,
- virtually declaring Him good in one instance and
evil in another.

No union of
opposites.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 229, lines 5-14.

We should hesitate to say Jehovah sins or suffers; but if sin and suffering are realities of Being, whence did they emanate? God made all that was made, and Mind signifies God, - infinity, not finity. Not far removed from infidelity is the belief which unites such opposites as sickness and health, holiness and unholiness, calls both the offspring of Spirit, and at the same time admits that Spirit is God, virtually declaring Him good in one instance, and evil in another.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 125, lines 5-14 (unnumbered).

By universal consent, mortal belief has constituted
itself a law to bind mortals to sickness, sin, and death.

This customary belief is misnamed material

law, and the individual who upholds it is mis-

Self-consti-
tuted law

taken in theory and in practice. The so-called law of
mortal mind, conjectural and speculative, is made void
by the law of immortal Mind, and false law should be
trampled under foot.

NOTE

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

Chapter VIII, page 229, lines 15-22.

By universal consent mortal belief has constituted
itself a law to bind mortals to sickness, sin, and death.
This customary belief is misnamed material
law, and the physician who upholds it is mis- Self-consti-
tuted law.
taken in theory and in practice. The law of mortal
mind, conjectural and speculative, is made void by the
higher law of immortal Mind, and should be trampled
under foot.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 229, lines 15-22.

By universal consent mortal belief has constituted
itself a law to bind mortals to sickness, sin, and death.

This customary belief is misnamed material

law, and the physician who upholds it is mis-

Self-consti-
tuted law.

taken in principle and in methods. The law of mortal
mind, conjectural and speculative, is made void by the
higher law of immortal Mind, and should be trampled
under foot.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 125, lines 15-22 (unnumbered).

If God causes man to be sick, sickness must be good,
and its opposite, health, must be evil, for all that He
makes is good and will stand forever. If the
transgression of God's law produces sickness, it Sickness from
mortal mind
is right to be sick; and we cannot if we would, and should
not if we could, annul the decrees of wisdom. It is the
transgression of a belief of mortal mind, not of a law of
matter nor of divine Mind, which causes the belief of sick-
ness. The remedy is Truth, not matter, - the truth that
disease is unreal.

NOTE

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

Chapter VIII, page 229, lines 23-32.

If God cause man to be sick, sickness must be good,
and its opposite, health, must be evil, for all that He
makes is good, and will stand forever. If the
transgression of God's law produces sick-
ness, it is right to be sick; and we cannot if we
would, and should not if we could, annul the de-
crees of wisdom. It is the transgression of a law of
mortal mind, not of matter nor of divine law, which
causes the belief of sickness. The remedy always is
Truth, not matter.

Sickness from
mortal mind.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 229, lines 23-32.

If God cause man to be sick, sickness must be good,
and its opposite, health, must be evil; for all that He
makes is good, and will stand forever. If the
transgression of God's law produces sick-
ness, it is right to be sick; and we cannot if we
would, and should not if we could, annul the de-
crees of wisdom. The transgression of a law of mortal
mind, not of matter nor of divine law, which causes
the belief of sickness. The remedy always is Truth,
not matter.

Sickness from
mortal mind.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 229, lines 23-32.

ALSO NOTE

The sentence beginning "The transgression..." on line 29
appears to be grammatically incorrect, but the sentence is
reproduced exactly as it occurred in the 261st edition.

If God cause man to be sick, sickness must be good,
and its opposite, health, must be evil; for all that He
makes is good, and will stand forever. If the
transgression of God's law produces sick-
ness, it is right to be sick; and we cannot if we
would, and should not if we could, annul the de-
crees of Wisdom. The transgression of a law of mortal
mind, not of matter nor of the divine law, may cause
the belief of sickness. The remedy always is Truth,
not matter.

Sickness from
mortal mind.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 229, lines 23-32.

If God cause man to be sick, sickness must be good, and its opposite, health, must be evil; for all that He makes is good, and will stand forever. If the transgression of God's law produces sickness, it is right to be sick; and we cannot if we would, and should not if we could, annul the decrees of Wisdom. It is the transgression of a law of mortal mind, not of matter nor of divine law, which causes the belief of sickness. The remedy is Truth, not matter.

Sickness from
mortal mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VIII, page 229, lines 23-32.

U

If sickness is real, it belongs to immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus.

NOTE

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

Chapter VIII, page 230, lines 1-10.

If sickness is real, it belongs to immortality. If true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which cometh through God, the divine Principle, Love, as demonstrated by Jesus.

NOTE

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

Chapter VIII, page 230, lines 1-10.

If sickness is real, it belongs to Immortality. If true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which cometh through God, the divine Principle, Love, as demonstrated by Jesus.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 230, lines 1-10.

If sickness is real, it belongs to Immortality. If true, it is a part of Truth. Would you attempt, with drugs or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the coming of Christ, the appearing of Truth, which casts out error and heals the sick. This is the salvation which cometh through the divine Principle demonstrated by Jesus.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 126, lines 1-10 (unnumbered).

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and God never inconsistent then punishing the helpless victims of His volition for doing what they could not avoid doing. Good is not, cannot be, the author of experimental sins. God, good, can no more produce sickness than goodness can cause evil and health occasion disease.

NOTE

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

Chapter VIII, page 230, lines 11-18.

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and God never inconsistent. then punishing the helpless victims of His volition for doing what they cannot avoid doing. Good is not, cannot be, the author of experimental sins. God, good, can no more produce sickness than goodness can cause evil, and health occasion disease.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 230, lines 11-18.

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and God never inconsistent. then punishing the helpless victims of His volition for doing what they cannot avoid doing. Good is not, cannot be, the author of experimental sins. God can no more produce sickness than goodness can end in evil, or health occasion disease.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 230, lines 11-18.

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and Divine im-possibilities. then punishing the helpless victims of His volition, for doing what they cannot avoid doing. Good is not, cannot be, the author of experimental sins. God can no more produce sickness than goodness can end in evil, or health occasion disease.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 126, lines 11-18 (unnumbered).

Does wisdom make blunders which must afterwards
be rectified by man? Does a law of God produce sick-
ness, and can man put that law under his feet
Mental
narcotics by healing sickness? According to Holy Writ,
the sick are never really healed by drugs, hygiene, or any
material method. These merely evade the question.
They are soothing syrups to put children to sleep, satisfy
mortal belief, and quiet fear.

NOTE

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

Chapter VIII, page 230, lines 19-26.

Does wisdom make blunders, to be afterwards rectified by man? Does a law of God produce sickness, and can man put that law under his feet by healing ~~Mental~~ narcotics. sickness? According to Holy Writ the sick are never really healed by drugs, hygiene, or any material method. These merely evade the question. They are soothing syrups to put children to sleep, satisfy mortal belief, and lull its fears.

NOTE

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

Chapter VIII, page 230, lines 19-26.

Does Wisdom make blunders, to be afterwards rectified by man? Does a law of God produce sickness, and can man put that law under his feet by healing Mental narcotics. sickness? According to Holy Writ the sick are never really healed by drugs, hygiene, or any material method. These merely evade the question. They are soothing syrups to put children to sleep, satisfy mortal belief, and lull its fears.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 230, lines 19-26.

Does Wisdom make blunders, to be afterwards rectified by man? Does a law of God produce sickness, and man put that law under his feet by healing Soothing syrups. sickness? According to my understanding, the sick are never really healed by drugs, hygiene, or any material method. These merely evade the question. They are soothing syrups to put children to sleep, satisfy mortal belief, and lull its fears.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 126, lines 19-26 (unnumbered).

Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in the mind of mortals, but seem to this so-called mind to be immortal. What God cannot do, man need not attempt. If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous.

NOTE

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

Chapter VIII, page 231, lines 3-11.

Unless an ill is rightly met and fairly overcome by
Truth, it is never conquered. If God destroys not sin,
sickness, and death, they are not destroyed in
the mind of mortals, but seem to this so-called Destruction
mind to be immortal. What God cannot do, man need of all evil.
not attempt. If God heals not the sick, they are not
healed, for no lesser power equals the infinite All-power;
but God, Truth, Life, Love, can and does heal the sick
through the prayer of the righteous.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 231, lines 3-11.

Unless an ill is rightly met and fairly overcome by
Truth, it is never conquered. If God destroys not sin,
sickness, and death, they are not destroyed
in mortal mind, but seem to this mind to Destruction
be immortal. What God cannot do, man need not of all evil.
attempt. If God heals not the sick, they are not healed.
In any case feebler attempts would be hopeless, for no
lesser power equals the infinite All-power; but God can
and does heal the sick.

NOTE

This version first appeared in the 200th edition in 1900
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 127, lines 1-9 (unnumbered).

Unless an ill is rightly met and fairly overcome by
Truth, it is never conquered. If God destroys not sin,
sickness, and death, they are not destroyed
in mortal mind, but seem to this mind to
be immortal. What God cannot do, man need not
attempt. If God heals not the sick, it is because He
cannot or will not. In either case feeble attempts
would be hopeless, for no lesser power equals the infi-
nite All-power.

Destruction
of all evil.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 200th edition in 1900.
Chapter III, page 127, lines 1-9 (unnumbered).

11

We think that we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until the liability to be

The true
healing

ill is removed. So-called mortal mind or the mind of mortals being the remote, predisposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory.

NOTE

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

Chapter VIII, page 230, lines 27-32, and page 231, lines 1-2.

We think we are healed when a disease disappears,
though it is liable to reappear; but we are never thor-
oughly healed until this liability is removed.
The true healing. So-called mortal mind or the mind of mortals,
being the remote, predisposing, and the exciting cause of
all suffering, the cause must be obliterated through
Christ in divine Science, or the so-called physical senses
will get the victory.

NOTE

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

Chapter VIII, page 230, lines 27-32, and page 231, lines 1-2.

We think we are healed when a disease disappears,
though it is liable to reappear; but we are never thor-
oughly healed until this liability is removed.
The true healing. So-called mortal mind or the mind of mortals,
being the remote, predisposing, and the exciting cause of
all suffering, the cause must be obliterated through
Christ, divine Science, or the physical senses will get
the victory.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
Chapter VIII, page 230, lines 27-32, and page 231, lines 1-2.

We think we are healed when a disease disappears,
though it is liable to reappear; but we are never thor-
oughly healed until this liability is removed.
The true healing. Mortal mind being the remote and exciting
cause of all suffering, the cause must be obliterated
through Science, or the physical senses will get the victory.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 126, lines 27-32 (unnumbered).

If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

NOTE

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

Chapter VIII, page 231, lines 12-19.

If God makes sin, if good produces evil, and truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers or laws, either spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords, therefore we accept the conclusion that they have only a fabulous existence, and are only mortal beliefs which divine Truth and Love destroy.

NOTE

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

Chapter VIII, page 231, lines 12-19.

If God makes sin, if Good produces evil, and Truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers or laws, either spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords, therefore we accept the conclusion that they have only a fabulous existence, and are only mortal beliefs which divine Truth and Love destroy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 231, lines 12-19.

If God makes sin, if Good produces evil, and Truth results in error, then Science is helpless; but there are no antagonistic powers or laws, either spiritual or material, creating and governing man through perpetual warfare. God is not the author of human discords, therefore we accept the conclusion that they have only a fabulous existence, and are mortal beliefs, to be extinguished by divine Truth and Love.

NOTE

This version first appeared in the 200th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter III, page 127, lines 10-17 (unnumbered).

If God makes sin, if Good produces evil, and Truth results in error, then Science is helpless; but there are no antagonistic powers or laws, either spiritual or material, creating and governing man through perpetual warfare. As God is not the author of these human discords, we may accept the conclusion that they have only a fabulous existence, and are of human instead of divine origin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 200th edition in 1900. Chapter III, page 127, lines 10-17 (unnumbered).

To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. To fear sin is to misunderstand the power of Love and the divine Science of being in man's relation to God, - to doubt His government and distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and is in accordance with divine Science. To fear them is impossible, when you fully apprehend God and know that they are no part of His creation.

Superiority
to sickness
and sin

NOTE

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

Chapter VIII, page 231, lines 20-29.

To hold yourself superior to sin - because God made
you superior to it, and governs man - is true wisdom.
To fear sin is to misunderstand the power of
Love, and the divine Science of being in
man's relation to God, - to doubt His gov-
ernment, and distrust His omnipotent care. To hold
yourself superior to sickness and death is equally wise,
and is in accordance with divine Science. To fear them
is impossible, when you fully apprehend God, and know
that they are no part of His creation.

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NOTE

This version first appeared in the 261st edition in 1903
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To fear sin is to misunderstand the power of
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man's relation to God, - to doubt His gov-
ernment, and distrust His omnipotent care. To hold
yourself superior to sickness and death is equally wise,
and is in accordance with divine Science. To fear them
is impossible, when you fully apprehend God, and know
that they are no part of His creation.

Superiority
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NOTE

This version first appeared in the 226th edition in 1902
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Chapter VIII, page 231, lines 20-29.

To hold yourself superior to sin - because God made
you superior to it, and governs man - is true wisdom.
To fear sin is to misunderstand the power
of Love, and the Divine Science of Being
in man's relation to God, - to doubt His
government, and distrust His omnipotent care. To
hold yourself superior to sickness and death is equally
wise, and in accordance with Divine Science. To fear
them is impossible, then you fully apprehend God,
and know that they are no part of His creation.

Superiority
to sickness
and sin.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 127, lines 18-27 (unnumbered).

Man, governed by his Maker, having no other Mind, -
planted on the Evangelist's statement that "all things
were made by Him [(the Word of God)]; and without
Him was not anything made that was made," - can
triumph over sin, sickness, and death.

NOTE

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

Chapter VIII, page 231, lines 30-32, and page 232, lines 1-2.

Man, governed by his Maker, having no other God, -
planted on the Evangelist's statement that "all things
were made by him [(the Word of God)], and without him
was not anything made that was made," - can triumph
over sin, sickness, and death.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 127, lines 28-32 (unnumbered).

Many theories relative to God and man neither make
man harmonious nor God lovable. The beliefs we com-
monly entertain about happiness and life
Denials of di-
vine power afford no scatheless and permanent evidence
of either. Security for the claims of harmonious and
eternal being is found only in divine Science.

NOTE

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

Chapter VIII, page 232, lines 3-8.

Many theories relative to God and man, neither make
man harmonious nor God lovable. The beliefs we com-
monly entertain about happiness and life
Denials of di-
vine power. afford no scathless and permanent evidence
of either. Security for the claims of harmonious and
eternal being is found only in divine Science.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 232, lines 3-8.

Many theories relative to God and man, neither make
man harmonious nor God lovable. The beliefs we com-
monly entertain about happiness and life
Denials of di-
vine power. afford no scathless and permanent evidence
of either. Security for the claims of harmonious and
eternal Being is found only in divine Science.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 232, lines 3-8.

Many theories, relative to God and man, neither make man harmonious nor God lovable. The beliefs we commonly entertain about happiness and life afford no scathless and permanent evidence of either. Security for the claims of harmonious and eternal Being is found only in Divine 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 128, lines 1-6 (unnumbered).

11

Scripture informs us that "with God all things are possible," - all good is possible to Spirit; but our prevalent theories practically deny this, and make healing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false, but religions which contradict its Principle are false.

NOTE

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

Chapter VIII, page 232, lines 9-15.

Scripture informs us that "with God all things are possible," - all good is possible to Spirit, - but our prevalent theories practically deny this, and make healing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false; but religions which contradict its Principle are false.

NOTE

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

Chapter VIII, page 232, lines 9-15.

Scripture informs us that "with God all things are possible," - all good is possible to Spirit, - but our prevalent theories practically deny this, and make healing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false; but religions which contradict its principle are false.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter VIII, page 232, lines 9-15.

Scripture informs us that "with God all things are possible," all good is possible to Spirit, - but our prevalent theories practically deny this, and make healing possible only through matter. These theories may be false, but the Scripture is true. Christianity is not untrue; but religions which contradict its Principle are false.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 128, lines 7-13 (unnumbered).

Scripture informs us that "with God all things are possible." All good things are possible to Him; but prevalent theories practically deny this, and make healing possible only through matter. These theories may be false, but the Scripture is true. Christianity is not untrue; but religions which contradict its Principle are false.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter III, page 128, lines 7-13 (unnumbered).

In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice. He referred man's harmony to Mind, not to matter, and never tried to make of none effect the sentence of God, which sealed God's condemnation of sin, sickness, and death.

NOTE

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

Chapter VIII, page 232, lines 16-25.

In our age Christianity is again demonstrating the power of divine Principle, as it did nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practise. He referred man's harmony to Mind, not matter, and never tried to make of none effect the sentence of God, which sealed His condemnation 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 232, lines 16-25.

In our age Christianity again demonstrates the power of divine Principle, as it did eighteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice. He referred man's harmony to Mind, not matter, and never tried to make of none effect the sentence of God, which sealed His condemnation of sin, sickness, and death.

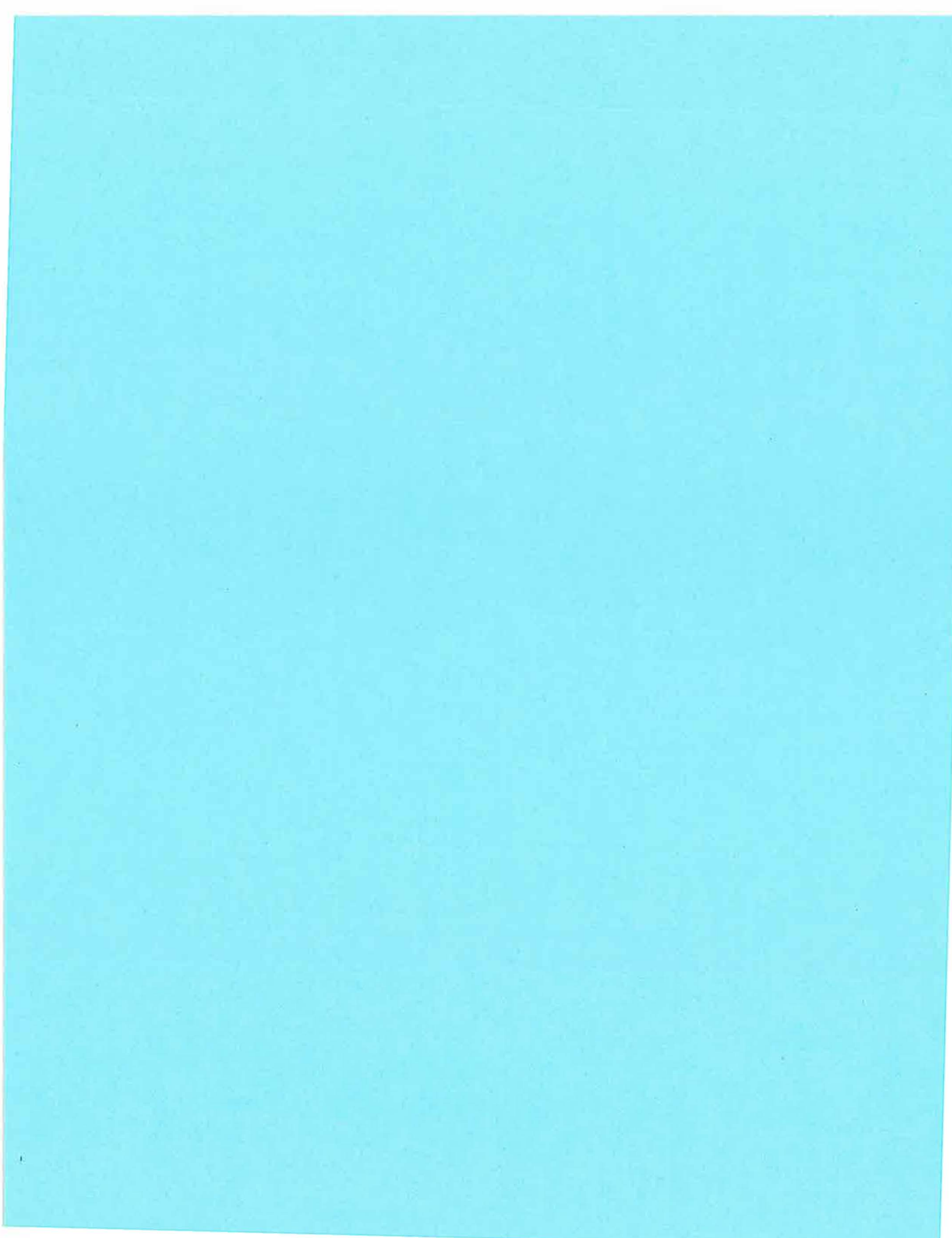
NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 128, lines 14-23 (unnumbered).

