

Chapter 9

Creation

para 9-0/9-53

CHAPTER IX

CREATION

Thy throne is established of old:

Thou art from everlasting. - PSALMS.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. - PAUL.

NOTE

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

Chapter IX, page 255, lines unnumbered before first paragraph. Entire contents of quotations in italics except for "PSALMS" and "PAUL".

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NOTE

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

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NOTE

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

Chapter IX, page 255, lines unnumbered before first paragraph. Entire contents of quotations in italics except for "PSALMS" and "ROMANS".

CHAPTER IV.

CREATION.

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Thou art from everlasting. - PSALMS.

FOR we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. - ROMANS.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 151, lines unnumbered before first paragraph. None of this version is in italics.

CHAPTER IV.

CREATION.

THY throne is established of old:

Thou art from everlasting. - PSALMS.

FOR we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. - ROMANS.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter IV, page 151, lines unnumbered before first paragraph. None of this version is in italics.

CHAPTER III.

CREATION.

THUS God the heaven created, thus the earth, -
Matter unformed and void. Darkness profound
Covered the Abyss; but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth,
Throughout the fluid mass, but downward purged
The black, Tartareous, cold, infernal dregs
Adverse to Life. - PARADISE LOST.

NOTE

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

16th ed., chapter III, page 139, lines unnumbered before first
paragraph.

35th ed., chapter III, page 139, lines unnumbered before first
paragraph.

None of this version is in italics.

ETERNAL Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression. "Let there be light," is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres. Thy mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind.

Inadequate
theories of
creation

NOTE

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

Chapter IX, page 255, lines 1-10.

ETERNAL Truth is changing the universe. As mortals shake off their swaddling-clothes, thought expands into expression. "Let there be light" is the perpetual demand of Truth and Love, - changing chaos into order, and discord into the music of the spheres. The mythical human theories on creation anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind.

Inadequate
theories of
creation.

NOTE

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

Chapter IX, page 255, lines 1-10.

ETERNAL Truth is changing the universe. As mortals shake off their swaddling-clothes, thought expands into expression. "Let there be light" is the perpetual demand of Truth and Love, - changing chaos into order, and discord into the music of the spheres. The mythical human theories of creation are vague hypotheses, affording no foundation for accurate views of the creations of the divine Mind, discerned as apart from all material causation.

Inadequate
theories of
creation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter IX, page 255, lines 1-10.

ETERNAL Truth is changing the universe. Thought
expands into expression, as mortals shake off
their swaddling-clothes. "Let there be light"
is the perpetual demand of Truth and Love,
changing chaos into order, and discord into
the music of the spheres. The mythical theories of cre-
ation adopted by mortals are vague hypotheses, afford-
ing no foundation for accurate views of the creations
of immortal Mind, discerned apart from all material
causation.

Inadequate
theories of
creation.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 151, lines 1-10 (unnumbered).

THE eternity of Truth is changing the universe.
Thought expands into expression, as mortals shake
off their swaddling-clothes. "Let there be light" is the
perpetual demand of Truth and Love, changing chaos into
order, and turning discord into the music of the spheres.

The mythical theories of creation, adopted by mortal
minds, are vague conceptions, affording no foundation
for accurate views of the Immortal Mind, discerned apart
from all bodily creations.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 139, lines 1-5, and page 141,
lines 23-26 (unnumbered).
36th ed., chapter III, page 120, lines 1-5, and page 122,
lines 23-26 (unnumbered).

CHAPTER VIII. (chapter VII. by 6th ed.)

CREATION.

THE evermore of Truth is changing the universe.
Thought expands beyond expression. We are losing
our swaddling clothes, asking for more light. Let there
be light is the demand of Life and Truth, changing chaos
to order, and discord to the music of the spheres.

The
mythical creations of mortals are vague conceptions of
creation, affording no foundation for the work of intelli-
gence.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 97, lines 1-5 (plus
chapter title and number lines), and page 101, lines 24-27
(unnumbered).

6th ed., vol. 2, chapter VII, page 51, lines 1-5 (plus
chapter title and number lines), and page 55, lines 24-27
(unnumbered).

CHAPTER IV.

CREATION.

THE evermore of Truth is changing the universe;
thought is expanding beyond words; we are losing our
swaddling clothes, asking for more light; yea, reaching
forth to the stature of Soul outside the body. "Let
there be light," is the demand of Life and Love, chang-
ing chaos to order and discord to the music of the
spheres.

But looking away from sense to Soul,
and taking the Principle of Life to demonstrate man,
we regain the understanding of our God-being, and
instead of vain repetitions, such as heathen use, made
to a far-off, personal Deity to aid this hour, we must
put our finger to our lips,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 221, lines 1-7 (plus the chapter number
and chapter title lines), and page 226, lines 3-8
(unnumbered).

Mortal man has made a covenant with his eyes to be-
little Deity with human conceptions. In league
with material sense, mortals take limited views
of all things. That God is corporeal or material, no man
should affirm.

Finite views
of Deity

NOTE

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

Chapter IX, page 255, lines 11-15.

Mortal man has made a covenant with his eyes to
belittle Deity with human conceptions. In
league with material sense, mortals take
limited views of all things. That God is corporeal or
material, no man should affirm.

Finite views
of Deity.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter IX, page 255, lines 11-15.

Mortal man has made a covenant with his eyes to
belittle Deity with human conceptions. In
league with material sense, mortals take
limited views of all things. That God is finite or
material, no man should affirm.

Finite views
of Deity.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
Chapter IX, page 255, lines 11-15.

Mortal man has made a covenant with his eyes to
belittle Deity with human conceptions. In Finite deity.
league with material sense, mortals take
limited views of all things. That God is finite or
material, no man should affirm.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 151, lines 11-15 (unnumbered).

That God is material, no man should affirm.

Mortal man has made a covenant with his eyes, to belittle Deity with human conceptions. Being in league with personal sense mortals take limited views of all things.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. 35th ed., chapter III, page 140, line 17, and page 142, lines 4-6 (unnumbered). 36th ed., chapter III, page 121, line 17, and page 123, lines 4-6 (unnumbered).

That God is material, no man should affirm.

Mortal man has made a covenant with his eyes, to
belittle Deity with human conceptions. Being in league
with personal sense, man takes limited views of all things.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 35th edition in 1888.
Chapter III, page 140, line 17, and page 142, lines 4-6
(unnumbered).

What is the person of God? He has no personality,
being infinite;

Mortal
man has made a covenant with his eyes to belittle Deity
with human conceptions. In league with personal sense
he takes limited views of all things.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 97, lines 19-20, and
page 102, lines 3-6 (unnumbered).
6th ed., vol. 2, chapter VII, page 51, lines 19-20, and
page 56, lines 3-6 (unnumbered).

What is the person of God? He has no personality,
for this would imply Intelligence in matter;

Man has no Intelligence wherewith
to govern man, however much he may say, "I have
made a covenant with my eyes" etc. Personal views
of the Supreme Intelligence are so bigoted, or narrow
and inverted, they neither reach Principle nor represent
it, but appeal to a personal God of whom we have
heard through the hearing of the ear.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 221, lines 24-25, and page 226, lines
17-23 (unnumbered).

The human form, or physical finiteness, cannot be
made the basis of any true idea of the infinite Godhead.
Eye hath not seen Spirit, nor hath ear heard His voice.

NOTE

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

Chapter IX, page 255, lines 16-18.

The human form, or physical finiteness, cannot be
made the basis of any true idea of the infinite Godhead.
Eye hath not seen Spirit, nor ear heard His voice.

NOTE

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

50th ed., chapter IV, page 152, lines 1-3 (unnumbered).

226th ed., chapter IX, page 255, lines 16-18.

Materiality cannot be made
the basis of any true idea of God.

Eye hath not seen Spirit, nor ear heard His voice.

NOTE

This version first appeared in the 35th edition in 1888
and it remained unchanged until the 50th edition in 1891.
35th ed., chapter III, page 141, lines 26-27, and page 142,
line 7 (unnumbered).
36th ed., chapter III, page 122, lines 26-27, and page 123,
line 7 (unnumbered).

Materiality cannot be made
the basis of any correct judgment.

Eye hath not seen Spirit, nor ear heard His voice.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 35th edition in 1888.
Chapter III, page 141, lines 26-27, and page 142, line 7
(unnumbered).

Materiality cannot be made the basis of Mind.

Eye hath not seen

Spirit, nor ear heard his voice.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 101, line 27, and page 102, lines 6-7 (unnumbered).

6th ed., vol. 2, chapter VII, page 55, line 27, and page 56, lines 6-7 (unnumbered).

remembering that Spirit
knoweth, while personal sense knoweth not, what man
hath need of.

Eye hath not
seen Spirit, nor hath ear heard its voice.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 226, lines 8-10 and lines 23-24 (unnumbered).

Progress takes off human shackles. The finite must
yield to the infinite. Advancing to a higher plane of ac-
tion, thought rises from the material sense to
No material creation the spiritual, from the scholastic to the in-
spirational, and from the mortal to the immortal. All
things are created spiritually. Mind, not matter, is the
creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.

NOTE

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

Chapter IX, page 256, lines 1-8.