Christian science was first introduced by Jesus; he explained and demonstrated it, healing the sick and triumphing over sin and death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 40, lines 10-12 (unnumbered).



In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass
Signs following away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

NOTE

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

Chapter VIII, page 232, lines 26-31.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the material pleasures and pains of sense pass
Signs following away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

NOTE

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

In the sacred sanctuary of Truth are voices of solemn
import, but we heed them not. It is only when the ma-
terial pleasures and pains of sense pass away
Signs following. in our lives, that we find unquestionable signs
of the burial of error and the resurrection to spiritual
life.

NOTE

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

Chapter VIII, page 232, lines 36-31

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the supposed pleasures and pains of sense pass away in our Silent voices. lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual Life.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 128, lines 24-28 (unnumbered).

In the silent sanctuary of Soul are voices of solemn import, but we heed them not. It is only when the supposed pleasures and pains of sense pass away in our Silent voices. lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual Life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter III, page 128, lines 24-28 (unnumbered).

There is neither place nor opportunity in Science for error of any sort. Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

Profession
and proof

NOTE

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

Chapter VIII, page 232, line 32, and page 233, lines 1-7.

There is no place nor opportunity in Science for error of any sort. Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

Profession
and proof

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.
Chapter VIII, page 232, line 32, and page 233, lines 1-7.

There is no place nor opportunity in Science for error of any sort. Every day makes its demands upon us for higher proofs rather than professions of Christian power.

These proofs consist solely in the destruction

of sin, sickness, and death, by the power of

Profession
and proof.

Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

NOTE

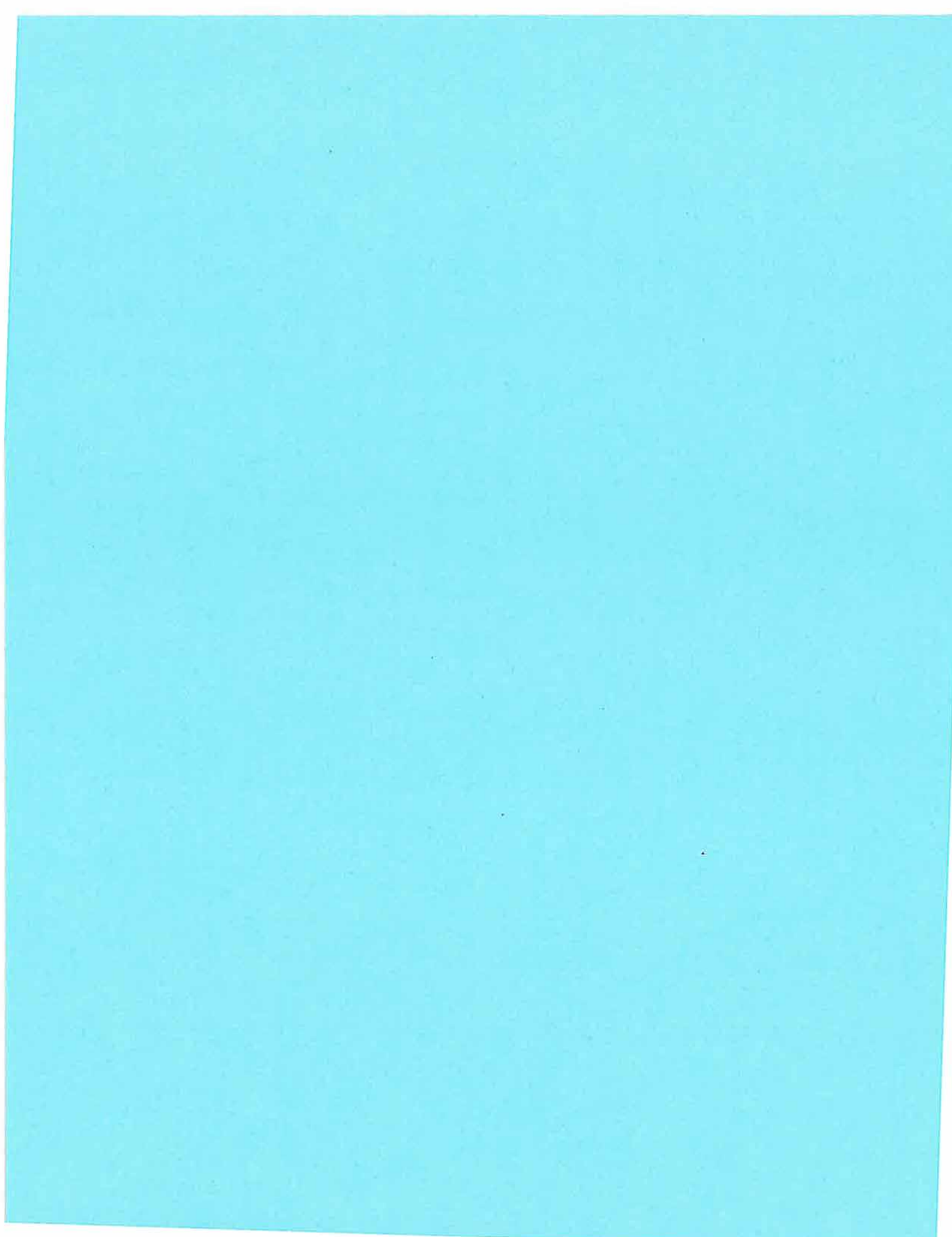
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter VIII, page 232, line 32, and page 233, lines 1-7.

There is no place or opportunity in Science for error
of any sort. Every day makes its demands
Profession and proof. upon us for higher proofs, rather than pro-
fessions, of Christian power. These proofs consist
solely in the destruction of sin, sickness, and death, by
the power of Spirit, as Jesus destroyed them. This is
an element of progress, and progress is the law of God,
whose law demands of us only what we can certainly
fulfil.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 128, lines 29-32, and page 129, lines 1-5
(unnumbered).



In the midst of imperfection, perfection is seen and
acknowledged only by degrees. The ages must slowly
work up to perfection. How long it must be
before we arrive at the demonstration of scien-
tific being, no man knoweth, - not even "the
Son but the Father;" but the false claim of error con-
tinues its delusions until the goal of goodness is assidu-
ously earned and won.

Perfection
gained
slowly

NOTE

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

Chapter VIII, page 233, lines 8-15.

Perfection is seen and acknowledged only by degrees,
in the midst of imperfection. The ages must slowly
work up to it. How long it must be before
we arrive at the demonstration of scientific
being, no man knoweth, - not even "the Son,
but the Father;" but this one thing is certain, that error
will continue its delusions until the goal of goodness
is assiduously earned and won.

Perfection
gained
slowly.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 233, lines 8-15.

Perfection is seen and acknowledged only by degrees,
in the midst of imperfection. The ages must slowly
work up to it. How long it must be before
we arrive at the demonstration of scientific
being, no man knoweth, - not even "the Son,
but the Father;" but this one thing is certain, that error
will continue its delusions until the goal of goodness and
Love is assiduously earned and won.

Perfection
gained
slowly.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 233, lines 8-15.

Perfection is seen and acknowledged only by degrees,
in the midst of imperfection. The ages must slowly
work up to it. How long it must be before
we arrive at the demonstration of Scientific Utopia.
Being, no man knoweth, - not even "the Son, but the
Father;" but one thing is certain, that error will con-
tinue its delusions until the final goal of gladness is
assiduously earned and won.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 129, lines 6-13 (unnumbered).

Perfection is seen and acknowledged only by degrees,
in the midst of imperfection. The ages must slowly
work up to it. How long it must be before
we arrive at the demonstration of Scientific Utopia.
Being, no man knoweth, - not even "the Son, but the
Father;" but one thing is certain, that error will con-
tinue its delusions until the Utopian goal - Utopian to
man, but not to Deity - is reached.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 107th edition in 1896.
Chapter III, page 129, lines 6-13 (unnumbered).

11

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, - the sign material, - how much more should ye discern the sign mental, and compass the de-struction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them. To reveal this truth was our Master's mission to all mankind, including the hearts which rejected him.

Christ's mission

NOTE

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

Chapter VIII, page 233, lines 16-24.

Already the shadow of His right hand rests upon the
hour. Ye who can discern the face of the sky, - the
sign material, - how much more should you
discern the sign mental, and compass the
destruction of sin and sickness by overcoming the
thoughts which produce them, and by understanding
the spiritual idea which corrects and destroys them. To
reveal this Truth was our Master's mission to all man-
kind, including the very hearts which rejected him.

Christ's
mission.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 233, lines 16-24.

Already the shadow of His right hand rests upon the
hour. Ye who can discern the face of the sky, - the
sign material, - how much more should you
discern the sign mental, and compass the
destruction of sin and sickness by overcoming the
thoughts which produce them, and by understanding
the Truth which corrects and destroys them. To reveal
this Truth was our Master's mission to all mankind, in-
cluding the very hearts which rejected him.

Christ's
mission.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 233, lines 16-24.

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, - the sign material, - how much more should you discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and understanding the Truth which corrects and destroys them. The mission of our Master was to all mankind, including the very hearts which rejected him.

Signs of
promise.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 129, lines 14-22 (unnumbered).

When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick. The counter fact relative to any disease is required to cure it. The utterance of truth is designed to rebuke and destroy error. Why should truth not be efficient in sickness, which is solely the result of inharmony?

Efficacy
of truth

NOTE

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

Chapter VIII, page 233, lines 25-32.

The quotient, when numbers have been divided by a fixed rule, is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick. The counter fact, relative to any disease, is required to cure it. The argument of Truth is designed to rebuke and destroy error. Why should Truth not be equally efficient in sickness, which is solely the result of error?

Efficacy
of truth.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 233, lines 25-32.

The quotient, when numbers have been divided by a fixed rule, is not more unquestionable than the scientific tests I have made of the effects of Truth upon the sick. The counter fact, relative to any disease, is required to cure it. The argument of Truth is designed to rebuke and destroy error. Why should Truth not be equally efficient in sickness, which is solely the result of error?

Efficacy
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 233, lines 25-32.

The quotient, when numbers have been divided by a fixed rule, is not more unquestionable than the Scientific tests I have made of the effects of Truth upon the sick. The counter fact, relative to any disease, is required to cure it. The argument of Truth is designed to rebuke and destroy error. Why should Truth not be equally efficient in sickness, which is solely the result of error? Counteraction.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 129, lines 23-30 (unnumbered).

Spiritual draughts heal, while material lotions interfere with truth, even as ritualism and creed hamper spirituality. If we trust matter, we distrust Spirit.

NOTE

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

Chapter VIII, page 234, lines 1-3.

Spiritual draughts heal, while material lotions interfere with Truth, even as ritualism and creed hamper spirituality. If we trust matter, we distrust Spirit.

NOTE

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

Chapter VIII, page 234, lines 1-3.

Spiritual draughts heal; while material lotions interfere with Truth, even as ritualism and creed may hamper spirituality. If we trust one, we distrust the other.

NOTE

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

Chapter VIII, page 234, lines 1-3.

Spiritual draughts are healing; while material lotions interfere with Truth, even as ritualism and creed hamper Spirituality. If we trust one, we distrust the other.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 234, lines 1-3.

4 Spiritual draughts are healing, while material lo-
tions interfere with Truth, even as ritualism and
creed hamper Spirit. If we trust one, we distrust
the other.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 129, lines 31-32, and page 130, lines 1-2
(unnumbered).

Whatever inspires with wisdom, Truth, or Love - be
it song, sermon, or Science - blesses the human family
with crumbs of comfort from Christ's table,
Crumbs of comfort feeding the hungry and giving living waters to
the thirsty.

NOTE

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

Chapter VIII, page 234, lines 4-8.

SEE
DET. BRANCH
12
cup on
fruits? or
Tree of life

Whatsoever inspires with wisdom, Truth, or Love -
be it song, sermon, or Science - blesses the human
family with crumbs of comfort from Christ's
Crumbs of comfort. table, feeding the hungry, and giving living
waters to the thirsty.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 234, lines 4-8.

Whatsoever inspires with wisdom, truth, or love -
be it song, sermon, or Science - blesses the human
family with crumbs of comfort from Christ's
Crumbs of comfort. table, feeding the hungry, and giving living
waters to the thirsty.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 240th edition in 1902.
50th ed., chapter III, page 130, lines 3-7. (unnumbered).
226th ed., chapter VIII, page 234, lines 4-8.

We should become more familiar with good than with
evil, and guard against false beliefs as watchfully as we
bar our doors against the approach of thieves
Hospitality to health and good and murderers. We should love our enemies
and help them on the basis of the Golden
Rule; but avoid casting pearls before those who trample
them under foot, thereby robbing both themselves and
others.

NOTE

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

Chapter VIII, page 234, lines 9-16.

We should become more familiar with good than with
evil, and guard against false beliefs as watchfully as we
bar our doors against the approach of thieves
Hospitality to health and good. and murderers. We should love our enemies
and help them on the basis of the Golden
Rule; but we should avoid casting pearls before those
who rend them and thereby injure themselves and others.

NOTE

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

Chapter VIII, page 234, lines 9-15.

We should become more familiar with good than
with evil, and guard against false beliefs as watchfully
as we bar our doors against the approach of
Hospitality thieves and murderers. We should love our
to health and good. enemies and help them to receive its fruits
on the basis of the Golden Rule; but we should avoid
giving them help if they pervert its uses with abuses.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 234, lines 9-15.

We should put aside our false beliefs daily, become
more familiar with health than with sickness, with good
Hospitality than with evil, and never admit a discordant
to health thought. We should dismiss those unpleas-
and good. and guests - sin, sickness, and death, - from
mortal mind, in order to guard the body from them, as
watchfully as we bar our doors against the approach of
thieves and murderers.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 234, lines 9-16.

We should put aside our false beliefs daily, become more familiar with health than with sickness, with good than with evil, and never admit a discordant Murderous guests. thought. We should dismiss those unpleas- and guests - sin, sickness, and death - from mortal mind, in order to guard the body from them, as watch- fully as we bar our doors against the approach of thieves and murderers.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 130, lines 8-15.

If mortals would keep proper ward over mortal mind,
the brood of evils which infest it would be cleared out.

Cleansing
the mind We must begin with this so-called mind and
empty it of sin and sickness, or sin and sick-
ness will never cease. The present codes of human
systems disappoint the weary searcher after a divine
theology, adequate to the right education of human
thought.

NOTE

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

Chapter VIII, page 234, lines 17-24.

If mortals would keep proper ward over mortal mind,
the brood of evils which infest it could be cleared out.

Cleansing
the mind. We must begin with this so-called mind, and
empty it of sin and sickness, or sin and sick-
ness will never cease. The present codes of human
systems disappoint the weary searcher after a divine
theology, adequate to the right education of human
thought.

NOTE

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

Chapter VIII, page 234, lines 16-23.

If proper ward were kept over that lazar-house, that
dismal cell and slaughter-house of infamy, mortal mind,
the brood of evils which infest it could be
Invisible inquiry. cleared out. We must begin with this so-
called mind, and empty it of sin and sickness, or sin
and sickness will never cease. The present codes of
human systems disappoint the weary searcher after a di-
vine theology, adequate to the right education of mortal
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 130, lines 16-24 (unnumbered).

Sin and disease must be thought before they can be manifested. You must control evil thoughts in the first instance, or they will control you in the second. Jesus declared that to look with desire on forbidden objects was to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses.

NOTE

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

Chapter VIII, page 234, lines 25-30.

Sin is thought before it is acted. You must control it in the first instance, or it will control you in the second. Jesus declared that to look with desire on forbidden objects is to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses.

NOTE

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

50th ed., chapter III, page 130, lines 25-29 (unnumbered).

226th ed., chapter VIII, page 234, lines 24-29.

Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence. Better suffer a doctor infected with smallpox to attend you than to be treated mentally by one who does not obey the requirements of divine Science.

NOTE

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

Chapter VIII, page 234, lines 31-32, and page 235, lines 1-6.

Evil thoughts and aims reach no farther and do no greater harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence. Better suffer a doctor infected with smallpox to attend you, than be treated mentally by one who obeys not the Christian requirements of divine Science.

NOTE

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

Chapter VIII, page 234, lines 30-31, and page 235, lines 1-6 (in the 261st ed.) & lines 31-32 on page 234 by the 265th ed.

Evil thoughts and aims reach no farther and do no greater harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and Truth build a strong defence. Better suffer a doctor infected with smallpox to attend you, than be treated mentally by one who obeys not the Christian requirements of divine Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 234, lines 31-32, and page 235, lines 1-6.

Evil thoughts and aims reach no farther and do no greater harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and Truth build a strong defence. Better suffer a doctor infected with smallpox to attend you, than be treated mentally by one who obeys not the Christian requirements of 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 130, lines 30-32, and page 131, lines 1-6 (unnumbered).

The teachers of schools and the readers in churches should be selected with as direct reference to their morals as to their learning or their correct reading. Nurseries of character should be strongly garrisoned with virtue. School-examinations are one-sided; it is not so much academic education, as a moral and spiritual culture, which lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate.

Teachers'
functions

NOTE

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

Chapter VIII, page 235, lines 7-18.

The teachers of our private and public schools should be selected with as direct reference to their morals as to their learning. Nurseries of character should be strongly garrisoned with virtue. School- Teachers' functions. examinations are one-sided; it is not so much academic education, as a moral and spiritual culture, that lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 235, lines 7-18.

The teachers of our private and public schools should be selected with as direct reference to their morals as to their learning. Nurseries of character should be strongly garrisoned with Teachers. virtue. School-examinations are one-sided. It is not so much academic education, as a moral and spiritual culture, which lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 131, lines 7-18 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for ensuring the integrity of the financial system and for providing a clear audit trail. The second part of the paper focuses on the role of the auditor in verifying the accuracy of the records. The auditor must ensure that all transactions are properly recorded and that the records are consistent with the underlying business transactions. The third part of the paper discusses the importance of maintaining accurate records of all transactions. This is essential for ensuring the integrity of the financial system and for providing a clear audit trail. The fourth part of the paper focuses on the role of the auditor in verifying the accuracy of the records. The auditor must ensure that all transactions are properly recorded and that the records are consistent with the underlying business transactions.

11
Physicians, whom the sick employ in their helplessness,
should be models of virtue. They should be wise spir-
itual guides to health and hope. To the trem-
blers on the brink of death, who understand Physicians'
privilege
not the divine Truth which is Life and perpetuates being,
physicians should be able to teach it. Then when the soul
is willing and the flesh weak, the patient's feet may be
planted on the rock Christ Jesus, the true idea of spiritual
power.

NOTE

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

Chapter VIII, page 235, lines 19-27.

Physicians whom the sick employ in their helplessness,
should be models of virtue. They should be wise spirit-
ual guides when material things cease to bring
ease or hope. To the tremblers on the brink
of death, who understand not the divine Truth which is
Life and perpetuates being, physicians should be able to
teach it; that when the heart is willing and the flesh
weak, the patient's feet may be planted on the rock
Christ Jesus, the true idea of spiritual power.

Physicians'
privilege.

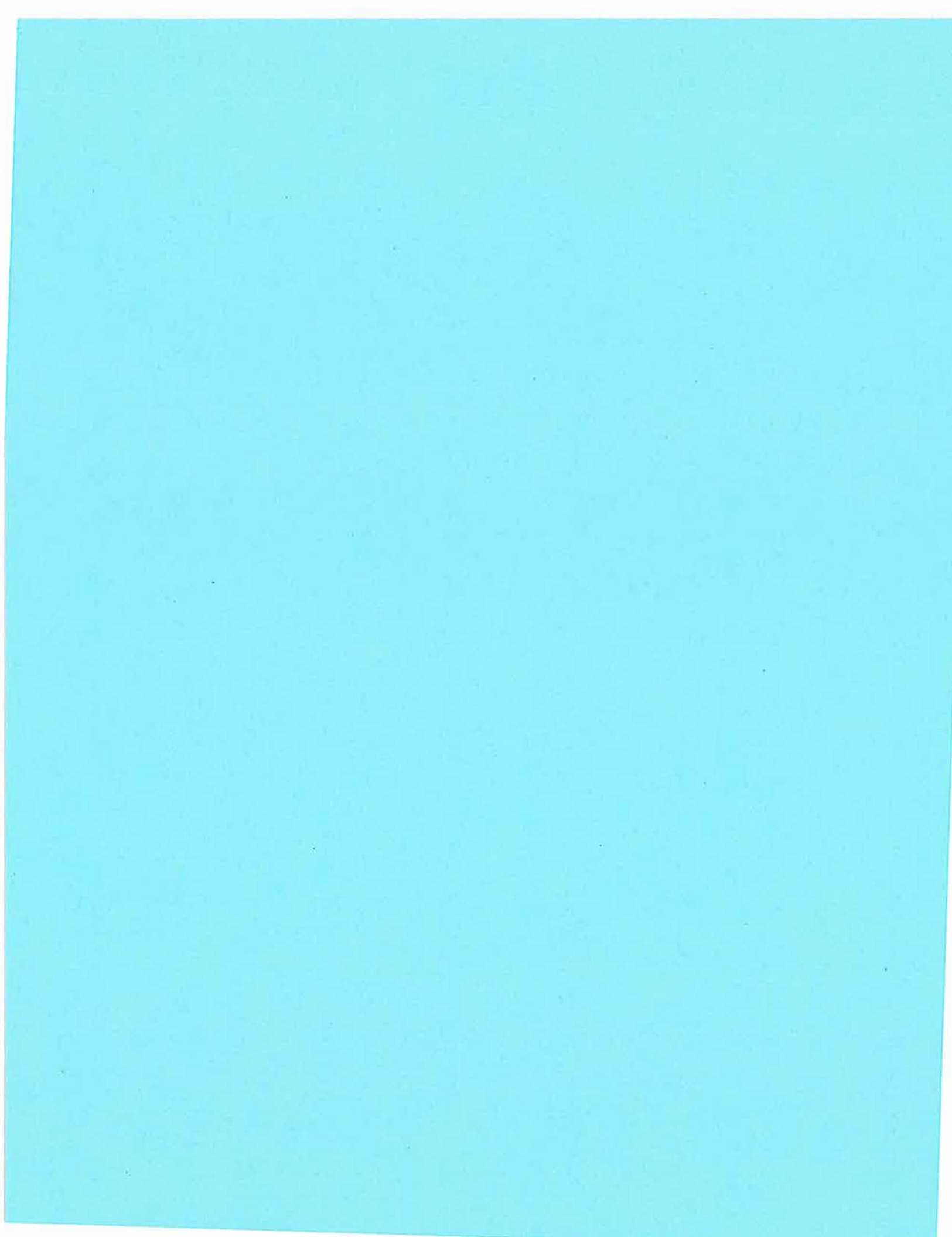
NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 235, lines 19-27.

Physicians, whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides, when material things cease to bring ease or hope. To the tremblers on the brink of death, who understand not the Truth which perpetuates Being, such physicians should be able to teach it; that when the heart is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the basis of spiritual power. Physicians.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 131, lines 19-27 (unnumbered).



14
Clergymen, occupying the watchtowers of the world,
should uplift the standard of Truth. They should so raise
their hearers spiritually, that their listeners
will love to grapple with a new, right idea
and broaden their concepts. Love of Christianity, rather
than love of popularity, should stimulate clerical labor
and progress. Truth should emanate from the pulpit,
but never be strangled there. A special privilege is vested
in the ministry. How shall it be used? Sacredly, in the
interests of humanity, not of sect.

Clergymen's
duty

NOTE

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

Chapter VIII, page 235, lines 28-32, and page 236, lines 1-5.

Clergymen, standing on the watchtowers of the world,
should uplift the standard of Truth. They should so
raise their hearers spiritually, that those
hearers will love to grapple with a new, right
idea, and broaden their own thoughts. Love of Chris-
tianity, rather than of popularity, should stimulate cleri-
cal labor and progress. Truth should emanate from the
pulpit, but never be strangled there. A special privi-
lege is vested in the ministry. How shall it be used?
Sacredly, - in the interests of humanity, not of sect.

Clergymen's
duty.

NOTE

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

Chapter VIII, page 235, lines 28-32, and page 236, lines 1-5.

Clergymen, standing on the watchtowers of the world,
should uplift the standard of Truth fearlessly. They
should so raise their hearers spiritually, that
those hearers will love to grapple with a new
idea, and so broaden their own thoughts. Love of
Christianity, rather than of popularity, should stimulate
clerical labor and progress. Truth should emanate
from the pulpit, and never be strangled there. A
special privilege is vested in the ministry. How shall
it be used? Sacredly, - in the interests of humanity,
not of sect.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 131, lines 28-32, and page 132, lines 1-6
(unnumbered).

Is it not professional reputation and emolument rather than the dignity of God's laws, which many leaders seek? Do not inferior motives induce the infuriated attacks on individuals, who reiterate Christ's teachings in support of his proof by example that the divine Mind heals sickness as well as sin?

NOTE

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

Chapter VIII, page 236, lines 6-11.

Is it not professional reputation and emolument rather than the dignity of God's laws, which many leaders seek? Do not inferior motives induce their infuriated attacks on those who reiterate Christ's teachings in support of his proof by example that Mind heals sickness as well as sin?

NOTE

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

Chapter VIII, page 236, lines 6-11.

Is it not professional reputation and emolument,
rather than the dignity of God's laws, which many
leaders seek? Do not inferior motives inspire their
infuriated attacks on those who reiterate Christ's teach-
ings in support of his example of Mind-healing?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 132, lines 7-11 (unnumbered).

4

A mother is the strongest educator, either for or
against crime. Her thoughts form the embryo of an-
other mortal mind, and unconsciously mould
A mother's
responsibility it, either after a model odious to herself or
through divine influence, "according to the pattern
showed to thee in the mount." Hence the importance
of Christian Science, from which we learn of the one
Mind and of the availability of good as the remedy for
every woe.

NOTE

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

Chapter VIII, page 236, lines 12-20.

A mother is the strongest educator, either for or
against crime. Her thoughts form the embryo of an-
other mortal mind, and unconsciously mould
A mother's
responsibility it, either after a model odious to herself or
through divine influence, "according to the pattern
shewed to thee in the mount." Hence the importance
of Christian Science, from which we learn of the one
Mind and of the availability of good as the remedy for
every woe.

NOTE

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

Chapter VIII, page 236, lines 12-20.

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould A mother's responsibility. it, either after a model odious to herself, or else, through divine influence, "according to the pattern shewed to thee in the mount." Hence the importance of Christian Science, wherefrom we learn of the one Mind, and of the availability of good as the remedy for every woe.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 236, lines 12-20.

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould A mother's responsibility. it, either after a model odious to herself, or else, through divine influence, "according to the pattern shewed to thee in the mount." Hence the importance of Christian Science, wherefrom we learn of the One Mind, and of the availability of Good as the remedy for every woe.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 236, lines 12-20.

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously Mothers. mould it, either after a model odious to herself, or else, through divine influence, "according to the pattern shewed to thee in the mount." Hence the importance of Christian Science, wherefrom we learn the One Mind, and the availability of Good as the remedy for every woe.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 132, lines 12-20.

Children should obey their parents; insubordination is an evil, blighting the buddings of self-government.

Children's
tractability

Parents should teach their children at the earliest possible period the truths of health and holiness. Children are more tractable than adults, and learn more readily to love the simple verities that will make them happy and good.

NOTE

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

Chapter VIII, page 21-27.

Children should obey their parents; for insubordination is a growing evil, blighting the buddings of self-government. Parents should teach their children Children's tractability. at the earliest possible period the truths of health and holiness. They are more tractable than adults, and learn more readily to love the simple verities which will make them happy and good.

NOTE

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

Chapter VIII, page 236, lines 21-27.

Children should obey their parents. Insubordination is a growing evil, blighting the buddings of self-government. Parents should teach their children, Children. at the earliest possible period, the truths of health and holiness. They are more tractable than adults, and learn more readily to love the simple verities which will make them happy and good.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 132, lines 21-27 (unnumbered).

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

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides towards Truth.

NOTE

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

Chapter VIII, page 236, lines 28-32.

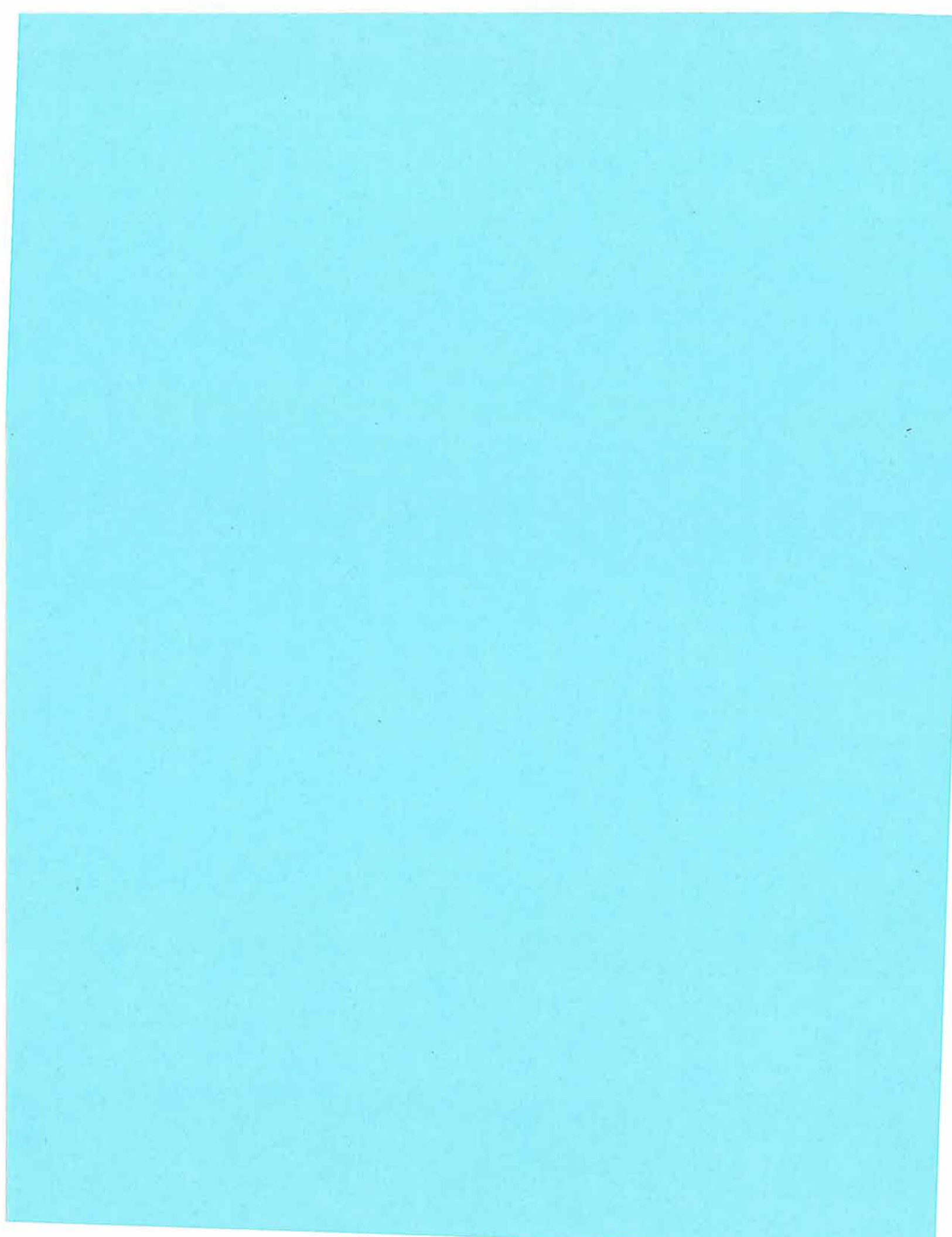
Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions, or battling with false belief, youth makes easy and rapid strides toward Truth.

NOTE

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

Chapter III, page 132, lines 28-32 (unnumbered) - 50th ed.

Chapter VIII, page 236, lines 28-32 - 226th ed.



111
A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off with laughing eyes, she presently added, "Mamma, my finger is not a bit sore."

NOTE

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

Chapter VIII, page 237, lines 1-6.

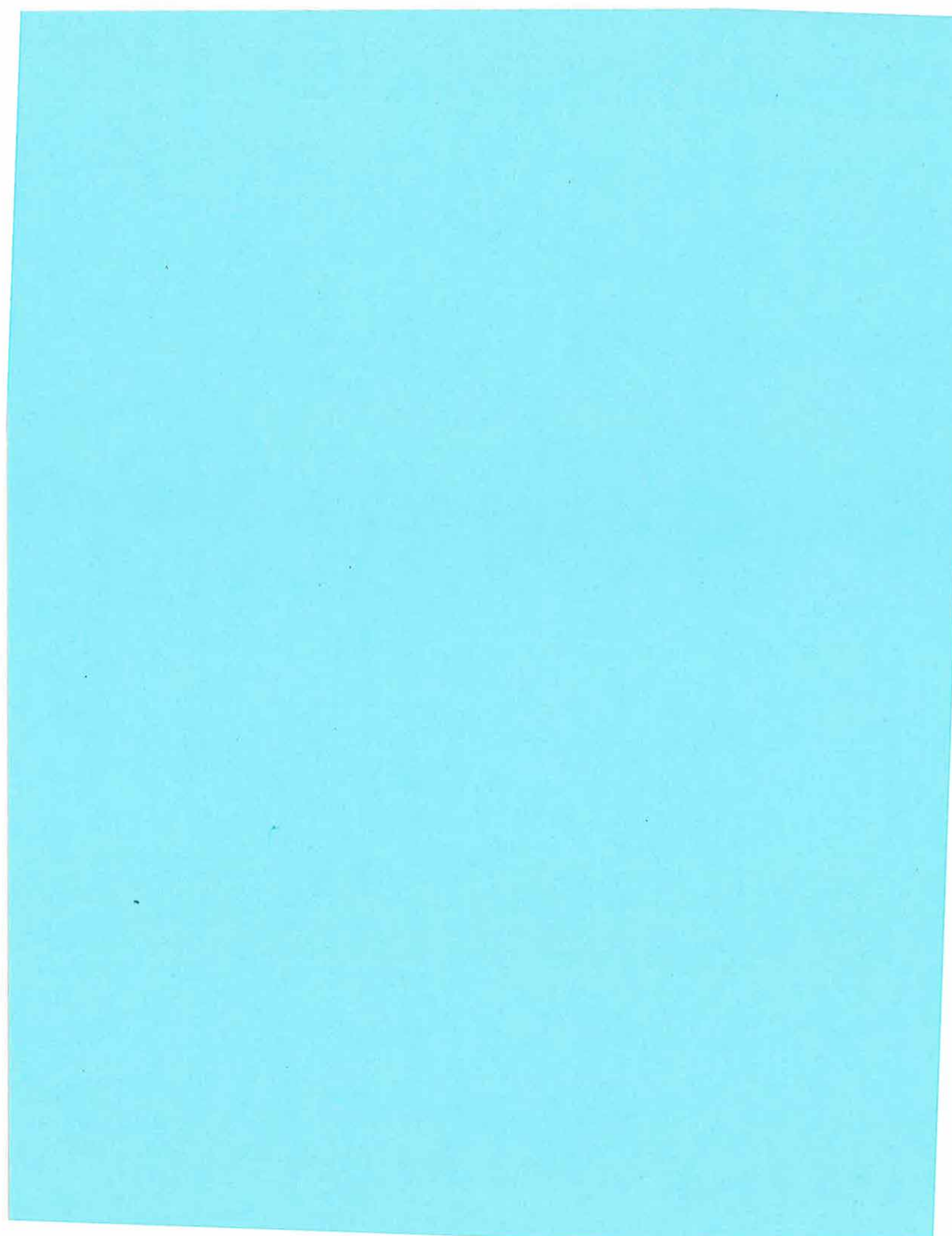
A little girl, who had occasionally listened to my explanations, wounded her finger badly. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off, with laughing eyes, she presently added, "Mamma, my finger is not a bit sore."

NOTE

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

Chapter III, page 133, lines 1-6 (unnumbered) - 50th ed.

Chapter VIII, page 237, lines 1-6 - 226th ed.



111
It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally at-

tained. The more stubborn beliefs and theo-

Soil and
seed

ries of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted.

NOTE

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

Chapter VIII, page 237, lines 7-14.

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted.

Soil and
seed.

NOTE

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

Chapter VIII, page 237, lines 7-14.

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally at-

Good seed.

tained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 133, lines 7-14 (unnumbered).

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available.

Teaching
children

NOTE

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

Chapter VIII, page 237, lines 15-22.

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, take care to keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available.

Teaching
children.

NOTE

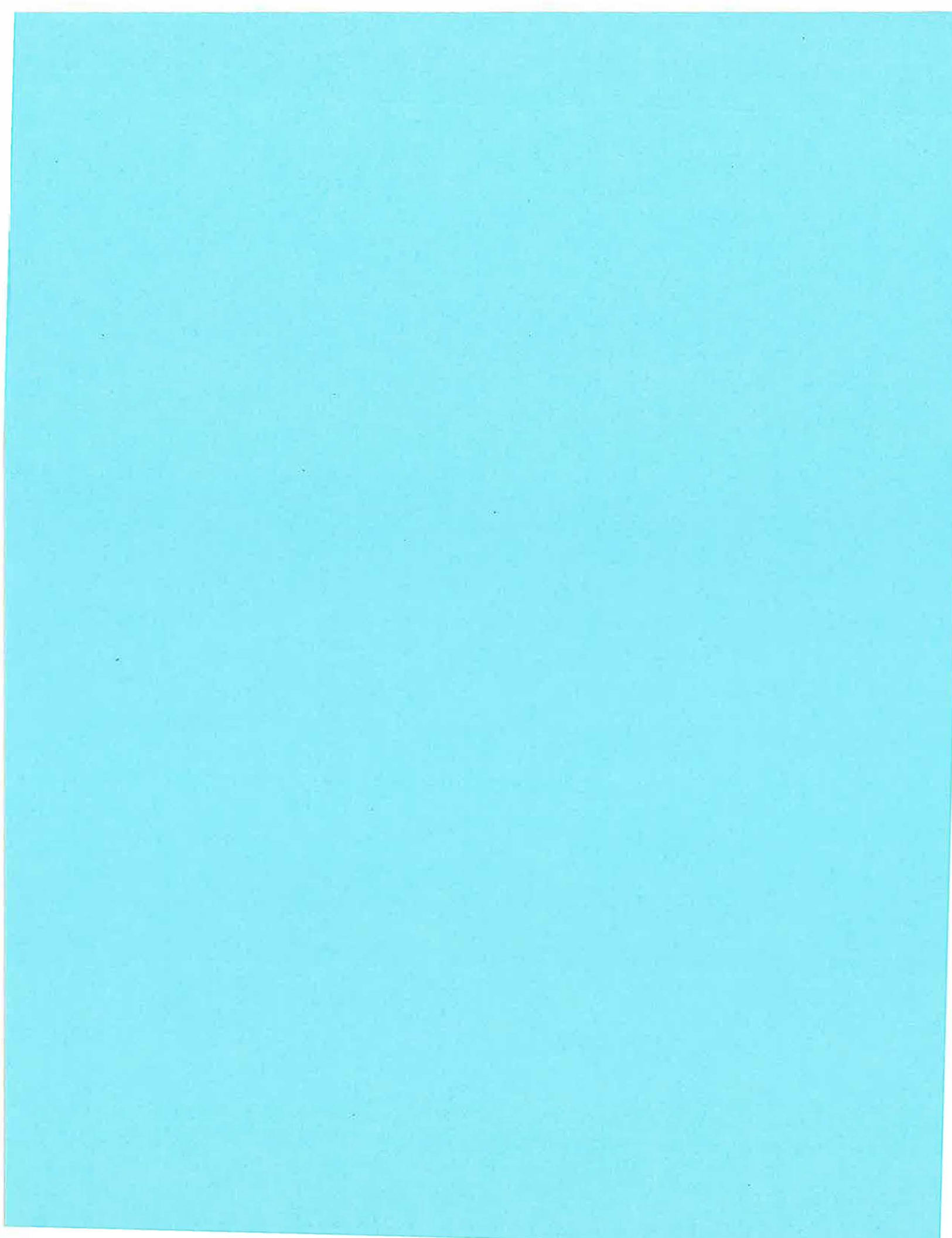
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter VIII, page 237, lines 15-22.

Children should be taught the Truth-cure among their first lessons, and kept from discussing or entertaining theories or thoughts of sickness. To prevent the experience of error and its sufferings, take Teaching children. care to keep out of the minds of your children sinful and diseased thoughts. The latter should be excluded on the same principle as the former. This is Christian 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 133, lines 15-22 (unnumbered).



Some invalids are unwilling to know the facts or to hear about the fallacy of matter and its supposed laws. They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do more for them than they are willing to admit the only living and true God can do. Impatient at your explanation, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences.

NOTE

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

Chapter VIII, page 237, lines 23-32.