Progress takes off human shackles. The finite must
yield to the infinite. Advancing to a higher plane of
action, thought rises from the material sense
No material creation. to the spiritual, from the scholastic to inspi-
rational, and from the mortal to the immortal. All
things are created spiritually. Mind, not matter, is the
creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter IX, page 256, lines 1-8.

Progress takes off human shackles. The finite must
yield to the infinite. Advancing to a higher plane of
action, thought rises from the material sense
No material creation. to the spiritual, from the mortal to the im-
mortal, and from the material to the immaterial. All
things are created spiritually. Mind, not matter, is the
creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter IX, page 256, lines 1-8.

Progress takes off human shackles. The finite must
yield to the Infinite. Advancing to a higher plane of
action, thought rises from the material sense
No material creation. to the spiritual, from the mortal to the im-
mortal, and from the material to the immaterial. All
things are created spiritually. Mind, not matter, is the
Creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 256, lines 1-8.

Progress takes off human shackles. The finite must yield to the Infinite. Advancing to a higher plane of action, thought rises from the material sense Spiritual creation. to the spiritual, from the mortal to the immortal, and from the material to the immaterial. All things are created spiritually. Mind, not matter, is the Creator. Love, the divine Principle, is the Father and Mother of the universe, including man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 152, lines 4-11 (unnumbered).

Progress takes off human shackles. The finite must yield to the Infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the mortal to the immortal, and from the personal to the impersonal. All things are created spiritually. Mind, not matter, is the Creator. The Divine Principle, not person, is the Father and Mother of man and the universe.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 139, lines 6-13 (unnumbered). 36th ed., chapter III, page 120, lines 6-13 (unnumbered).

Prog-

ress is taking off shackles, and the finite yielding to the infinite. Advancing to a higher plane of action, thought rises from the material to the spiritual, from the mortal to the immortal, and from the personal to the impersonal idea of God.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 97, lines 5-10 (unnumbered).

6th ed., vol. 2, chapter VII, page 51, lines 5-10 (unnumbered).

Progress takes off all shackles, and the finite yields to the Infinite. Advancing to a higher plane of action, thought grows new, and rises from the personal to the Impersonal; from the mortal to the Immortal, which is from the material to the spiritual idea of God.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 221, lines 7-11 (unnumbered).

The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM. Tritheism impossible

"Hear, O Israel: the Lord our God is one Lord."

NOTE

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

Chapter IX, page 256, lines 9-12.

The theory of three persons in one God (that is, a
personal Trinity or Tri-unity) suggests poly-
Tritheism
impossible. theism, rather than the one ever-present I AM.
"Hear, O Israel; the Lord our God is one Lord."

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter IX, page 256, lines 9-12.

The theory of three persons in one God (that is, a
personal Trinity or Tri-unity) suggests heathen
Tritheism impossible. gods, rather than the one ever-present I AM.
"Hear, O Israel; the Lord our God, the Lord is one."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 256, lines 9-12.

The theory of three persons in one God (that is, a
personal Trinity or Tri-unity) suggests heathen
Tritheism. gods, rather than the one ever-present I AM.
"Hear, O Israel, the Lord our God is one Lord."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 152, lines 12-15 (unnumbered).

The theory of three persons in one God (that is, the Trinity or Triunity) suggests a heathen god rather than the one ever-present I AM. "Hear O Israel, the Lord our God is one Lord."

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. 35th ed., chapter III, page 140, lines 7-10 (unnumbered). 36th ed., chapter III, page 121, lines 7-10 (unnumbered).

The theory of three persons in one God (that is, the Trinity or Triunity) suggests a heathen god rather than the one great Jehovah. "Hear O Israel, the Lord our God is one Lord."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter III, page 140, lines 7-10 (unnumbered).

Three persons
united in one is more suggestive of a heathen god than
of Jehovah.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 97, lines 16-18 (unnumbered).
6th ed., vol. 2, chapter VII, page 51, lines 16-18 (unnumbered).

That three persons are united in one body
suggests a heathen Deity more than Jehovah;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 221, lines 17-18 (unnumbered).

The everlasting I AM is not bounded nor compressed
within the narrow limits of physical humanity, nor can

No divine He be understood aright through mortal con-
corporeality cepts. The precise form of God must be of
small importance in comparison with the sublime ques-
tion, What is infinite Mind or divine Love?

NOTE

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

Chapter IX, page 256, lines 13-18.

The everlasting I AM is not bounded nor compressed
within the narrow limits of physical humanity, nor can
He be understood aright through mortal con-
No divine
corporeality. cepts. The precise form of God must be of
small importance, when compared with the sublime
question, What is infinite Mind, or divine Love?