Some invalids are unwilling to know the facts, or to hear about the fallacy of matter and its supposed laws. They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do for them more than they are willing to admit the only living and true God can do. Impatient with your explanation, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences.

Deluded
invalids.

NOTE

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

Chapter VIII, page 237, lines 23-32.

Some invalids are unwilling to know the facts, or
hear about the fallacy of matter and its supposed laws.
They devote themselves a little longer to their
material gods, cling to a belief in the life and Unwilling
intelligence of matter, and expect this error to do for invalids.
them more than they are willing to admit the only living
and true God can do. Impatient with your explanation,
unwilling to investigate the Science of Mind, which would
rid them of their complaints, they hug false beliefs and
suffer the delusive consequences.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 133, lines 23-32 (unnumbered).

Motives and acts are not rightly valued before they are understood. It is well to wait till those whom you would benefit are ready for the blessing, for Science Patient waiting is working changes in personal character as well as in the material universe.

NOTE

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

Chapter VIII, page 238, lines 1-5.

Motive and action are not rightly valued before they
are understood. It is well to wait till those whom you
wish to benefit are ready for the blessing; for
Patient waiting. Science is working changes in personal char-
acter as well as in the material universe.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 134, lines 1-5 (unnumbered).
226th ed., Chapter VIII, page 238, lines 1-5.

11

To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one to be Christian. Losing her crucifix, the Roman Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

NOTE

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

Chapter VIII, page 238, lines 6-11.

To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but society's scorn, more than its flatteries, enables one to be Christian. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 238, lines 6-11.

To obey the Scriptural command, "Come out from among them and be ye separate," is to incur society's frown; but society's scorn, more than its flatteries, enables one to be Christian. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 134, lines 6-11 (unnumbered).

To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal chamber of wisdom there will come the warning, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe because we suffer severely from error.

NOTE

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

Chapter VIII, page 238, lines 12-21.

To fall away from Truth in times of persecution shows that we never understood Truth. From out the bridal-chamber of wisdom there will come the Unimproved opportunities. warning, "I know you not." Unimproved opportunities will rebuke us when we suddenly claim the benefits of an experience we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe, because we suffer severely from error.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter VIII, page 238, lines 12-21.

To fall away from Truth in times of persecution shows that we never understood Truth. From out the bridal-chamber of Wisdom there will come the Opportunity and persecution. warning, I know you not." Unimproved opportunities will rebuke us when we suddenly claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought until we seek this remedy for human woe, because we suffer severely from error.

NOTE

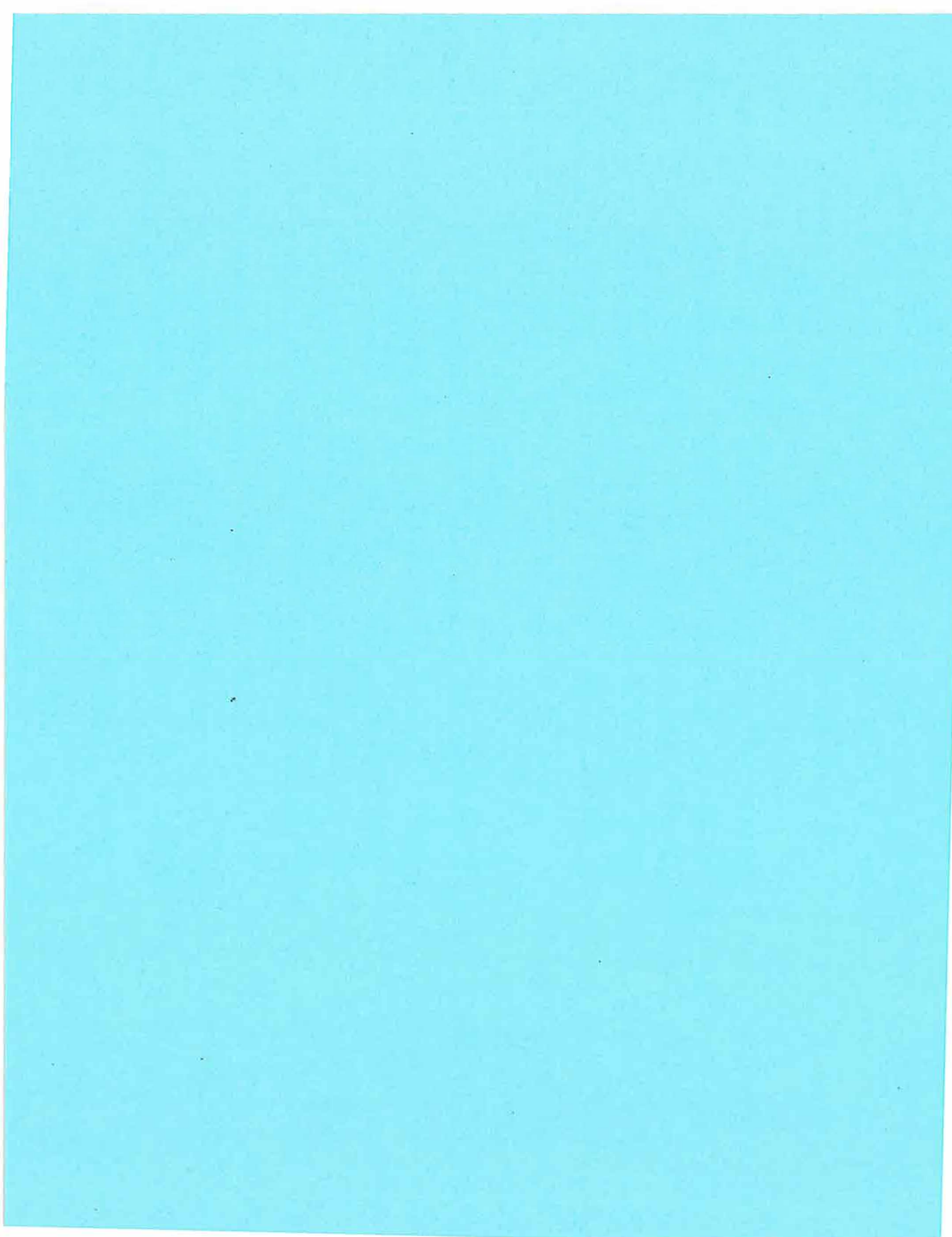
This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 134, lines 12-22 (unnumbered).

To fall away from Truth in times of persecution shows that we never really understood Truth. From out the bridal-chamber of Wisdom there will come the Unimproved opportunities. warning, "I know you not." Unimproved opportunities will rebuke us when we suddenly claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe, because we suffer severely from error.

NOTE

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

Chapter VIII, page 238, lines 12-21.



Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity.

NOTE

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

Chapter VIII, page 238, lines 22-24 (1907 ed) and lines 22-25 (226th ed).

Attempts to conciliate society, and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Truth forsakes popularity and gains Christianity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition. Chapter III, page 134, lines 22-26 (unnumbered).

Society is a foolish juror, listening only to one side of the case. Justice often comes too late to secure a verdict.

Society and
intolerance People with mental work before them have
no time for gossip about false law or testimony.
To reconstruct timid justice and place the fact above the
falsehood, is the work of time.

NOTE

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

Chapter VIII, page 238, lines 25-30.

Society is a foolish juror, listening to only one side of the case. Honesty often comes too late to secure a verdict. People with mental work before them Society and intolerance. have no time for gossip with false law or testimony. To reconstruct timid justice, and place the fact above the falsehood, is the work of time.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 134, lines 27-32 (unnumbered).
226th ed., chapter VIII, page 238, lines 26-31

The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, - the demonstration by which sin and sickness are destroyed. The sects, which endured the lash of their predecessors, in their turn lay it upon those who are in advance of creeds.

NOTE

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

Chapter VIII, page 238, lines 31-32, and page 239, lines 1-4.

The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, whereby sin and sickness are destroyed. The sects which endured the lash of their predecessors, in their turn bestow it upon those who are in advance of themselves.

NOTE

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

50th ed., chapter III, page 135, lines 1-6 (unnumbered).

226th ed., chapter VIII, page 238, line 32, and page 239, lines 1-4.

11

Take away wealth, fame, and social organizations,
which weigh not one jot in the balance of God, and we
get clearer views of Principle. Break up
cliques, level wealth with honesty, let worth
be judged according to wisdom, and we get better views
of humanity.

Right views
of humanity

NOTE

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

Chapter VIII, page 239, lines 5-10.

Take away wealth, fame, and social organizations,
which weigh not one jot in the balance of God, and
we get clearer views. Break up cliques,
level wealth with honesty, let worth be
judged according to wisdom, and we get better views of
humanity.

Right views
of humanity.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 239, lines 5-10.

Take away wealth, fame, and social organizations,
which weigh not one jot in the balance of God, and
we get clearer views. Break up cliques,
level wealth with honesty, let worth be
judged according to wisdom, and we get better views of
humanity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 135, lines 7-12 (unnumbered).

The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: "Let the wicked forsake his way, and the unrighteous man his thoughts."

NOTE

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

50th ed., chapter III, page 135, lines 13-17 (unnumbered).

226th ed., chapter VIII, page 239, lines 11-15.

U To ascertain our progress, we must learn where our
affections are placed and whom we acknowledge and
obey as God. If divine Love is becoming
nearer, dearer, and more real to us, matter is
then submitting to Spirit. The objects we pursue and
the spirit we manifest reveal our standpoint, and show
what we are winning.

Standpoint
revealed

NOTE

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

Chapter VIII, page 239, lines 16-22.

To ascertain our progress, we must learn where our affections are placed, and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning.

Standpoint
revealed.

NOTE

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

Chapter VIII, page 239, lines 16-22.

To ascertain our progress, we must learn where our
affections are placed, and whom we acknowledge and
obey as God. If Love is becoming nearer,
dearer, and more real to us, matter must
then submit to Spirit. The objects we pursue and the
Spirit we manifest reveal our standpoint, and show what
we are winning.

Sandals
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 135, lines 18-24 (unnumbered).

Mortal mind is the acknowledged seat of human motives. It forms material concepts and produces every discordant action of the body. If action proceeds from the divine Mind, action is harmonious. If it comes from erring mortal mind, it is discordant and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for God is Mind. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, "All is vanity."

NOTE

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

Chapter VIII, page 239, lines 23-32.

Mortal mind is the acknowledged seat of human motives. It forms material concepts, and produces every discordant action of the body. If action proceeds from the divine Mind, it is harmonious.

Antagonistic
fountains.

If it comes from erring mortal mind, it is discordant, and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for Mind is God. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, "All is vanity."

NOTE

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

Chapter VIII, page 239, lines 23-32.

Mortal mind is the acknowledged seat of motives. It forms material concepts, and produces every discordant action of the body. If action proceeds from the divine Mind, it is harmonious. If it comes from erring mortal mind, it is discordant, and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for Mind is God. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, "All is vanity."

Antagonistic
fountains.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 135, lines 25-32, and page 136, lines 1-2 (unnumbered).

Mortal mind is the acknowledged seat of motives. It forms human character and produces every action of the body. If action proceeds from the divine Mind, it is harmonious. If it comes from Antagonistic fountains, erring mortal mind, it is discordant, and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for Mind is God. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, "All is vanity."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter III, page 135, lines 25-32, and page 136, lines 1-2 (unnumbered).

11

Nature voices natural, spiritual law and divine Love,
but human belief misinterprets nature. Arctic regions,
sunny tropics, giant hills, winged winds,
Some lessons
from nature mighty billows, verdant vales, festive flowers,
and glorious heavens, - all point to Mind, the spiritual
intelligence they reflect. The floral apostles are hiero-
glyphs of Deity. Suns and planets teach grand lessons.
The stars make night beautiful, and the leaflet turns nat-
urally towards the light.

NOTE

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

Chapter VIII, page 240, lines 1-9.

Nature voices natural law and divine Love, but human
belief misinterprets her. Arctic regions, sunny tropics,
giant hills, winged winds, mighty billows,
Some lessons from nature. verdant vales, festive flowers, and glorious
heavens, - all point to the invisible intelligence above
them. The floral apostles are hieroglyphs of Deity.
Suns and planets teach grand lessons. The stars make
night beautiful; and the leaflet turns naturally towards
the light.

NOTE

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

Chapter VIII, page 240, lines 1-9.

Nature voices natural law and divine Love, but human
belief misinterprets her. Arctic regions, sunny tropics,
giant hills, winged winds, mighty billows,
Some lessons from nature. verdant vales, festive flowers, and glorious
heavens, - all point to the invisible Intelligence above
them. The floral apostles are hieroglyphs of Deity.
Suns and planets teach grand lessons. The stars make
night beautiful; and the leaflet turns naturally towards
the light.

NOTE

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

Chapter VIII, page 240, lines 1-9.

Nature voices natural law and divine Love, but human
belief misinterprets her. Arctic regions, sunny tropics,
giant hills, winged winds, mighty billows,
Lessons of nature. verdant vales, festive flowers, and glorious
heavens, all point to the invisible Intelligence above
them. The floral apostles are hieroglyphs of Deity.
Suns and planets teach grand lessons. The stars make
night beautiful, and the leaflet turns naturally towards
the light.

NOTE

This version first appeared in the 85th edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 136, lines 3-11 (unnumbered).

Nature voices natural law and divine Love, but human
belief misinterprets her. Arctic regions, sunny tropics,
giant hills, winged winds, mighty billows,
Lessons of nature. verdant vales, festive flowers, and glorious
heavens, all point to the invisible Intelligence above
them. The floral apostles are hieroglyphs of Deity.
Suns and plants teach grand lessons. The stars make
the night beautiful, and the leaflet turns naturally towards
the light.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 85th edition in 1894.
Chapter III, page 136, lines 3-11 (unnumbered).

In the order of Science, in which the Principle is above what it reflects, all is one grand concord. Change this statement, suppose Mind to be governed by Perpetual motion matter or Soul in body, and you lose the keynote of being, and there is continual discord. Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on eternally.

NOTE

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

Chapter VIII, page 240, lines 10-17.

In the order of Science, wherein the Principle is above what it governs, all is one grand concord. Change this statement, suppose Mind to be in matter, or ~~Perpetual motion.~~ Soul in body, and you lose the keynote of being, and there will be continual discord. Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on unconsciously.

NOTE

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

Chapter VIII, page 240, lines 10-17.

In the order of Science, wherein the Principle is above what it governs, all is one grand concord. Change this statement, suppose Mind to be in matter, or ~~Perpetual motion.~~ Soul in body, and you lose the keynote of Being, and there will be continual discord. Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on unconsciously.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 136, lines 12-18 (unnumbered).

In the order of Science, wherein the Principle is above what it governs, all is one grand concord. Change this statement, suppose Mind to be in matter, or Perpetual motion. Soul in body, and you lose the keynote of Being, and there will be continual discord. Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of mortal mind go on, though often unconsciously.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter III, page 136, lines 12-19 (unnumbered).

Mortals move onward towards good or evil as time
glides on. If mortals are not progressive, past failures
will be repeated until all wrong work is ef-
Progress
demanded faced or rectified. If at present satisfied with
wrong-doing, we must learn to loathe it. If at present
content with idleness, we must become dissatisfied with
it. Remember that mankind must sooner or later, either
by suffering or by Science, be convinced of the error that
is to be overcome.

NOTE

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

Chapter VIII, page 240, lines 18-26.

Mortals move onward toward good or evil, as time
glides on. If they are not progressive, past failures
must be repeated until all poor work is
Progress
demanded. effaced or rectified. If at present satisfied
with wrong-doing, we must become dissatisfied with it.
If at present content with idleness, we must learn to
loathe it. Remember that mankind must sooner or later,
either by suffering or by Science, be convinced of the
error that is to be overcome.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
Chapter III, page 136, lines 20-29 (unnumbered) - 50th ed.
Chapter VIII, page 240, lines 18-26 - 226th ed.

In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul.

NOTE

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

Chapter VIII, page 240, lines 27-32.

In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience through pangs unspeakable how to divide between sense and Soul.

NOTE

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

Chapter VIII, page 240, lines 27-32.

In trying to undo the errors of sense one must pay, here or hereafter, the utmost farthing, until the body is fully brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience, through pangs unspeakable, how to divide between sense and Soul.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 240, lines 27-32.

In trying to undo the errors of sense one must pay, here or hereafter, the utmost farthing, until the body is fully brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience, through pangs unspeakable, how to divide between error and Truth.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 240, lines 27-32.

In trying to undo the errors of sense one must pay, here or hereafter, the utmost farthing, until the body is fully brought into subjection to Spirit. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience, through pangs unspeakable, how to divide between error and Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter III, page 136, lines 30-32, and page 137, lines 1-4 (unnumbered). 226th ed., chapter VIII, page 240, lines 27-32.

11
"Whom the Lord loveth He chasteneth." He, who
knows God's will or the demands of divine Science and
obeys them, incurs the hostility of envy; and he who
refuses obedience to God, is chastened by Love.

NOTE

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

Chapter VIII, page 241, lines 1-4.

"Whom the Lord loveth He chasteneth." He who knows God's will, or the demands of divine Science, and obeys them, incurs the hostility of error; and one who refuses obedience thereto, He chasteneth.

NOTE

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

Chapter VIII, page 241, lines 1-4.

"Whom the Lord loveth He chasteneth." He who knows God's will, or the demands of divine Science, and obeys them, incurs the hostility of error; and one who refuses obedience thereto, Truth chasteneth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 241, lines 1-4.

"Whom the Lord loveth He chasteneth." He who knows God's will, and the demands of Divine Science, and yet refuses obedience thereto, shall be beaten with many stripes.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 137, lines 5-8 (unnumbered).

1 Sensual treasures are laid up "where moth and rust
doth corrupt." Mortality is their doom. Sin breaks in
upon them, and carries off their fleeting joys.

The sensualist's affections are as imaginary,
whimsical, and unreal as his pleasures. Falsehood, envy,
hypocrisy, malice, hate, revenge, and so forth, steal away
the treasures of Truth. Stripped of its coverings, what
a mocking spectacle is sin!

NOTE

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

Chapter VIII, page 241, lines 5-12.

Sensual treasures are laid up "where moth and rust
doth corrupt." Mortality is their doom. Sin breaks in
upon them, and carries off their fleeting joys.

The sensualist's affections are as imaginary, The doom
 of sin.
whimsical, and unreal as his pleasures. Falsehood, envy,
hypocrisy, malice, hate, revenge, steal away the treasures
of earth. Stripped of its externals, what a mocking
spectacle is error!

NOTE

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

Chapter VIII, page 241, lines 5-12.

Sensual treasures are laid up "where moth and rust
doth corrupt." Mortality is their doom. Sin breaks in
upon them, and carries off their fleeting joys.

Wages of sin.

The sensualist's affections are as imaginary,
whimsical, and unreal as his pleasures. Falsehood,
envy, hypocrisy, malice, hate, revenge, steal away the
treasures of earth. Stripped of its externals, what a
mocking spectacle is error!

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 137, lines 9-16 (unnumbered).

Sensual treasures are laid up "where moth and rust
doth corrupt." Mortality is their doom. Sin breaks in
upon them, and carries off their fleeting joys.

Wages of sin.

The sensualist's affections are as imaginary,
whimsical, and unreal as his pleasures. Falsehood,
envy, ambition, hypocrisy, malice, hate, steal away the
treasures of earth. Stripped of its externals, what a
mocking spectacle is error!

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
Chapter III, page 137, lines 9-16 (unnumbered).

The Bible teaches transformation of the body by the
renewal of Spirit. Take away the spiritual signification
of Scripture, and that compilation can do no
more for mortals than can moonbeams to melt
a river of ice. The error of the ages is preaching without
practice.

Spirit
transforms

NOTE

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

Chapter VIII, page 241, lines 13-18.

The Bible teaches transformation of the body by the
renewal of Spirit. Take away the spiritual signification
of Scripture, and that compilation can do no
more for mortals than can moonbeams to Spirit
transforms.
melt a river of ice. The error of the ages is preaching
without practice.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 241, lines 13-18.

The Bible teaches transformation of the body by the
renewal of Spirit. Take away the spiritual significa-
tion of Scripture, and that compilation can
do no more for mortals than can moonbeams
to melt a river of ice. The error of the ages is preach-
ing without practice.

Transfor-
mation.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 137, lines 17-22 (unnumbered).

The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, "If ye love me, keep my commandments."

NOTE

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

Chapter VIII, page 241, lines 19-22.

The substance of all devotion is the reflection and demonstration of Love, healing sickness and destroying sin. Our Master said, "If ye love me, keep my commandments."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 137, lines 23-26 (unnumbered).

U One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration.

NOTE

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

Chapter VIII, page 241, lines 23-30.

Our aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that such as see God are approaching spiritual Life and its demonstration.

NOTE

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

Chapter VIII, page 241, lines 23-30.

Our aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed, and the corner-stone of all spiritual building is purity.

The baptism of Spirit, washing the body of all the impurities of flesh, signifies that such as see God are approaching spiritual Life and its demonstration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 137, lines 27-32, and page 138, lines 1-2 (unnumbered).

It is "easier for a camel to go through the eye of a needle," than for sinful beliefs to enter the kingdom of heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when "they shall all know Me (God), from the least of them unto the greatest." Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

NOTE

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

Chapter VIII, page 241, lines 31-32, and page 242, lines 1-8.

It is "easier for a camel to go through the eye of a needle," than for sinful beliefs to enter the kingdom of heaven, eternal harmony. Through spiritual baptism and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when "they shall all know Me [[God]], from the least of them unto the greatest." Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

NOTE

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

Chapter VIII, page 241, lines 31-32, and page 242, lines 1-8.

It is "easier for a camel to go through the eye of a needle," than for mortal beliefs to enter the kingdom of heaven's eternal harmony. Through spiritual baptism and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest." Denial of the claims of matter is a great step toward the joys of Spirit, toward human freedom, and toward triumph 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 241, lines 31-32, and page 242, lines 1-8.

It is "easier for a camel to go through the eye of a needle," than for a mortal to enter the Kingdom of Heaven. Through spiritual baptism and re-Spiritual baptism. generation, mortals put off false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest." Denial of the claims of matter is a great step toward the joys of Spirit, toward human freedom, and toward triumph over the body.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter III, page 138, lines 3-11 (unnumbered).

It is "easier for a camel to go through the eye of
a needle," than for a mortal to enter the Kingdom of
Heaven, to become heavenly and immortal,
Spiritual baptism. without spiritual baptism and regeneration.

It is only a question of time when "they shall all
know Me [[God]], from the least of them unto the
greatest." Denial of the claims of matter is a great
step toward the joys of Spirit, toward human freedom,
and toward triumph over the body.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 76th edition in 1893.
Chapter III, page 138, lines 3-11 (unnumbered).

There is but one way to heaven, harmony, and Christ
in divine Science shows us this way. It is to know no
other reality - to have no other conscious-
The one
only way ness of life - than good, God and His reflec-
tion, and to rise superior to the so-called pain and pleasure
of the senses.

NOTE

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

Chapter VIII, page 242, lines 9-14.

There is but one way to heaven and harmony, and
Christ, in divine Science, shows us this way. It is to
know no other reality than good, God and
The one
only way. His reflection, to have no other consciousness
of Life, and to rise superior to the so-called pain and
pleasure of the senses.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter VIII, page 242, lines 9-14.

There is but one way to heaven and harmony, and
Christ, divine Science, shows us this way. It is to know
no other reality than good, God and His
The one
only way. reflection, to have no other consciousness of
Life, and to rise superior to the so-called pain and pleas-
ure of the senses.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter VIII, page 242, lines 9-14.

There is but one way to heaven and harmony, and
Christ, divine Science, shows us this way. It is to know
no other reality than Good, or God and His
The one
only way. reflection, to have no other consciousness of
Life, and to rise superior to the so-called pain and pleas-
ure of the senses.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 242, lines 9-14.

There is but one way to Heaven and harmony, and
Christ shows us this way. It is to know no other real-
ity than Good, or God and His reflection, to
The one
only way. have no other consciousness of Life's de-
mands, and to rise superior to the so-called pains and
pleasures of matter.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 138, lines 12-17 (unnumbered).

There is but one way to Heaven and harmony, and
Jesus shows us this way. It is to know no other real-
ity than Good, or God and His reflection, to
The one
only way. have no other consciousness of Life's de-
mands, and to rise superior to the so-called pains and
pleasures of matter.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 107th edition in 1896.
Chapter III, page 138, lines 12-17 (unnumbered).

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, - self-will, self-justification, and self-love, - which wars against spirituality and is the law of sin and death.

NOTE

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

Chapter VIII, page 242, lines 15-20.

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of error, - self-will, self-justification, and self-love; for these war against spirituality, and are the law of sin and death.

NOTE

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

Chapter III, page 138, lines 18-23 (unnumbered) - 50th ed.

Chapter VIII, page 242, lines 15-20 - 226th ed.

The vesture of Life is Truth. According to the Bible,
the facts of being are commonly misconstrued, for it is
written: "They parted my raiment among
Divided vestments them, and for my vesture they did cast lots."
The divine Science of man is woven into one web of
consistency without seam or rent. Mere speculation or
superstition appropriates no part of the divine vesture,
while inspiration restores every part of the Christly gar-
ment of righteousness.

NOTE

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

Chapter VIII, page 242, lines 21-29.

The vesture of Life is Truth. According to the Bible,
the facts of being are commonly misconstrued; for it is
Divided written: "They parted my raiment among
vestments. them, and for my vesture they did cast lots."
The divine Science of man is woven into one web of
consistency, without seam or rent. Mere speculation, or
superstition, appropriates only a part of the divine vest-
ure, while inspiration restores every part of the Christly
garment of righteousness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 242, lines 21-29.

The vesture of Life is Truth. According to the Bible,
the facts of Being are commonly misconstrued; for it

is written: "They parted my raiment among
Divided
vestments. them, and for my vesture they did cast lots."

The Divine Science of man is woven into one web of
consistency, without seam or rent. Mere speculation
appropriates only a part of the divine vesture, while
inspiration restores every part of the Christly garment
of righteousness.

NOTE

This version first appeared in the 76th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 138, lines 24-32 (unnumbered).

The vesture of Life is Truth. According to the Bible,
the facts of Being are commonly misconstrued; for it

is written: "They parted my raiment among
Divided
vestments. them, and for my vesture they did cast lots."

The Divine Science of man is woven into one web of
consistency, without seam or rent. Mere speculation
appropriates only a part of the divine vesture, while
inspiration restores every part of the divine garment
of righteousness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 76th edition in 1893.
Chapter III, page 138, lines 24-32 (unnumbered).

The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but we can never succeed in the Science and demonstration of spiritual good through ignorance or hypocrisy.

NOTE

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

Chapter VIII, page 242, lines 30-32, and page 243, lines 1-3.

The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but can never succeed in the Science and demonstration of spiritual Life through ignorance or hypocrisy.

NOTE

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

Chapter VIII, page 242, lines 30-32, and page 243, lines 1-3.

The finger-posts of Divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but can never succeed in the Science and demonstration of spiritual Life through ignorance or hypocrisy.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter III, page 139, lines 1-6 (unnumbered).

The finger-posts of Divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but can never gain the Science and demonstration of spiritual Life through ignorance or hypocrisy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter III, page 139, lines 1-6 (unnumbered).

The divine Love, which made harmless the poisonous
viper, which delivered men from the boiling oil, from
the fiery furnace, from the jaws of the lion,
can heal the sick in every age and triumph
over sin and death. It crowned the demon-
strations of Jesus with unsurpassed power and love. But
the same "Mind...which was also in Christ Jesus"
must always accompany the letter of Science in order to
confirm and repeat the ancient demonstrations of prophets
and apostles. That those wonders are not more com-
monly repeated to-day, arises not so much from lack of
desire as from lack of spiritual growth.

Ancient
and modern
miracles

NOTE

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

Chapter VIII, page 243, lines 4-15.

The divine Love which made harmless the poisonous
viper, which delivered men from the boiling oil, from
the fiery furnace, from the jaws of the lion,
can heal the sick in every age, and triumph
over sin and death. It crowned the dem-
onstrations of Jesus with unsurpassed power and
love. But the same "Mind...which was also in
Christ Jesus" must always accompany the letter of
Science, in order to confirm and repeat the ancient
demonstrations of prophets and apostles. That those
wonders are not more commonly repeated to-day, arises
not so much from lack of desire as from lack of spiritual
growth.

Ancient
and modern
miracles.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 243, lines 4-16.

The Divine Principle which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death. It crowned the demonstrations of Jesus with unsurpassed power and Truth. But the same "Mind which was also in Christ Jesus" must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophets and apostles. That those wonders are not more commonly repeated to-day, arises not so much from lack of desire as from lack of spiritual growth.

Ancient
and modern
miracles.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter III, page 139, lines 7-18 (unnumbered).

The divine Principle which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death. It crowned the demonstrations of Jesus with unsurpassed power and Truth. But the same "Mind which was also in Christ Jesus" must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophets and apostles. That those wonders are not more commonly repeated to-day, arises not so much from lack of desire as from lack of spiritual growth.

Ancient
and modern
miracles.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter III, page 139, lines 7-18 (unnumbered).

The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is conveyed, mortal mind conveys it. Neither immortal and unerring Mind nor matter, the inanimate substratum of mortal mind, can carry on such telegraphy; for God is "of purer eyes than to behold evil," and matter has neither intelligence nor sensation.

Mental
telegraphy

NOTE

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

Chapter VIII, page 243, lines 16-24.

The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is conveyed, mortal mind has conveyed it. Neither immortal and unerring Mind, nor matter - the inanimate substratum of mortal mind - can carry on such telegraphy; for God is "of purer eyes than to behold evil," and matter has neither intelligence nor sensation.

Mental
telegraphy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 243, lines 17-25.

The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is conveyed, mortal mind has conveyed it. Neither immortal and unerring Mind, nor matter, - the inanimate substratum of mortal mind, - can carry on such telegraphy; for God is "of purer eyes than to behold evil," and matter has neither intelligence nor sensation.

Mental
telegraphy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 139, lines 19-27 (unnumbered).

Truth has no consciousness of error. Love has no
sense of hatred. Life has no partnership
with death. Truth, Life, and Love are a law Annihilation
of annihilation to everything unlike themselves, because of error
they declare nothing except God.

NOTE

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

Chapter VIII, page 243, lines 25-29.

Truth has no consciousness of error. Love has no
sense of hatred, and Life has no partnership
with death. Truth, Life, and Love are a law Annihilation
of annihilation to everything unlike themselves, because of error.
they declare nothing except God.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 243, lines 26-30.

Truth has no consciousness of error. Love has no
sense of hatred, and Life has no partnership
with death. Truth, Life, and Love are a law
of annihilation to everything unlike themselves, because
they declare nothing except 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 139, lines 28-32 (unnumbered).

Sickness, sin, and death are not the fruits of Life.
They are inharmonies which Truth destroys. Perfection
does not animate imperfection. Inasmuch as God is
good and the fount of all being, He does not produce
moral or physical deformity; therefore such deformity is
not real, but is illusion, the mirage of error.
Deformity and per- Divine Science reveals these grand facts. On
fection their basis Jesus demonstrated Life, never
fearing nor obeying error in any form.

NOTE

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

Chapter VIII, page 243, lines 30-32, and page 244, lines 1-6.

Sickness, sin, and death are not the fruits of Life. They are inharmonies which Truth destroys. Perfection does not animate imperfection. Inasmuch as God is good, and the fount of all being, He does not produce

Deformity	moral or physical deformity; therefore it is
and per-	not real, but is illusion, the mirage of error.
fection.	Divine Science reveals these grand facts. On
	their basis Jesus demonstrated Life, never fearing nor
	obeying error in any form.

NOTE

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

Chapter VIII, page 243, lines 31-32, and page 244, lines 1-7.

Sickness, sin, and death are not the fruits of Truth. They are inharmonies which Truth destroys. Perfection does not animate imperfection. Inasmuch as God is good, and the fount of all being, He does not produce

Deformity and per- fection.	moral or physical deformity; therefore it is not real, but is illusion, the mirage of error.
	Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never fearing nor obeying error in any form.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 243, lines 31-32, and page 244, lines 1-7.

Sickness, sin, and death are not true and good. They are false errors, which Truth never created. Perfection does not animate imperfection. Inasmuch as God is good, and the fount of all Being, He does not produce moral or physical deformity. Therefore it is not produced by Truth, but by illusion, and is the mirage of error. Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never fearing or obeying evil in any form.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 140, line 1-9 (unnumbered).

If we were to derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness would have no abiding-place in man, and the worms would rob him of the flesh; but Paul writes: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

NOTE

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

Chapter VIII, page 244, lines 7-12.

If we were to derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness would seem to have no abiding-place in him, and the worms would rob him of the flesh; but Paul writes: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VIII, page 244, lines 8-13.

If we derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness can have no abiding-place in him, and the worms will rob him of all; but Paul writes: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 140, lines 10-15 (unnumbered).

Man undergoing birth, maturity, and decay is like the
beasts and vegetables, - subject to laws of decay. If

Man never
less than
man

man were dust in his earliest stage of exist-
ence, we might admit the hypothesis that he
returns eventually to his primitive condition;
but man was never more nor less than man.

NOTE

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

Chapter VIII, page 244, lines 13-18.

Man undergoing birth, maturity, and decay, is like the
beasts and vegetables, - subject to laws of decay. If

Man never man were dust in his earliest stage of existence,
less than we might admit the hypothesis that he returns
~~man~~. eventually to his primitive condition; but man
was never more nor less than man.

NOTE

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

Chapter VIII, page 244, lines 14-19.

Man, undergoing birth, maturity, and decay, is like the
beasts and vegetables, - subject to laws of decay. If

man were dust in his earliest stage of existence,
Decadence.

we might admit the hypothesis that he returns
eventually to his primitive condition; but man was never
more nor less than man.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 140, lines 16-21 (unnumbered).

4 If man flickers out in death or springs from matter into being, there must be an instant when God is without His entire manifestation, - when there is no full reflection of the infinite Mind.

NOTE

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

Chapter VIII, page 244, lines 19-22.

If man flickers out in death, or sprang from nothingness into being, there must be an instant when God is without His entire manifestation, - when there is no full reflection of the infinite Mind.

NOTE

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

Chapter VIII, page 244, lines 20-23.

If man flickers out in death, or sprang from nothingness into Being, there must be an instant when God is without His idea, when there is no full reflection of Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 140, lines 22-25 (unnumbered).

11
Man in Science is neither young nor old. He has
neither birth nor death. He is not a beast, a vegetable,
nor a migratory mind. He does not pass from
Man not evolved matter to Mind, from the mortal to the im-
mortal, from evil to good, or from good to evil. Such
admissions cast us headlong into darkness and dogma.
Even Shakespeare's poetry pictures age as infancy, as
helplessness and decadence, instead of assigning to man
the everlasting grandeur and immortality of development,
power, and prestige.

NOTE

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

Chapter VIII, page 244, lines 23-32.

Man in Science is neither young nor old. He has
neither birth nor death. He is not a beast, a vegetable,
nor a migratory mind. He does not pass from
Man not evolved. matter to Mind, from the mortal to the im-
mortal, from evil to good, or from good to evil. Such
admissions cast us headlong into darkness and dogma.
Even Shakespeare's poetry pictures age as infancy, as
helplessness and decadence, instead of assigning to man
the everlasting grandeur and immortality of development.

NOTE

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

Chapter VIII, page 244, lines 24-32.

Man in Science is neither young nor old. He has
neither birth nor death. He is not a beast, a vegetable,
nor a migratory mind. He does not pass from
Man not evolved. matter to Mind, from the mortal to the Im-
mortal, from evil to Good, or from Good to evil. Such
admissions cast us headlong into darkness and dogma.
Even Shakespeare's poetry pictures age as infancy, as
helplessness and decadence, instead of assigning to man
the everlasting grandeur and immortality of development.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 244, lines 24-32.

Man is neither young nor old. He has neither birth
nor death. He is not a beast, a vegetable, or a migra-
tory mind. He does not pass from the mortal
Man not evolved. to the Immortal, from evil to Good, or from
Good to evil Such admissions cast us headlong into
darkness and dogma. Even Shakespeare's poetry pic-
tures age as infancy, as helplessness and decadence, in-
stead of assigning to man the everlasting grandeur and
immortality of God's image.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 140, lines 26-32, and page 141, lines 1-2
(unnumbered).

Man is neither young nor old. He has neither birth
nor death. He is not a beast, a vegetable, or a migra-
tory mind. He does not pass from the mortal
Man not evolved. to the Immortal, from evil to Good, or from
Good to evil. Such admissions cast us headlong into
darkness and dogma. Even Shakespeare's poetry pic-
tures infancy and age as helpless and non-intelligent, in-
stead of assigning to man the everlasting grandeur and
immortality of God's image.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 113th edition in 1897.
Chapter III, page 140, lines 26-32, and page 141, lines 1-2
(unnumbered).

Man is neither young nor old. He has neither birth
nor death. He is not a beast, a vegetable, or a migra-
tory mind. He does not pass from the mortal
Man not evolved. to the Immortal, from evil to Good, or from
Good to evil. Such admissions cast us headlong into
darkness and dogma. Even Shakespeare's poetry pic-
tures infancy and age as helpless and non-intelligent, in-
stead of assigning to them the grandeur and immortality
of Mind.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 107th edition in 1896.
Chapter III, page 140, lines 26-32, and page 141, lines 1-2
(unnumbered).

Man is neither young nor old. He has neither birth
nor death. He is not a beast, a vegetable, or a migra-
tory mind. He does not pass from the mortal
Youth and old age. to the Immortal, from evil to Good, or from
Good to evil. Such admissions cast us headlong into
darkness and dogma. Even Shakespeare's poetry pic-
tures infancy and age as helpless and non-intelligent, in-
stead of assigning to them the grandeur and immortality
of Mind.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter III, page 140, lines 26-32, and page 141, lines 1-2
(unnumbered).

4

The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English woman, published in the London medical magazine called The Lancet.

NOTE

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

Chapter VIII, page 245, lines 1-4.

The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published in the London medical magazine called The Lancet.

NOTE

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

Chapter VIII, page 245, lines 1-4.

The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published in the London medical magazine, called The Lancet.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 141, lines 3-6 (unnumbered).

Disappointed in love in her early years, she became
insane and lost all account of time. Believing that she
was still living in the same hour which parted
her from her lover, taking no note of years,
she stood daily before the window watching for her
lover's coming. In this mental state she remained young.
Having no consciousness of time, she literally grew no
older. Some American travellers saw her when she was
seventy-four, and supposed her to be a young woman.
She had no care-lined face, no wrinkles nor gray hair, but
youth sat gently on cheek and brow. Asked to guess her
age, those unacquainted with her history conjectured that
she must be under twenty.

Perpetual
youth

NOTE

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

Chapter VIII, page 245, lines 5-17.

Disappointed in love in her early years, she became
insane, and lost all account of time. Believing that she
was still living in the same hour which parted
her from her lover, taking no note of years,
she stood daily before the window watching for his
coming. In this mental state she remained young.
Having no consciousness of time, she literally grew no
older. Some American travellers saw her when she was
seventy-four, and supposed her to be a young lady. She
had no care-lined face, no wrinkles nor gray hair, but
youth sat gently on cheek and brow. Asked to guess
her age, those unacquainted with her history conjectured
that she must be under twenty.

Perpetual
youth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 245, lines 5-17.

Disappointed in love in her early years, she became
insane, and lost all account of time. Believing that she
was still living in the same hour which parted
her from her lover, taking no note of years,
she stood daily before the window, watching for his
coming. In this mental state she remained young.
Having no consciousness of time, she literally grew no
older. Some American travellers saw her when she was
seventy-four, and supposed her a young lady. She had not
a wrinkle or gray hair, but youth sat gently on cheek and
brow. Asked to guess her age, those unacquainted with
her history conjectured that she must be under twenty.

Perpetual
youth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 141, lines 7-18 (unnumbered).

4

This instance of youth preserved furnishes a useful hint, upon which a Franklin might work with more certainty than when he coaxed the enamoured lightning from the clouds. Years had not made her old, because she had taken no cognizance of passing time nor thought of herself as growing old. The bodily results of her belief that she was young manifested the influence of such a belief. She could not age while believing herself young, for the mental state governed the physical.

NOTE

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

Chapter VIII, page 245, lines 18-26.

This instance of youth preserved furnishes a useful hint that a Franklin might work upon with more certainty than when he coaxed the enamoured lightning from the clouds. Years had not made her old, simply because she had taken no cognizance of passing time, nor thought of herself as growing old. The bodily results of her belief that she was young manifested the influence of such a belief. She could not age while believing herself young, for the mental state governed the physical.

NOTE

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

Chapter VIII, page 245, lines 18-26.

This instance of youth preserved furnishes a useful hint that a Franklin might work upon with more certainty than when he coaxed the enamoured lightning from the clouds. Years had not made her old, simply because she had taken no cognizance of the passing years, or thought of herself as growing old. Her belief that she was young proved the bodily results of such a belief. She could not age while believing herself young, for the mental state governed the physical.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 141, lines 19-27 (unnumbered).