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter IX, page 256, lines 13-18.

The everlasting I AM is not bounded nor compressed
within the narrow limits of physical humanity, nor can

No Divine He be understood aright through mortal con-
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of small importance, when compared with the sublime
question, What is infinite Mind, or divine Love?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 256, lines 13-18.

The everlasting I AM is not bounded or compressed
within the narrow limits of physical humanity, nor can
He be understood aright through mortal con-
Corporeal personality. cepts. The precise form of God must be of
small importance, when compared with the sublime
question, What is infinite Mind, or divine Love?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 152, lines 16-21 (unnumbered).

The everlasting I AM is not bounded, or compressed within the narrow limits of physical humanity or mortal concepts. What the person of God may be is of small importance, when compared with the sublime question, What is Infinite Mind, or divine power?

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891.
35th ed., chapter III, page 140, lines 28-32 (unnumbered).
36th ed., chapter III, page 121, lines 28-32 (unnumbered).

The everlasting I AM is not bounded, or compressed within the narrow limits of physical humanity or mortal opinions. What the person of God may be is of small importance, when compared with the sublime question, What is Infinite Mind, or divine power?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter III, page 140, lines 28-32 (unnumbered).

If Deity is personality, the forever I AM is not infinite, bounded by and narrowed into limits. It is of little consequence what the person of God is when compared with the greater question, What is this Mind, its character and divine power, that we denominate God?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 101, lines 1-5 (unnumbered).
6th ed., vol. 2, chapter VII, page 55, lines 1-5 (unnumbered).

If

Deity is personality, the forever "I am," or God with us, is not Spirit, but matter, bounded by and narrowed into six feet of stature. If God is a person he dwells in a body, in which case matter and Spirit are God; this is impossible, for Spirit and matter are opposites. It is of little consequence what our educated views are on this subject; it is morally impossible for Principle to dwell in its idea; for Soul to inhabit a body; the unchanging to dwell in change, and the undying with death, or the Infinite with the finite, the perfect with the imperfect; yea, for Spirit and matter to unite, and Soul and personal sense to join hands.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 224, lines 6-18 (unnumbered).

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

NOTE

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

Chapter IX, page 256, lines 19-23.

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will, in the army of Heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 152, lines 22-26 (unnumbered).

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will, in the army of heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?"

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 139, lines 14-16, and page 140, lines 1-2 (unnumbered). 36th ed., chapter III, page 120, lines 14-16, and page 121, lines 1-2 (unnumbered).

We have the authority of holy writ that God is infinite, therefore not a person, but a divine Principle, that demands our obedience, the omnipotent Mind that governs the universe and man.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 97, lines 11-14 (unnumbered).

6th ed., vol. 2, chapter VII, page 51, lines 11-14 (unnumbered).

We have the authority of holy writ that God is Spirit,
therefore it is not personality that demands our ignorant worship, and holds sway over man and the universe.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 221, lines 12-15 (unnumbered).

No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity.

NOTE

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

Chapter IX, page 256, lines 24-27.

No form or physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness, and freezes the heart of Christianity.

NOTE

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

Chapter IX, page 256, lines 24-27.

No form, or physical combination, is adequate to represent infinite Love and Wisdom. A finite and material sense of God leads to formalism and narrowness, and freezes the heart of Christianity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 152, lines 27-30 (unnumbered).

A form or a person is not equal to this infinite Love and Wisdom. A finite or material sense of God leads to formalism and narrowness, freezing the heart of Christianity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 140, lines 3-6 (unnumbered). 36th ed., chapter III, page 121, lines 3-6 (unnumbered).

Because there is but one
God and many personalities, if we worshipped a person
we should not worship God, but man.

NOTE

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

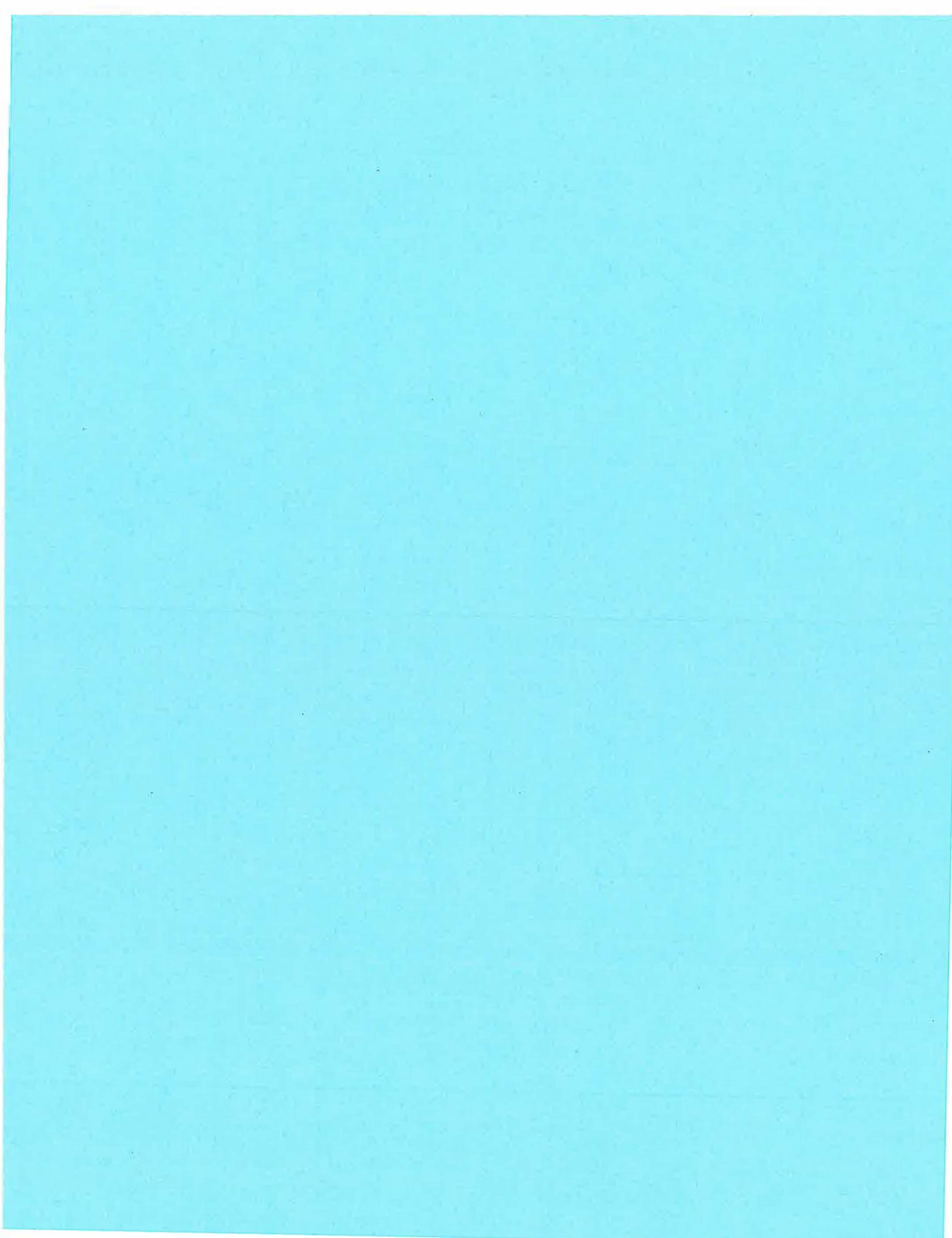
3rd ed., vol. 2, chapter VIII, page 97, lines 14-16 (unnumbered).

6th ed., vol. 2, chapter VII, page 51, lines 14-16 (unnumbered).

There is but one God: yet there are many persons, and to worship personality would be to have "gods" many.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 221, lines 15-17 (unnumbered).



A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or the vastness of infinity. A mind originating from a
Limitless Mind finite or material source must be limited and finite. Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind. If Mind is within and without all things, then all is Mind; and this definition is scientific.

NOTE

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

Chapter IX, page 256, lines 28-32, and page 257, lines 1-3.

A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or vastness of infinity. A mind originating from a finite or Limitless Mind. material source must be limited and finite. Infinite Mind is the creator, and creation is the infinite idea emanating from this Mind. If Mind is within and without all things, then all is Mind; and this definition is scientific.

NOTE

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

Chapter IX, page 256, lines 28-32, and page 257, lines 1-3.

A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or form of

Infinity. A mind originating from a finite or Limitless Mind. material source must be limited and finite.

Infinite Mind is the Creator, and creation is the infinite idea emanating from this Mind. If Mind is within and without all things, then all is Mind; and this definition is scientific.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IX, page 256, lines 28-32, and page 257, lines 1-3.

A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or form of Infinity. A mind originating from a finite or material source must be limited and finite. Infinite Mind is the Creator, and creation is the infinite idea emanating from this Mind. If Mind is within and without all things, then all is Mind; and this definition is Scientific.

Limitless
Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 152, lines 31-32, and page 153, lines 1-6 (unnumbered).

A limitless Mind cannot proceed from limits or personality. Finiteness cannot present the idea or person of infinity. A mind that originated from a finite source, or from a person, would be limited and finite. Infinite, impersonal Mind is the Creator, and creation is the infinite idea of His Mind.