11
Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the primary of that illusion makes it plain that decrepitude is not according to law, nor is it a necessity of nature, but an illusion.

NOTE

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

Chapter VIII, page 245, lines 27-31.

ILLUSTRATION
NOT
ILLUSION
LINE 29

Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and that the primary of that illustration makes it plain that decrepitude is not according to law, nor is it a necessity of nature, but an illusion which may be avoided.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 245, lines 27-31.

Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the principle of that illustration makes it plain that decrepitude is not according to law, nor is it a necessity of nature, but an illusion which may be avoided.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 245, lines 27-31.

Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the Principle of that illustration makes it plain that decrepitude is not a law or necessity of nature, but an illusion which may be avoided.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 141, lines 28-32 (unnumbered).

141

The infinite never began nor will it ever end. Mind
and its formations can never be annihilated. Man is not
a pendulum, swinging between evil and good, joy and
sorrow, sickness and health, life and death.
Man re- flects God Life and its faculties are not measured by
calendars. The perfect and immortal are the eternal
likeness of their Maker. Man is by no means a material
germ rising from the imperfect and endeavoring to reach
Spirit above his origin. The stream rises no higher than
its source.

NOTE

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

Chapter VIII, page 245, line 32, and page 246, lines 1-9.

The infinite never began nor ended. Mind and its formations can never be annihilated. Man is not a pendulum, swinging betwixt evil and good, joy and sorrow, sickness and health, life and death. Life Man reflects God. and its faculties are not measured by calendars. The perfect and immortal are the eternal likeness of their Maker. Man is by no means a material germ rising from the imperfect, and endeavoring to reach Spirit, above his origin. The stream rises no higher than its source.

NOTE

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

Chapter VIII, page 245, line 32, and page 246, lines 1-9.

The Infinite never began nor ended. Mind and its formations can never be annihilated. Man is not a pendulum, swinging betwixt evil and good, joy and sorrow, sickness and health, life and death. Life Man reflects God. and its faculties are not measured by calendars. The perfect and immortal are the eternal likeness of their Maker. Man is by no means a material germ rising from the imperfect, and endeavoring to reach Spirit, above his origin. The stream rises no higher than its source.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 245, line 32, and page 246, lines 1-9.

The Infinite never began nor ended. Mind and its formations can never be annihilated. Man is not a pendulum, swinging betwixt evil and Good, Infinitude. joy and sorrow, sickness and health, Life and death. Life and its faculties are not measured by calendars. The perfect and immortal are the eternal likeness of their Maker. Man is by no means a material germ, rising from the imperfect, and endeavoring to reach Spirit, above his origin. The stream rises no higher than its source.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 142, lines 1-10 (unnumbered).

The measurement of life by solar years robs youth and gives ugliness to age. The radiant sun of virtue and truth coexists with being. Manhood is its eternal noon, undimmed by a declining sun. As the physical and material, the transient sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense with bright and imperishable glories.

NOTE

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

Chapter VIII, page 246, lines 10-16.

The measurement of life by solar years robs youth,
and gives ugliness to age. The radiant sun of virtue
and Truth coexists with being. Manhood is its eternal
noon, undimmed by a declining sun. As the physical
and material, transient sense of beauty fades, the radiance
of Spirit should dawn upon the enraptured sense with
brighter and imperishable glories.

NOTE

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

Chapter VIII, page 246, lines 10-16.

The measurement of life by solar years robs youth,
and gives ugliness to age. The radiant sun of virtue
and Truth co-exists with being. Manhood is its eternal
noon, undimmed by a declining sun. As the physical
and material, transient sense of beauty fades, the radiance
of Spirit should dawn upon the enraptured sense with
brighter and imperishable glories.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 246, lines 10-16.

The measurement of Life by solar years robs youth and gives ugliness to age. The rising sun of virtue and Truth marks the morn of Being. Its manhood is the eternal noon, undimmed by a declining sun. As the physical and material sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense with brighter glories.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 142, lines 11-17 (unnumbered).

Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness.

NOTE

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

Chapter VIII, page 246, lines 17-26.

Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. But for the error of measuring and limiting all that is good and beautiful, we should enjoy more than threescore years and ten, and still maintain our vigor, freshness, and promise. We shall be always beautiful and grand, when governed by immortal Mind. Each succeeding year will then unfold wisdom, beauty, and holiness.

NOTE

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

Chapter VIII, page 246, lines 17-26.

Never record ages. Minute chronological data are no part of the vast Forever. Time-tables of birth and death are so many conspiracies against man-Records of time. hood and womanhood. But for the error of measuring and limiting all that is good and beautiful, we should enjoy more than threescore years and ten, and yet maintain our vigor, freshness, and promise. We shall continue to be always beautiful and grand, whenever mortal mind so decrees. Each succeeding year will then make us wiser and better in looks and deeds.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 142, lines 18-27 (unnumbered).

Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal.

Let us then shape our views of existence into
True life
eternal loveliness, freshness, and continuity, rather
than into age and blight.

NOTE

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

Chapter VIII, page 246, lines 27-31.

Life is eternal. We should find this out, and begin
the demonstration thereof. Life and goodness are im-
mortal. Let us then shape our views of
True life eternal. existence into loveliness, freshness, and con-
tinuity, rather than into age and ugliness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 246, lines 27-31.

Life is eternal. We should find this out, and begin
the demonstration thereof. Beauty and good-
True Life. ness are immortal. Let us then shape our
views of existence into loveliness, freshness, and con-
tinuity, instead of into age and ugliness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 142, lines 28-32 (unnumbered).

U

Acute and chronic beliefs reproduce their own types.
The acute belief of physical life comes on at a remote
period, and is not so disastrous as the chronic belief.

NOTE

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

Chapter VIII, page 246, line 32, and page 247, lines 1-2.

Acute and chronic beliefs reproduce their own types.
The acute belief of physical life comes on at a remote
period, and is not as disastrous as the chronic belief.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 143, lines 1-3 (unnumbered).
226th ed., chapter VIII, page 246, line 32, and page 247,
lines 1-2.

116

I have seen age regain two of the elements it had lost,
sight and teeth. A woman of eighty-five, whom I knew,
had a return of sight. Another woman at
ninety had new teeth, incisors, cuspids, bi-
cuspids, and one molar. One man at sixty
had retained his full set of upper and lower teeth without
a decaying cavity.

Eyes and
teeth re-
newed

NOTE

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

Chapter VIII, page 247, lines 3-9.

I have seen age regain two of the elements it had lost,
sight and teeth. A lady of eighty-five, whom I knew,
had a return of sight. Another lady, at
ninety, had new teeth, incisors, cuspids, bi-
cuspids, and one molar. One gentleman, at
sixty, had retained his full set of upper and lower teeth,
without a decaying cavity.

Eyes and
teeth re-
newed.

NOTE

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

Chapter VIII, page 247, lines 3-9.

Beauty, as well as truth, is eternal but the beauty
of material things passes away, fading and fleeting as
mortal belief. Custom, education, and fashion
form the transient standards of mortals. Im-
mortality, exempt from age or decay, has a glory of its
own, - the radiance of Soul. Immortal men and women
are models of spiritual sense, drawn by perfect Mind
and reflecting those higher conceptions of loveliness
which transcend all material sense.

Eternal
beauty

NOTE

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

Chapter VIII, page 247, lines 10-18.

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standards of mortals. Im-
mortality, exempt from age or decay, has a glory of its own, - the radiance of Soul. Immortal men and women are models of spiritual sense, drawn by perfect Mind, reflecting those higher conceptions of loveliness which exceed all material sense of it.

Eternal
beauty.

NOTE

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

Chapter VIII, page 247, lines 10-18.

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standard of mortal beauty. Eternal beauty. Immortality, exempt from age or decay, has a beauty of its own, - the beauty of Spirit. Immortal men and women are models of spiritual sense, drawn by perfect Mind, reflecting those higher conceptions of loveliness which exceed all material sense of it.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 247, lines 10-18.

Beauty, as well as Truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standard of mortal beauty.

Eternal
beauty.

Immortality, exempt from age or decay, has a beauty of its own, - the beauty of Spirit. Immortal men and women are models of spiritual sense, drawn by perfect Mind, reflecting those higher conceptions of loveliness which exceed all material sense of 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 143, lines 10-18 (unnumbered).

Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness.

The divine
loveliness

NOTE

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

Chapter VIII, page 247, lines 19-27.

Comeliness and grace are independent of matter.
Being possesses its qualities before they are perceived
humanly. Beauty is a thing of life, which
dwells forever in the eternal Mind, and re-
flects the charms of His goodness in expression, in form,
outline, and color. It is Love which paints the petal
with myriad hues, glances in the warm sunbeam, arches
the cloud with the bow of beauty, blazons the night with
starry gems, and covers earth with loveliness.

The divine
loveliness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 247, lines 19-27.

Comeliness and beauty are not dependent on mortals.
Beauty possesses those qualities before they are per-
ceived humanly. Beauty is a thing of Life,
which dwells forever in the eternal Mind, and The divine
reflects the charms of His goodness in form, outline, and loveliness.
color. It is Love which paints the petal with myriad
hues, glances in the warm sunbeam, arches the cloud
with the bow of beauty, blazons the night with starry
gems, and covers earth with loveliness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 143, lines 19-27 (unnumbered).



The embellishments of the person are poor substitutes
for the charms of being, shining resplendent and eternal
over age and decay.

NOTE

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

Chapter VIII, page 247, lines 28-30.

The embellishments of the person are poor substitutes
for the beauty of Spirit, shining resplendent and eternal
over age and decay.

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 143, lines 28-30 (unnumbered).
226th ed., chapter VIII, page 247, lines 28-30.

The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony.

NOTE

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

Chapter VIII, page 247, lines 31-32, and page 248, lines 1-2.

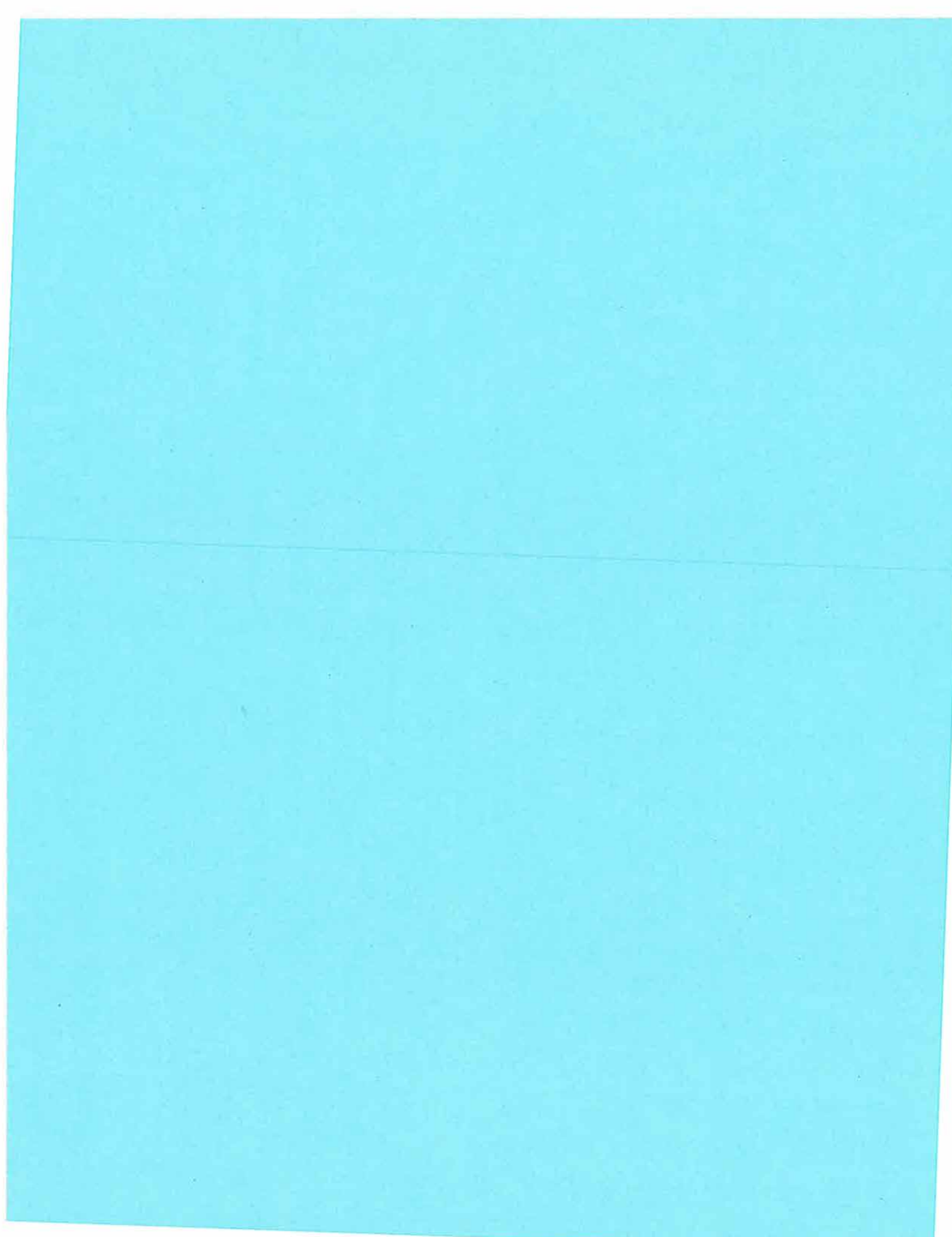
The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain and pleasure in the body, into the unchanging calm and glorious freedom of heavenly harmony.

NOTE

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

50th ed., chapter III, page 143, lines 31-32, and page 144, lines 1-2 (unnumbered).

226th ed., chapter VIII, page 247, lines 31-32, and page 248, lines 1-2.



1
2
Love never loses sight of loveliness. Its halo rests upon
its object. One marvels that a friend can ever seem less
than beautiful. Men and women of riper
Love's en-
dowment years and larger lessons ought to ripen into
health and immortality, instead of lapsing into darkness
or gloom. Immortal Mind feeds the body with supernal
freshness and fairness, supplying it with beautiful images
of thought and destroying the woes of sense which each
day brings to a nearer tomb.

NOTE

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

Chapter VIII, page 248, lines 3-11.

Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Men and women, Love's endowment. of riper years and larger lessons, ought to ripen in health and immortality, instead of lapsing into age and frailty. Mind constantly feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense which each day brings to a nearer tomb.

NOTE

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

Chapter VIII, page 248, lines 3-11.

Love never loses sight of beauty. Its halo rests upon
its object. One marvels that a friend can ever seem less
Love's en- than beautiful. Men and women, of riper
downment. years and larger lessons, ought to grow in
beauty and immortality, instead of lapsing into age and
frailty. Mind constantly feeds the body with supernal
freshness and fairness, supplying it with beautiful images
of thought, and destroying the errors of sense which
each day brings to a nearer tomb.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 248, lines 3-11.

Love never loses sight of beauty. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Men and women Love's endowment. of riper years and larger lessons, ought to grow in beauty and immortality, instead of lapsing into age and ugliness. Mind constantly feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense which each day brings to a nearer tomb.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 144, lines 3-12 (unnumbered).

The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors, working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models.

NOTE

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

Chapter VIII, page 248, lines 12-24.

The sculptor turns from the marble to his model, in order to perfect his conceptions. We are all sculptors, working at various forms, moulding and chiselling our thought. What is the model before Mental sculpture. mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have we not accepted the material model? Are we not reproducing it? Are we not aided in our work by vicious sculptors and hideous forms? Do we not hear from all mankind of the imperfect model? Is the world not holding it before our gaze continually? The result is that we follow these lower patterns, limit our life work, and adopt into our own experience the angular outline and deformity of mortal models.

NOTE

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

Chapter VIII, page 248, lines 12-24.

The sculptor turns from the marble to his model, in order to perfect his conceptions. We are all sculptors, working at various forms, moulding and chiselling our thought. What is the model before Mental sculpture. Is it imperfection, joy, sorrow, sin, suffering? Have we not accepted the material model? Are we not reproducing it? Are we not aided in our work by vicious sculptors and hideous forms? Do we not hear from all mankind of the imperfect model? Is the world not holding it before our gaze continually? The result is that we follow these lower patterns, limit our life-work, and adopt into our own experience the angular outline and deformity of material models.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 248, lines 12-24.

The sculptor turns from the marble to his model, in order to perfect his conceptions. We are all sculptors, working at various forms, moulding and chiselling our thought. What is the model before Mental sculpture. mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have we not accepted the material model? Are we not reproducing it? Are we not aided in our work by vicious sculptors and hideous forms? Do we not hear, from all mankind, of the imperfect model? Is the world not holding it before our gaze continually? The result is that we follow those lower patterns, limit our life-work, and adopt into our own experience the angular outline and deformity of material models.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 144, lines 13-26 (unnumbered).

U
To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, Perfect models or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love - the kingdom of heaven - reign within us, and sin, disease, and death will diminish until they finally disappear.

NOTE

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

Chapter VIII, page 248, lines 25-32.

To remedy this we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at ~~Perfect models.~~ them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love - the kingdom of heaven - reign within us, and sin, disease and death will diminish until they finally disappear.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter VIII, page 248, lines 25-32.

To remedy this we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let harmony, health, unselfishness, goodness, mercy, and justice form the mind-pictures, and sin, sickness, and death will diminish until they finally disappear.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1905. Chapter VIII, page 25-32.

To remedy this we must first turn our gaze in the
right direction, and then walk that way. We must form
perfect models in thought, and look at them
Perfect models. continually, or we shall never carve them out
in grand and noble lives. Let harmony, health, unself-
ishness, goodness, mercy, and justice form the mind-
pictures, and sin, sickness, and death will diminish, until
they finally 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 144, lines 27-32, and page 145, lines 1-2
(unnumbered).

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.

NOTE

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

Chapter VIII, page 249, lines 1-4.

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have but one God, one Mind, and that one perfect, producing its own models of excellence.

NOTE

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

50th ed., chapter III, page 145, lines 3-7 (unnumbered).

226th ed., chapter VIII, page 249, lines 1-4.

Let the "male and female" of God's creating appear.
Let us feel the divine energy of Spirit, bringing us into
newness of life and recognizing no mortal nor
material power as able to destroy. Let us re-
joice that we are subject to the divine "powers that be."
Such is the true Science of being. Any other theory of
Life, or God, is delusive and mythological.

NOTE

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

Chapter VIII, page 249, lines 5-11.

Let the "male and female" of God's creating appear.
Let us feel the divine energy of Spirit, bringing us into
newness of life, and recognizing no mortal nor
material power as able to destroy. Let us re-
joice that we are subject to the divine "powers that be."
Such is the true Science of being. Any other theory of
Life, or God, is delusive and mythological.

Renewed
selfhood.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 249, lines 5-11.

Let the "male and female" of God's creating appear.
Let us feel the divine energy of Spirit, bringing us into
newness of life, and recognizing no mortal nor
material power as able to destroy. Let us re-
joice that we are subject to the Divine "powers that be."
Such is the true Science of Being. Any other theory of
Life, or God, is delusive and mythological.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 249, lines 5-11.

Let the male and female of God's creating appear.
Let us feel the divine energy of Spirit, bringing us
into newness of Life, and recognizing no
mortal or material power as able to destroy. Renewed
selfhood.
Let us rejoice that we are subject to the Divine "pow-
ers that be." Such is the true Science of Being.
Any other theory of Life, or God, is delusive and
mythological.

NOTE

This version first appeared in the 75th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 145, lines 8-15 (unnumbered).

Let the male and female of God's creating appear.
Let us feel the divine energy of Spirit, bringing us
into newness of Life, and recognizing no
mortal or material power as able to destroy. Renewed
selfhood.
Let us rejoice that we are subject to spiritual "pow-
ers that be." Such is the true Science of Being.
Any other theory of Life, or God, is delusive and
mythological.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 75th edition in 1893.
Chapter III, page 145, lines 8-15 (unnumbered).

Mind is not the author of matter, and the creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is the infinite, and infinity never began, will never end, and includes nothing unlike God. Whence then is soulless matter?

NOTE

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

Chapter VIII, page 249, lines 12-17.

Mind is not the author of matter, and the creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is the infinite, and infinity never began, - will never end; and includes nothing unlike God. Whence then is matter?

NOTE

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

Chapter VIII, page 249, lines 12-17.