If Mind is within and without all, then all is Mind; and this classification is scientific.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 140, lines 11-16, and page 141, lines 1-2 (unnumbered). 36th ed., chapter III, page 121, lines 11-16, and page 122, lines 1-2 (unnumbered).

and a limitless Mind cannot proceed from personality, or limits; finity cannot present the idea of infinity. That mind would be finite that proceeded from a finite source, or the body. Mind is the only creator, and its creations are ideas.

If Mind is both within and outside of all things, then all is Mind, and the classification is scientific.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 97, lines 20-23, and page 98, line 1, and page 101, lines 5-7 (unnumbered). 6th ed., vol. 2, chapter VII, page 51, lines 20-23, and page 52, line 1, and page 55, lines 5-7 (unnumbered).

integral

molecules are no portions of Wisdom and Love, "that spake and it was done;" and whose "word was God." Life, Truth, and Love, are the triune Principle of man and of the universe; they are the great Jehovah, and these three are one, and our Father, which art in heaven.

Soul cannot exist both within and without the body, else matter is gone, and all is found Principle and idea, in which case personality disappears. There is a wider difference between Spirit and matter than between light and darkness, that surely are not mingled into one.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 221, lines 18-23, and page 224, lines 18-23 (unnumbered).

If matter, so-called, is substance, then Spirit, matter's
unlikeness, must be shadow; and shadow cannot produce
substance. The theory that Spirit is not the
only substance and creator is pantheistic het-
erodoxy, which ultimates in sickness, sin, and death; it is
the belief in a bodily soul and a material mind, a soul
governed by the body and a mind in matter. This be-
lief is shallow pantheism.

Matter is not
substance

NOTE

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

Chapter IX, page 257, lines 4-11.

If matter, so-called, is substance, then Spirit, matter's
opposite, must be shadow; and shadow cannot produce
substance. The theory that Spirit is not the
only substance and creator is pantheistic het-
erodoxy, which ultimates in sickness, sin, and death; it is
the belief in a bodily soul and a material mind, a soul
governed by the body and a mind in matter. This be-
lief is shallow pantheism.

Matter is not
substance

NOTE

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

Chapter IX, page 257, lines 4-11.

If matter, so-called, is substance, then Spirit, matter's
opposite, must be shadow; and shadow cannot produce
substance. The theory that Spirit is not the
only substance and creator is pantheistic het-
erodoxy, which ultimates in sickness, sin, and death.
It is the belief in a bodily soul and a material mind, a
soul governed by the body, and a mind ruled by matter.
This belief is shallow pantheism.

Matter is not
substance.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter IX, page 257, lines 4-11.

If matter, so-called, is substance, then Spirit, matter's
opposite, must be shadow; and shadow cannot produce
substance. The theory that Spirit is not the
only Substance and Creator is pantheistic het-
erodoxy, which ultimates in sickness, sin, and death.
It is the belief in a bodily soul and a material mind, a
soul governed by the body, and a mind ruled by matter.
This belief is shallow pantheism.

Matter is not
Substance.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 257, lines 4-11.

If matter, so-called, is substance, then Spirit, matter's
opposite, must be shadow; and shadow cannot produce
substance. The theory that Spirit is not the
only substance and creator is pantheistic Substance.
heterodoxy, which ultimates in sickness, sin, and death.
It is the belief in a bodily soul and a material mind, a
soul governed by the body, and mind ruled by matter.
This belief is pantheistic.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 153, lines 7-14 (unnumbered).

If so-called matter is Substance, then Deity, matter's opposite, must be shadow; and shadow cannot produce Substance. From this it would follow that Spirit is not the Creator, and that matter is self-created. This heterodoxy ultimates in the belief in a bodily Soul and a material Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 141, lines 2-8 (unnumbered). 36th ed., chapter III, page 122, lines 2-8 (unnumbered).

If matter were substance, Spirit, being its opposite, would be shadow. God would be the shadow of matter, and shadow could not produce substance; therefore matter would be self-created.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 101, lines 7-11 (unnumbered).
6th ed., vol. 2, chapter VII, page 55, lines 7-11 (unnumbered).

We
know better than to say Deity is the shadow of matter,
but if matter is Substance, God is shadow, and shadow
never produced Substance; hence, matter must have
created itself.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 224, lines 23-27 (unnumbered).

Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle, - in other words, divine Love, - is the father of the rain, "who hath begotten the drops of dew," who bringeth "forth Mazzaroth in his season," and guideth "Arcturus with his sons."

NOTE

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

Chapter IX, page 257, lines 12-21.

Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and say that an anthropomorphic God, instead of infinite Principle, in other words, divine Love, is the father of the rain, "who hath begotten the drops of dew," who bringeth "forth Mazzaroth in his season," and guideth "Arcturus, with his sons."

NOTE

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

Chapter IX, page 257, lines 12-21.

Mind creates its own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and say that an anthropomorphic god, instead of infinite Principle, in other words, divine Love, is the father of the rain, "who hath begotten the drops of dew," who bringeth "forth Mazzaroth in his season," and guideth "Arcturus, with his sons."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903.

Mind creates its own likeness in ideas, and the Substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the Father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and say that an anthropomorphic god, instead of infinite Principle, is the Father of the rain, "who hath begotten the drops of dew," bringeth "forth Mazzaroth in his season," and guideth "Arcturus, with his sons."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 153, lines 15-24 (unnumbered).

Mind creates its own likeness in idea, and this idea is very far from the supposed substance of non-intelligent matter. The Father of Mind is not the Father of matter. Personal sense would translate spiritual ideas into material beliefs, and say that person, instead of Principle, is the Father of the rain, "who hath begotten the drops of dew," and bringeth "forth Mazaroth in his season," and guideth "Arcturus with his sons."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 141, lines 28-32, and page 142, lines 1-3 (unnumbered). 36th ed., chapter III, page 122, lines 28-32, and page 123, lines 1-3 (unnumbered).

The eternal Mind creates its own likeness in the substance of ideas, and not the supposed substance of non-intelligence or matter. The Father of Mind is not the father of matter. What is termed personal sense translates spiritual ideas into material beliefs, and calls a person, instead of Principle, the Father of the rain, who hath begotten the dew, and bringeth forth Mazzaroth in His season, and guides Arcturus with his sons.

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 101, lines 28-32, and page 102, lines 1-3 (unnumbered). 6th ed., vol. 2, chapter VII, page 55, lines 28-32, and page 56, lines 1-3 (unnumbered).

"The Father of the rain, who hath begotten the dew, and bringeth Mazzaroth in his season, and guides Arcturus with his sons," knows the wants of every one of its ideas, and controls man and the universe in harmony and immortality. If only we realized this glorious Truth, it would silence sense, and leave the body in the hands of Soul, where all would be well with it.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 226, lines 10-17 (unnumbered).

Finite mind manifests all sorts of errors, and thus
proves the material theory of mind in matter to be the
antipode of Mind. Who hath found finite life
or love sufficient to meet the demands of human Inexhaustible
 divine Love
want and woe, - to still the desires, to satisfy the aspira-
tions? Infinite Mind cannot be limited to a finite form,
or Mind would lose its infinite character as inexhaustible
Love, eternal Life, omnipotent Truth.

NOTE

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

Chapter IX, page 257, lines 22-29.

Finite mind manifests all sorts of errors, and thus
proves the material theory of mind in matter to be the
antipode of Mind. Who hath found finite
life or love sufficient to meet the demands of Inexhaustible
human want and woe, - to still the desires, to satisfy divine Love.
the aspirations? Infinite Mind cannot be limited to a
finite form, or it would lose its infinite character as
inexhaustible Love, eternal Life, omnipotent Truth.

NOTE

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

Chapter IX, page 257, lines 22-29.

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite Antipodes. life or love sufficient to meet the demands of human want and woe, - to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or it would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 153, lines 25-32 (unnumbered).

Finite mind manifests all sorts of errors, and thus
proves the material theory of mind in matter to be the
antipodes of Mind. Who hath found finite
life or love sufficient to meet the demands of
human want and woe, - to still the desires, to satisfy
the aspirations? Infinite Mind cannot be limited to a
finite form, or it would lose its infinite character as
inexhaustible Love, eternal Life, omnipotent Truth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter IV, page 153, lines 25-32 (unnumbered).

A personal mind manifests all manner of error, and thus proves the material theory incorrect. Who hath found finite life or love sufficient to meet the demands of human want and woe, - stilling the desires, satisfying the aspirations? Infinite Mind cannot be in a finite form, or it would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 141, lines 9-15 (unnumbered).
36th ed., chapter III, page 122, lines 9-15 (unnumbered).

The discord that the belief of soul in body manifests proves the theory an error. Who hath found finite life or love meeting the demands, stilling the desires, satisfying the aspirations? And if the infinite Mind was in finite person it would lose the character and qualities of God, inexhaustible Love, eternal Life, and omnipotent Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 101, lines 11-17 (unnumbered).
6th ed., vol. 2, chapter VII, page 55, lines 11-17 (unnumbered).

the personal man
and woman is neither "us" nor our local habitation.
Who is safe leaning on man, or the body, or finds sufficient Life or Love in man to make him happy? we feel this lack, and the great need of resting on something higher. There is no lack in God, but we do not avail ourself of Spirit, but of personality or matter. Joint heirs with God are the partakers of an inheritance where there is no division of estate;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 225, lines 16-24 (unnumbered).