Mind is not the author of matter, and the Creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is the Infinite, and infinity never began, - will never end; and includes nothing unlike God. Whence then is matter?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 249, lines 12-17.

Mind is not the author of matter, and the Creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is All-in-all. The Infinite never began, and will never end.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 145, lines 16-19 (unnumbered).

Life is, like Christ, "the same yesterday, and to-day,
and forever." Organization and time have nothing to do
with Life. You say, "I dreamed last night."

What a mistake is that! The I is Spirit. God Illusive
dreams
never slumbers, and His likeness never dreams. Mortals
are the Adam dreamers.

NOTE

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

Chapter VIII, page 249, lines 18-23.

Life is, like Christ, "the same yesterday, and to-day,
and forever." Organization and time have nothing to
do with Life. You say, "I dreamed last
night." What a mistake is that! The I is Illusive
dreams.
Spirit, and God never slumbers, and His likeness never
sins. The mortal mind is the dreamer.

NOTE

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

Chapter VIII, page 249, lines 18-23.

Life is, like Christ, "the same yesterday, and to-day,
and forever." Organization and time have nothing to
do with Life. You say, "I dreamed last
night." What a mistake is that! The I is Illusive
dreams.
Spirit, and spiritual God and man never slumbered nor
wandered into delusion. The mortal mind is the dreamer.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VIII, page 249, lines 18-23.

Life, like Christ, is "the same yesterday and to-day
and forever." Organization and time have nothing to
do with Life. You say, "I dreamed last
night." What a mistake is that! The I is Dreams.
Spirit, which never slumbered or wandered into delusion.
The mortal mind is the dreamer.

NOTE

This version first appeared in the 75th edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 145, lines 20-25 (unnumbered).

Life, like Christ, is "the same yesterday and to-day and forever." Organization and time have nothing to do with Life. You say, "I dreamed last night." What a mistake is that! The I is Spirit, which never slumbered or wandered into delusion. Dreams.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1902. Chapter III, page 145, lines 20-25 (unnumbered).

Sleep and apathy are phases of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are the thoughts of mortals when awake. The night-dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal.

NOTE

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

Chapter VIII, page 249, lines 24-30.

Sleep is a phase of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are mortal thoughts when awake. This dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal.

NOTE

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

Chapter VIII, page 24-30.

Sleep is a phase of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of Being than are mortal thoughts when awake. The dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal.

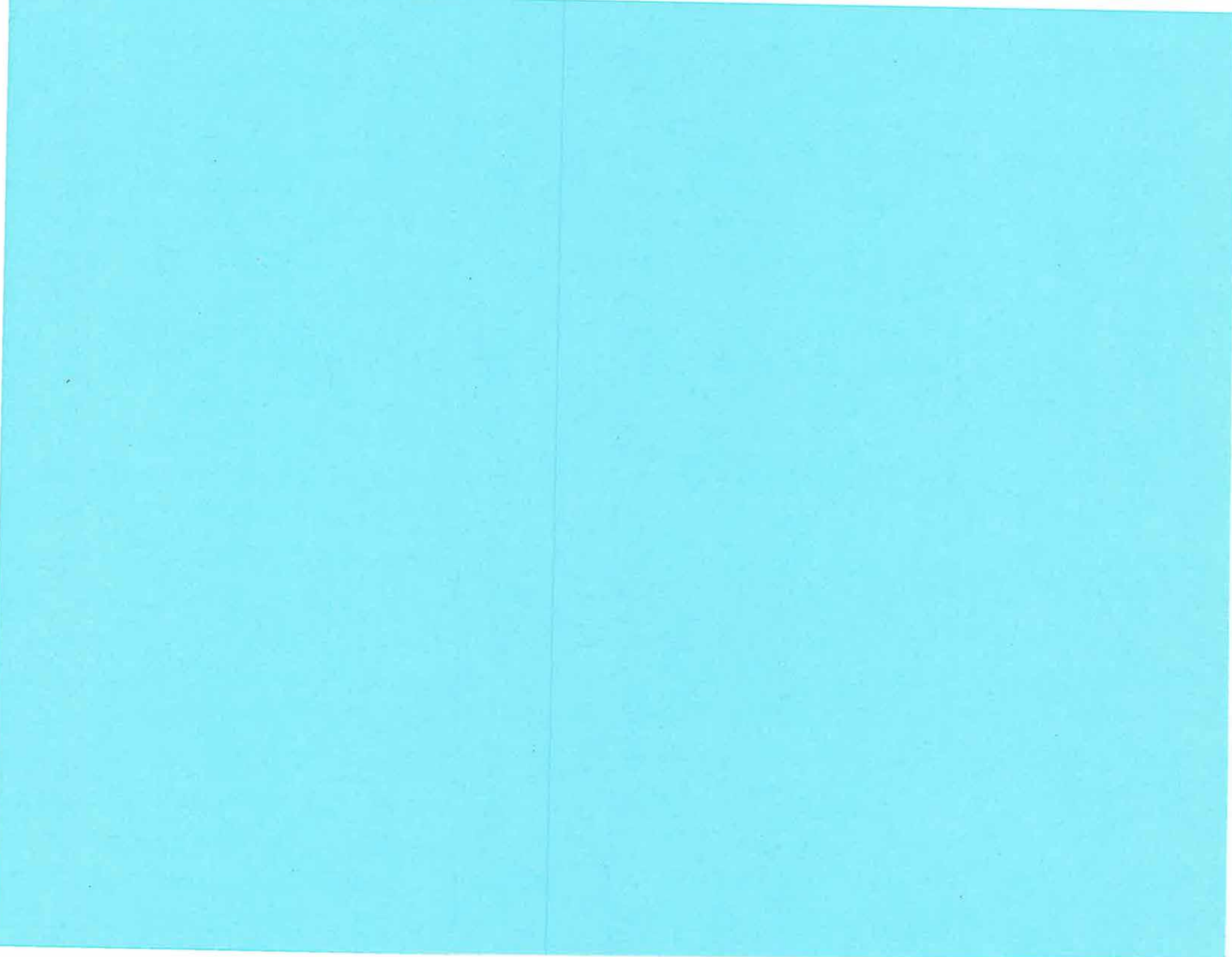
NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter III, page 145, lines 26-32 (unnumbered).

Sleep is a phase of the dream that life, substance, and intelligence are material. The night-dream is sometimes nearer the fact of Being than our thoughts when we are awake. The dream has less matter as its accompaniment. It throws off some of our material fetters. It falls short of the upper skies, but makes its mundane flights quite ethereal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter III, page 145, lines 26-32 (unnumbered).



Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds and suppose error to be mind, then mind to be in matter and matter to be a lawgiver, Philosophical blunders unintelligence to act like intelligence, and mortality to be the matrix of immortality.

NOTE

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

Chapter VIII, page 249, lines 31-32, and page 250, lines 1-5.

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds, and suppose error to be mind, then

Philosophical mind to be in matter, and matter to be a law-giver, unintelligence to act like intelligence, blunders. and mortality to be the matrix of immortality.

NOTE

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

Chapter VIII, page 249, lines 31-32, and page 250, lines 1-5.

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds, and suppose error to be mind, then

Philosophical blunders. Mind to be in matter, and matter to be a law-giver, unintelligence to act like Intelligence, and mortality to be the matrix of immortality.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 249, lines 31-32, and page 250, lines 1-5.

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into souls, multiply Mind into minds, and suppose error to be Mind, Mind to be in matter, matter to be a law-giver, un-Philosophical blunders. intelligence to act like Intelligence, and mortality to be the matrix of immortality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VIII, page 249, lines 31-32, and page 250, lines 1-5.

Man is the reflection of Soul. It is the direct opposite of material sensation, and there is but one Ego.

Blunders. We run into error when we divide Soul into souls, multiply Mind into minds, and suppose error to be Mind, Mind to be matter, matter to be a lawgiver, unintelligence to act like Intelligence, and mortality to be the matrix of immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 146, lines 1-7 (unnumbered).

Mortal existence is a dream; mortal existence has no
real entity, but saith "It is I." Spirit is the Ego which
never dreams, but understands all things;
Spirit the
one Ego which never errs, and is ever conscious; which
never believes, but knows; which is never born and
never dies. Spiritual man is the likeness of this Ego.
Man is not God, but like a ray of light which comes from
the sun, man, the outcome of God, reflects God.

NOTE

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

Chapter VIII, page 250, lines 6-13.

Mortal existence is a dream; mortal existence has no
real entity, but saith, "It is I." Spirit is the Ego which
never dreams, but understands all things;
Spirit the one Ego. which never slumbers, but is ever conscious;
which never believes, but knows; which is never born
and never dies. Spiritual man is the likeness of this Ego.
Man is not God, but like a ray of light which comes from
the sun, man, the outcome of God, reflects God.

NOTE

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

Chapter VIII, page 250, lines 6-13.

Mortal existence is a dream, it has no real entity, but
saith, "It is I." Spirit is the Ego which never dreams,
but understands all things; which never
Spirit and
the Ego. slumbers, but is ever conscious; which never
believes, but knows; which is never born and never dies.
Man is the likeness of this Ego. He is not God, the
Ego; but like a ray of light which cometh from the sun,
man is the outcome of God, and reflects His light.

NOTE

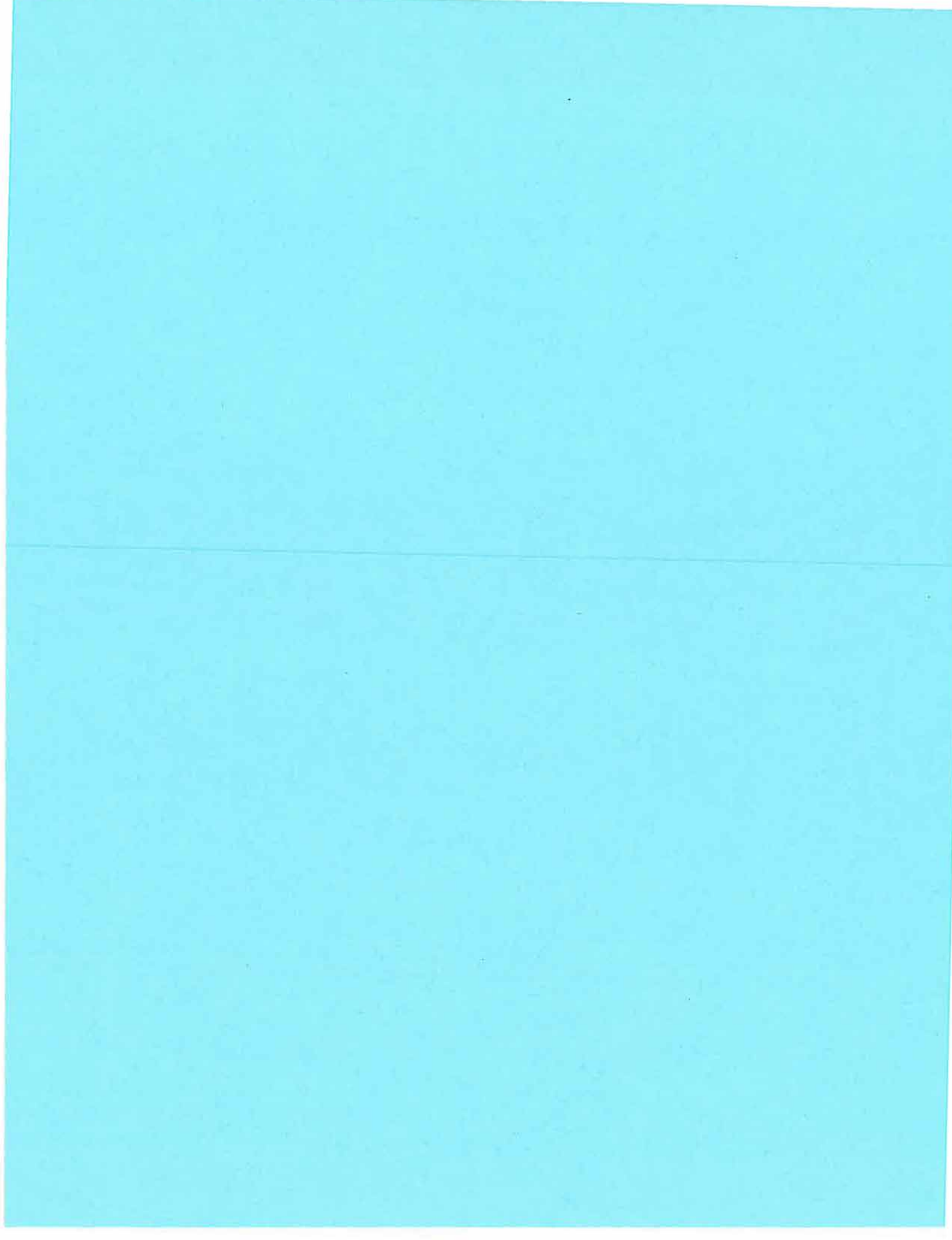
This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter VIII, page 250, lines 6-13.

Mortal existence is a dream, it has no real entity,
but saith "It is I." Spirit is the Ego which never
The Ego. dreams, but understands all things; which
never slumbers, but is ever conscious; which
never believes, but knows; which is never born and
never dies. Man is the likeness of this Ego. He is
not God, the Ego; but like a ray of light which cometh
from the sun, man is the outcome of God, and reflects
His light.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 146, lines 8-16 (unnumbered).



Mortal body and mind are one, and that one is called
man; but a mortal is not man, for man is immortal. A

mortal may be weary or pained, enjoy or suffer,
Mortal exist-
ence a dream according to the dream he entertains in sleep.

When that dream vanishes, the mortal finds himself
experiencing none of these dream-sensations. To the
observer, the body lies listless, undisturbed, and sensa-
tionless, and the mind seems to be absent.

NOTE

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

Chapter VIII, page 250, lines 14-21.

Mortal body and mind are one, and that one is called man; but a mortal is not an immortal man. A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. To the observer, the body lies on the bed, undisturbed and sensationless, and the mind seems to be absent.

NOTE

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

Chapter VIII, page 250, lines 14-21.

Mortal body and mind are one, and that one is called man; but a mortal is not man. A mortal may be weary or pained, enjoy or suffer, according to the Awaking. dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of those dream-sensations. To the observer, the body lies on the bed, undisturbed and sensationless, and the mind seems to be absent.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 146, lines 17-24 (unnumbered).

The body mortal is not man, for man is
immortal,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I (Science of Being), page 20, lines 25-26
(unnumbered).

How can
the mortal body be man's being, when man is immortal?

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I (Science of Being), page 26, lines 26-27
(unnumbered).

36th ed., chapter V (Science of Being), page 162, lines
26-27 (unnumbered).

How can the mortal
body be the human being, when man is immortal?

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I (Science of Being), page 26, lines 26-27 (unnumbered).

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal man is a mortal dream. Take away the mortal mind, and matter has no more sense as a man than it has as a tree. But the spiritual, real man is immortal.

NOTE

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

Chapter VIII, page 250, lines 22-27.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal man is a mortal dream. Take away the mortal mind, and matter has no more sense as a mortal man than it has as a tree. But the spiritual, real man is immortal.

NOTE

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

Chapter VIII, page 250, lines 22-27.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal mind or body is a mortal dream. Take away the mortal mind, and matter has no more sense as a mortal man than it has as a tree; but the spiritual man is immortal.

NOTE

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

Chapter VIII, page 250, lines 22-27.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal mind or body is a mortal dream. Matter has no more sense as a mortal man, than it has as a tree; but the real man is 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 25-30 (unnumbered).

Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snowflakes, and drift to the ground. Science reveals Life as not being at the mercy of death, nor will Science admit that happiness is ever the sport of circumstance.

NOTE

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

Chapter VIII, page 250, lines 28-32.

Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snowflakes, and drift to the ground. Science reveals Life as not being at the mercy of death, nor will it admit that happiness is ever the sport of circumstance.

NOTE

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

50th ed., chapter III, page 146, lines 31-32, and page 147, lines 1-4 (unnumbered).

226th ed., chapter VIII, page 250, lines 28-32.

Error is not real, hence it is not more imperative
as it hastens towards self-destruction. The so-called
belief of mortal mind apparent as an abscess
should not grow more painful before it suppu-
rates neither should a fever become more severe before
it ends.

Error self-
destroyed.

NOTE

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

Chapter VIII, page 251, lines 1-6.

ALSO NOTE

In the marginal heading, we find it ending with a period. All
periods were eliminated from the marginal headings beginning
with the 1907 edition; however, in this instance the 1908
edition had a period in this one instance, and the period was
carried through the 1908, 1909, and final 1910 editions as well.
A check revealed that the period was still in place as late as
the 1912 edition while Allison V. Stewart was still the publisher,
and it may well have remained until 1914 when Mr. Stewart was
replaced. The period is no longer in the current textbook.

Error seems to be more imperative as it hastens to-
wards self-destruction. This action of mortal mind on
the body is illustrated by an abcess, which
grows more painful before it suppurates and
bursts, or by a fever, which becomes more severe before
it ends.

Error self-
destroyed

NOTE

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

Chapter VIII, page 251, lines 1-6.

Error may seem to be more imperative as it hastens
towards self-destruction. This action of mortal mind
on the body is illustrated by an abcess, which
grows more painful before it suppurates and
bursts; or by a fever, which becomes more severe before
it abates.

Error self-
destroyed.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VIII, page 251, lines 1-6.

Error becomes more imperative as it hastens towards
self-destruction. This action of mortal mind on the
body is illustrated by an abcess, which grows
more painful before it bursts and suppu-
rates, or a fever, which becomes more severe before
it abates.

Abscess
and fever.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 147, lines 5-10 (unnumbered).

11
Fright is so great at certain stages of mortal belief
as to drive belief into new paths. In the illusion of
death, mortals wake to the knowledge of two
facts: (1) that they are not dead; (2) that Illusion
of death
they have but passed the portals of a new belief. Truth
works out the nothingness of error in just these ways.
Sickness, as well as sin, is an error that Christ, Truth,
alone can destroy.

NOTE

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

Chapter VIII, page 251, lines 7-14

Fright is so great at certain stages of mortal belief
as to drive that belief into new paths. In the illusion of
death, mortals wake to the knowledge of two
facts: (1) that they are not dead; (2) that
they have but passed the portals of a new belief. Truth
works out the nothingness of error in just these ways.
Sickness, as well as sin, is an error that Christ, Truth,
alone can destroy.

Illusion
of death.

NOTE

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

Chapter VIII, page 251, lines 7-14.

Fright is so great, at certain stages of mortal belief,
as to drive that belief into new paths. In the illusion of
death, mortals wake to the knowledge of two
facts: (1) that they are not dead; (2) that
they have but passed the portals of a new belief. Truth
works out the nothingness of error in just these ways.
Sickness, as well as sin, is suicidal, - an error culminat-
ing in self-destruction.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 147, lines 11-18 (unnumbered).

We must learn how mankind govern the body, -
whether through faith in hygiene, in drugs, or in will-
power. We should learn whether they govern
the body through a belief in the necessity of
sickness and death, sin and pardon, or govern
it from the higher understanding that the divine Mind
makes perfect, acts upon the so-called human mind
through truth, leads the human mind to relinquish all
error, to find the divine Mind to be the only Mind,
and the healer of sin, disease, death. This process of
higher spiritual understanding improves mankind until
error disappears, and nothing is left which deserves to
perish or to be punished.

Mortal
mind's dis-
appearance

NOTE

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

Chapter VIII, page 251, lines 15-27.

We must learn how this mortal mind governs the body, - whether through faith in hygiene, in drugs, or in will-power. We should learn whether mortals govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death. This process of higher spiritual understanding improves mortal mind until error disappears, and nothing is left which deserves to perish or to be punished.

Mortal
mind's dis-
appearance

NOTE

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

Chapter VIII, page 251, lines 15-27.

We should learn how the human mind governs the body, - whether through faith in hygiene, through faith in drugs, or through faith in will-power. We should learn whether mortals govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the human mind through truth, leads it to relinquish all error and find the divine Mind to be the only Mind, and the healer of sin, disease, and death. This process of higher understanding improves mortal mind until error disappears, and nothing is left which deserves to perish or to be punished.

Mortal
mind's dis-
appearance.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VIII, page 251, lines 15-27.

We should learn how the human mind governs the body, - whether through faith in hygiene, through faith in drugs, or through faith in will power. We should learn whether mortals govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the human mind through Truth, leads it to relinquish all error and find the divine Mind to be the only Mind, and the healer of sin, disease, and death. This process of higher understanding improves mortal mind until error disappears, and nothing is left which deserves to perish or to be punished.

Mortal
mind's dis-
appearance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VIII, page 251, lines 15-27.

We should learn how the human mind governs the body: whether through faith in hygiene, through drugs, or through faith in will power; whether mortals govern the body through a belief in the necessity of sickness and death, sin and pardon, or from the higher understanding that the divine Mind makes perfect, acts upon the human mind through Truth, leads it to relinquish error, and find the divine Mind to be the only Mind, and the healer of sin, disease, and death. This process of higher understanding improves mortal mind until error disappears, and nothing is left which deserves to perish or be punished.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter III, page 147, lines 19-30 (unnumbered).

We should learn how the human mind governs the
body: whether through faith in what is termed matter,
through drugs, or through faith in itself;
whether mind governs the body through a
belief in the necessity of sickness and death, sin and
pardon, or from the higher understanding that the
divine Mind makes perfect, acts upon the human mind
through Truth, leads it to relinquish error, and find the
divine Mind to be the only Mind. This process of higher
understanding improves mortal mind until error dis-
appears, and nothing is left which deserves to perish or
be punished.

Mortal-mind
government.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 145th edition in 1898.
Chapter III, page 147, lines 19-30 (unnumbered).

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can attain harmony. Inharmonious beliefs, which rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create. They are at war with Science, and as our Master said, "If a kingdom be divided against itself, that kingdom cannot stand."

Spiritual
ignorance

NOTE

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

Chapter VIII, page 251, lines 28-32, and page 252, lines 1-3.

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can
attain harmony. Inharmonious beliefs, which
rob Mind, calling it matter, and deify their
own notions, imprison themselves in what they create.
They are at war with Science, and, as our Master said,
"if a kingdom be divided against itself, that kingdom
cannot stand."

Spiritual
ignorance.

NOTE

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

Chapter VIII, page 251, lines 28-32, and page 252, lines 1-3.

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can
attain harmony. Inharmonious beliefs, which
rob Mind, calling it matter, and deify their
own notions, imprison themselves in what they create.
They are at war with Science, and have established, as
our Master said, "if a kingdom be divided against itself,"
it "cannot stand."

Spiritual
ignorance.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VIII, page 251, lines 28-32, and page 252, lines 1-3.

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can
attain harmony. Inharmonious beliefs, which
rob Mind, calling it matter, and deify their
own notions, imprison themselves in what they create.
They are at war with Science, and have established, as
our Master said, "a kingdom divided against itself,"
which "cannot stand."

Spiritual
ignorance.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 251, lines 28-32, and page 252, lines 1-3.

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can
attain harmony. Inharmonious beliefs, which rob Mind,
calling it matter, and deify their own notions, imprison
themselves in what they create. They are
Ignorance.
at war with Science, and have established, as
our Master said, "a kingdom divided against itself,"
which "cannot stand."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 147, lines 31-32, and page 148, lines 1-6
(unnumbered).

Human ignorance of Mind and of the recuperative
energies of Truth occasions the only skepticism regarding the pathology and theology of Christian Science.

NOTE

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

Chapter VIII, page 252, lines 4-6.

Human ignorance of Mind, and of the recuperative energies of Truth, occasions the only skepticism regarding the pathology and theology of Christian Science.

NOTE

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

50th ed., chapter III, page 148, lines 7-9 (unnumbered).

226th ed., chapter VIII, page 252, lines 4-6.

When false human beliefs learn even a little of their own falsity, they begin to disappear. A knowledge of error and of its operations must precede that Eternal man recognized understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker.

NOTE

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

Chapter VIII, page 252, lines 7-14.

When false human beliefs learn even a little of their own falsity, they will begin to disappear. A knowledge of error and of its operations must precede Eternal man recognized. that understanding of Truth which destroys error, until the entire mortal, material body finally disappears, and the eternal man, created by and of Spirit, is understood and recognized as the true likeness of his Maker.

NOTE

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

Chapter VIII, page 252, lines 7-14.

When human belief learns even a little of its own
falsity, it will begin to disappear. A knowledge of
error and its operations must precede that
Disappearance of hu- understanding of Truth which destroys error,
man belief. until the entire mortal mind and body finally
disappear, and the eternal man, created by and of Spirit,
is understood and recognized in the true likeness of his
Maker.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 148, lines 10-17 (unnumbered).

The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

NOTE

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

Chapter VIII, page 252, lines 15-17.

The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality, and says:

NOTE

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

Chapter VIII, page 252, lines 15-17.

The false evidence of material sense contrasts strikingly with the testimony of Soul. Material sense lifts its voice with the arrogance of reality, and says:

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 148, lines 18-20 (unnumbered).



I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Ani-
Testimony of sense mal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire.

NOTE

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

Chapter VIII, page 252, lines 18-30.

I am wholly dishonest, and no man knoweth it. I can
cheat, lie, commit adultery, rob, murder, and I elude
detection by smooth-tongued villainy. Ani-
Testimony
of sense mal in propensity, deceitful in sentiment,
fraudulent in purpose, I mean to make my short span
of life one gala day. What a nice thing is sin! How the
proud sinner succeeds, where the good fail! The world
is my kingdom. I am enthroned in the gorgeousness
of matter. But a touch, an accident, the law of God,
may at any moment annihilate my peace, for all my
fancied joys are fatal. Like bursting lava, I expand but
to my own despair, and shine with the resplendency of
consuming fire.

NOTE

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

Chapter VIII, page 252, lines 18-30.

I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, - and elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How the proud sinner succeeds, where goodness fails! The world is my kingdom, where I sit enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire.

NOTE

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

Chapter VIII, page 252, lines 18-30.

I am wholly dishonest, and no man knoweth it. I can cheat, lie, rob, murder, commit adultery, - and elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How the proud sinner succeeds, where goodness fails! The world is my kingdom, where I sit enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 252, lines 18-30.

I am unjust, and no man knoweth it. I can cheat, lie,
rob, murder, commit adultery, and elude detection by
smooth-tongued villany. Brutal in propensity,
Testimony of sense. deceitful in sentiment, fraudulent in purpose, I
mean to make my short span of life one gala day. What
a nice thing is sin! How the proud reveller succeeds,
where goodness fails! The world is my kingdom, where
I sit enthroned in the gorgeousness of matter. But a
touch, an accident, the law of God, may at any moment
annihilate my peace, for all my fancied joys are fatal. Like
bursting lava, I but expand to my own despair, and shine with
the resplendency of doom.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 148, lines 21-32 (unnumbered).

I am unjust, and no man knoweth it. I can cheat, lie,
rob, murder, commit adultery, and elude detection by
smooth-tongued villany. Brutal in propensity,
Testimony of sense. deceitful in sentiment, fraudulent in purpose, I
mean to make my short span of life one gala day. What
a nice thing is sin! How the proud reveller succeeds,
where goodness fails! The world is my kingdom, where
I sit enthroned in the gorgeousness of matter. But a
touch, an accident, the law of God, may at any moment
annihilate my peace, for all my fancied joys are mortal. Like
an airy bubble, I but expand to my own despair, and shine
with the fatal resplendency of error.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 107th edition in 1896.
Chapter III, page 148, lines 21-32 (unnumbered).

I am unjust, and no man knoweth it. I can cheat, lie,
rob, murder, commit adultery, and elude detection by
smooth-tongued villany. Brutal in propensity,
Testimony of sense. deceitful in sentiment, fraudulent in purpose, I
mean to make my short span of life one gala day. What
a nice thing is sin! How the proud reveller succeeds,
where goodness fails! The world is my kingdom, where
I sit enthroned in the gorgeousness of matter. But a
touch, an accident, the law of God, may at any moment
annihilate me, for all my fancied joys are mortal. Like an
airy bubble, I but expand to my own destruction, and shine
with the fatal resplendency of error.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter III, page 148, lines 21-32 (unnumbered).

U
Spirit, bearing opposite testimony, saith:

NOTE

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

Chapter VIII, page 252, line 31.

Soul, bearing opposite testimony, saith:

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 149, line 1 (unnumbered).

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory, - all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.

Testimony
of Soul

NOTE

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

Chapter VIII, page 252, line 32, and page 253, lines 1-8.

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am infinity. The beauty of holiness, the perfection of being, imperishable glory, - all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme, and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.

Testimony
of Soul.

NOTE

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

Chapter VIII, page 252, line 32, and page 253, lines 1-9.

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am infinity. The beauty of holiness, the perfection of being, imperishable glory, - all are mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme, and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.

Testimony
of Soul.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter VIII, page 252, line 32, and page 253, lines 1-9.

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the Infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory, - all are mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme, and give all, for I am Mind. I am the Substance of all, because I AM THAT I AM.

Testimony
of Soul.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VIII, page 252, line 32, and page 253, lines 1-9.

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of Being, imperishable glory, - all are mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme, and give all, for I am Mind. I am the Substance of all, because I am that I am. Testimony
of Soul.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter III, page 149, lines 2-10 (unnumbered).

I am Spirit. Man, whose senses are spiritual, is my likeness. I give him understanding, for I am full of unutterable perfections. The beauty of holiness, the infinity of Being, imperishable glory, - all are mine, for I am God. I grasp and gather into myself all bliss, for I am Love. I give immortality to man, for I am Truth. I am Life, without beginning and without end. I am supreme over all, because I am Intelligence. I am the Substance of all, because I am that I am. Testimony
of Soul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter III, page 149, lines 2-10 (unnumbered).

I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, - that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense. Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death.

NOTE

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

Chapter VIII, page 253, lines 9-17.

I hope, dear reader, I am leading you into the understanding of your divine rights and heaven-bestowed harmony, - that, as you read, you see there is no cause (outside of erring mortal mind which is not a power) able to make you sick or sinful; and that you are conquering error. Knowing the falsity of material sense, you will assert your prerogative to overcome the belief in sin or sickness.

Heaven-
bestowed
prerogative.

NOTE

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

Chapter VIII, page 253, lines 10-17.

I hope, dear reader, I am leading you into the understanding of your divine rights and Heaven-bestowed harmony, - that, as you read, you see there can be no power (outside of erring mortal mind and your own belief) able to make you sick or sinful, and that you are conquering error. Knowing the falsity of material sense, you will assert your prerogative to overcome the belief that you are sick.

The divine
prerogative.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter III, page 149, lines 11-18 (unnumbered).



If you believe in and practise wrong knowingly, you
can at once change your course and do right. Matter can
make no opposition to right endeavors against
sin or sickness, for matter is inert, mindless.
Also, if you believe yourself diseased, you can
alter this wrong belief and action without hindrance from
the body.

Right
endeavor
possible

NOTE

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

Chapter VIII, page 253, lines 18-24.

If you believe in and practise wrong knowingly, you
can at once change your course and do right. Matter
can make no opposition to these right en-
deavors against sin or sickness, for it is inert,
mindless. So, if you believe yourself sick, you can
alter this wrong belief and action without hindrance
from the body.

Right endeavor possible.

NOTE

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

Chapter VIII, page 253, lines 18-24.

If you believe in and practise wrong knowingly, you
can at once change your course and do right. Matter
can make no opposition to these right en-
deavors, against sin or sickness, for it is Conscious
wrong-doing.
inert, mindless. So, if you believe yourself sick, you
can alter this wrong belief and action without hindrance
from the body.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 149, lines 19-25 (unnumbered).

11

Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists. The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.

NOTE

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

Chapter VIII, page 253, lines 25-31.

Believe not in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called law that is mortal, for no such law exists. Matter, sin, and death are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of matter.

NOTE

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

Chapter VIII, page 253, lines 25-31.

Believe not in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a law of matter, or of sin, for no such law exists. Sin and death are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter VIII, page 253, lines 25-31.

Believe not in any supposed necessity for sin, sickness, or death, knowing (as you ought to know) that God never requires obedience to a law of matter, for no such law exists. Sin and death are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter III, page 149, lines 26-31 (unnumbered).

Believe not in any supposed necessity for sin, sickness, or death, knowing (as you ought to know) that God never requires obedience to a law of sin, sickness, or of death. These are evils, and are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of of discord.

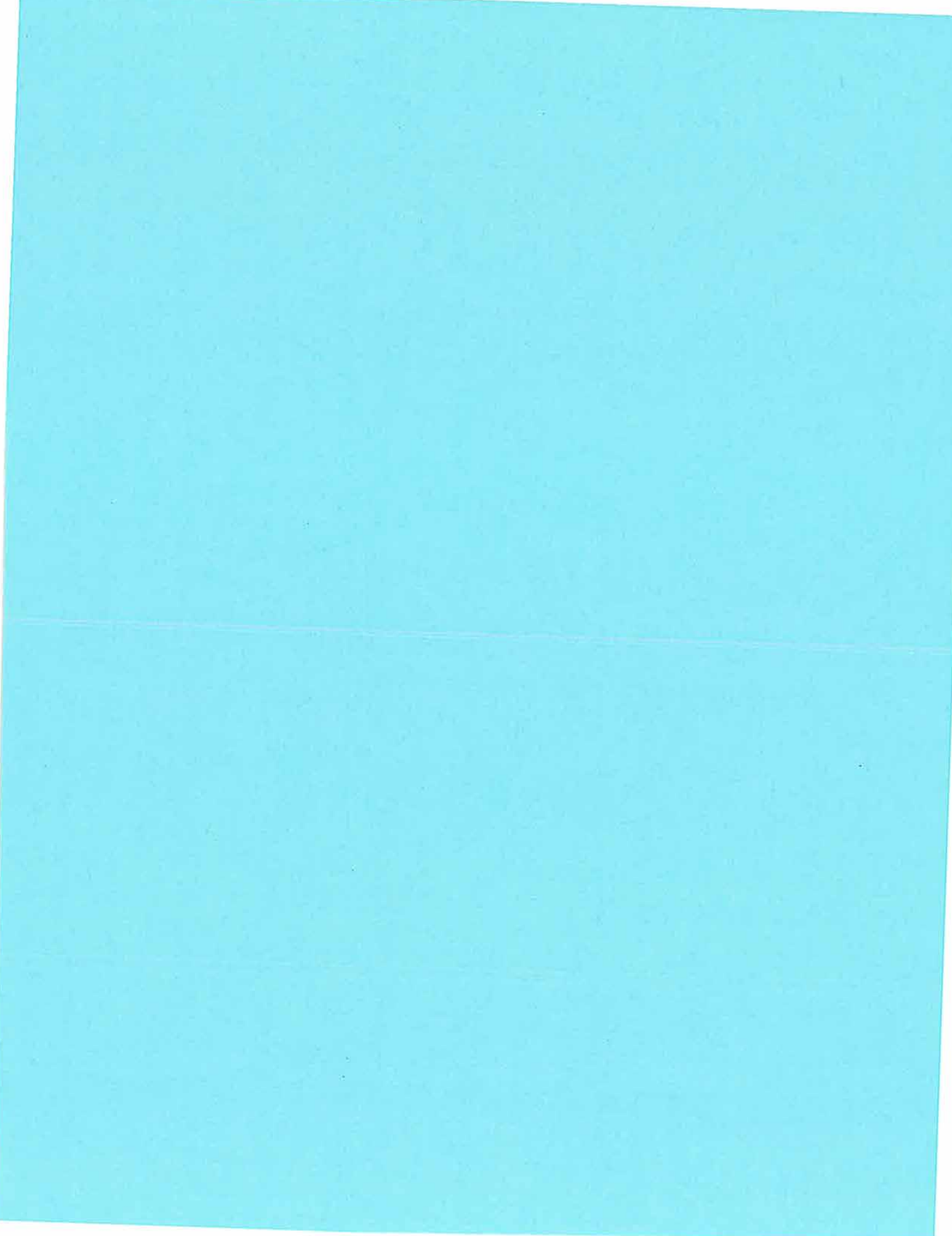
NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 113th edition in 1897. Chapter III, page 149, lines 26-31 (unnumbered).

Believe not in any supposed necessity for sin, sickness, or death, knowing (as you ought to know) that God never requires obedience to a law of sin, sickness, or of death. These evils are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter III, page 149, lines 26-31 (unnumbered).



11

The divine demand, "Be ye therefore perfect," is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can "run and not be weary;... Patience and final perfection walk, and not faint," who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much.

NOTE

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

Chapter VIII, page 253, line 32, and page 254, lines 1-15.

The divine demand, "Be ye perfect," is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can "run, and not be weary;... Patience and final perfection walk, and not faint," who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much.

NOTE

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

Chapter VIII, page 253, line 32, and page 254, lines 1-15.

The divine demand, "Be ye perfect," is scientific, -
and the human footsteps leading thereto are indispen-
sable. Mortals are not inconsistent who, watching
and praying, can "run and not be weary;
Patience
and final
perfection. ...walk and not faint," - who gain good
rapidly, and hold their position; or attain
slowly, and yield not to discouragement. God requires
perfection, - but not until the battle between Spirit and
flesh is fought and the victory won. To stop eating,
drinking, or being clothed materially, before the spir-
itual facts of existence are gained step by step, is not
legitimate. When we wait patiently on God, and seek
Truth righteously, He directs our path. Imperfect
mortals grasp the ultimate of spiritual perfection slowly.
But to begin aright, and continue the strife of demon-
strating the great problem of being is doing much.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VIII, page 253, line 32, and page 254, lines 1-15.

The Divine demand, "Be ye perfect," is scientific, -
and the human footsteps leading thereto are indispen-
sable. Mortals are not inconsistent who, watching
and praying, can "run and not be weary;
Patience
and final
perfection. ...walk and not faint," - who gain good
rapidly, and hold their position; or attain
slowly, and yield not to discouragement. God requires
perfection, - but not until the battle between Spirit and
flesh is fought and the victory won. To stop eating,
drinking, or being clothed materially, before the spir-
itual facts of existence are gained step by step, is not
legitimate. When we wait patiently on God, and seek
Truth righteously, He directs our path. Imperfect
mortals grasp the ultimate of spiritual perfection slowly.
But to begin aright, and continue the strife of demon-
strating the great problem of being is doing much.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VIII, page 253, line 32, and page 254, lines 1-15.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.

NOTE

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

Chapter VIII, page 254, lines 16-23.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly, to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual.

NOTE

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

Chapter VIII, page 254, lines 16-23.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death. For what we do not understand we have not the ability to practise. But the human self must be evangelized. This task God demands us to accept lovingly, to abandon so fast as practical the material, and to work out the spiritual that determines the outward and actual.

NOTE

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

Chpater VIII, page 254, lines 16-23.

During the sensual ages, absolute Christian Science may not be achieved prior to the change called death. For what we do not understand we have not the right to judge. But the human self must be evangelized. This task God demands us to accept lovingly, to abandon as fast as practical the material, and to work out the spiritual that determines the outward and actual.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter VIII, page 254, lines 16-23.



If you venture upon the quiet surface of error and are
in sympathy with error, what is there to disturb the waters?
What is there to strip off error's disguise?

NOTE

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

Chapter VIII, page 254, lines 24-26.

If you venture upon the quiet surface of error, and
are in sympathy therewith, what disturbs the waters?
What is there to strip off error's disguise?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter III, page 150, lines 1-3 (unnumbered).
226th ed., chapter VIII, page 254, lines 24-26.

If you launch your bark upon the ever-agitated but
healthful waters of truth, you will encounter storms.

The cross Your good will be evil spoken of. This is the
and crown cross. Take it up and bear it, for through it
you win and wear the crown. Pilgrim on earth, thy home
is heaven; stranger, thou art the guest of God.

NOTE

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

Chapter VIII, page 254, lines 27-32.

If you launch your bark upon the ever-agitated but
healthful waters of truth, you will encounter storms.

 Your good will be evil spoken of. This is
The cross the cross. Take it up and bear it, for through
and crown. it you win and wear the crown. Pilgrim on earth, thy
home is heaven, - stranger, thou art the guest of God.

NOTE

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

Chapter VIII, page 254, lines 27-32.

If you launch your bark upon the ever-agitated but
healthful waters of Truth, you will encounter storms.

 Your good will be evil spoken of. This is
The cross
and crown. the cross. Take it up and bear it, for through
it you win and wear the crown. Pilgrim on earth, thy
home is Heaven; a stranger, thou art the guest of
God.

NOTE

This version first appeared in the 217th edition in 1901
and it remained unchanged until the 226th edition in 1902.
Chapter III, page 150, lines 4-10 (unnumbered).

If you launch your bark upon the ever-agitated but
healthful waters of Truth, you will encounter storms.

 Your good will be evil spoken of. This is
The cross the cross. Take it up and bear it, for through
and crown. it you win and wear the crown. Pilgrim on earth, thy
home is Heaven. A stranger, thou art the guest of
God.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 217th edition in 1901.
Chapter III, page 150, lines 4-10 (unnumbered).