It would require an infinite form to contain infinite Mind. Indeed, the phrase infinite form involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of

Infinite	limitless, incorporeal Life and Love. Hence
physique	the unsatisfied human craving for something
impossible	better, higher, holier, than is afforded by a

material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief.

NOTE

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

Chapter IX, page 257, lines 30-32, and page 258, lines 1-8.

It would require an infinite form to contain infinite Mind. Indeed, the phrase infinite form involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories

Infinite
physique
impossible.

of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by this material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves its falsity.

NOTE

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

Chapter IX, page 257, lines 30-32, and page 258, lines 1-8.

It would require an infinite form to contain infinite Mind. Indeed, the phrase infinite form involves a contradiction of terms. Finite man cannot be the Infinite physique. image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by this material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves its falsity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 154, lines 1-10 (unnumbered).

It would require an infinite form to contain Infinite Mind. Personal man cannot be its image and likeness. A mortal, personal, or finite conception of God cannot embrace the glories of limitless, impersonal Life and Love. Hence the unsatisfied human craving for something better, higher, holier than this lower belief affords, and the insufficiency of that belief to supply the true idea.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 141, lines 16-22 (unnumbered). 36th ed., chapter III, page 122, lines 16-22 (unnumbered).

The infinite Mind, to be a person, would require an infinite form to contain it, and a personal man as finite form would not be the image and likeness of God. A finite belief of God cannot take in the glories of limitless Love, Life, and Truth; hence the unsatisfied cravings for something better, higher, and holier than it affords, and its insufficiency to attain the true idea of God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 101, lines 18-24 (unnumbered).
6th ed., vol. 2, chapter VII, page 55, lines 18-24 (unnumbered).

we are Spirit, but,
knowing this not, we go on to vainly suppose ourself
body, and not Soul. God is not a personality, and
Soul is not in body; the immortal is not within the
mortal, nor Life in death. This belief has hidden the
glorious Truth of man's being, and turned him away
from his original self-hood; hence the great need we
feel for something better, higher, and holier, than per-
sonal man. The material man depends for happiness
and Life, on sense instead of Soul; on matter, rather
than Spirit, hence the insufficiency he finds in himself,
or personal man.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 225, lines 24-32, and page 226, lines 1-3
(unnumbered).

Man is more than a material form with a mind inside,
which must escape from its environments in
Infinity's reflection order to be immortal. Man reflects infinity,
and this reflection is the true idea of God.

NOTE

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

Chapter IX, page 258, lines 9-12.

Man is more than a material form with a mind inside,
which must escape from its environments in order
to survive death and remain mind. He re-
Infinity's reflection. flects infinity, and includes in this reflection
the universal idea of God.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter IX, page 258, lines 9-13.

Man is more than a material form with a mind inside,
which must escape from its environments in order
to survive death and remain mind. He re-
Infinity's
reflection. flects Infinity, and includes in this reflection
the universal idea of God.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter IX, page 258, lines 9-13.

Man is more than a material form with a mind inside,
Infinity's reflection. which must escape from its environments in
order to survive death. He reflects Infinity,
and includes in this reflection the universal idea of
God.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 154, lines 11-15 (unnumbered).

Mortal belief

claims to create, but the immortal idea alone represents the Truth of creation. Man is more than an individual form, with a mind inside of it. He reflects Infinity, and includes in this reflection the entire universe of God's creating.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 150, lines 24-29 (unnumbered). 36th ed., chapter III, page 131, lines 24-29 (unnumbered).

ALSO NOTE

The first sentence in this version is not found in the text beginning with the 50th edition. Here in this version it serves as a linking sentence between the first and last portions of a larger paragraph which also includes some material which later is found in the 128th paragraph of the chapter Genesis (final edition). This material from Genesis deals with Professor Agassiz and his experiments.

which mortal belief claims and the immortal idea includes. We had made the discovery in metaphysical science that man means more than an individual outline, with mind inside of it; that he reflects the mind of God, the entire universe, every one of His creations.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 106, lines 17-22 (unnumbered).

6th ed., vol. 2, chapter VII, page 60, lines 17-22 (unnumbered).

We had made
the discovery through spiritual sense, that the body of
Soul embraces the universe, and that man is the full idea
of Life, Substance and Intelligence,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 229, lines 20-23 (unnumbered).

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. Mind manifests all that exists in the infinitude of Truth. We know no more of man as the true divine image and likeness, than we know of God.

NOTE

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

Chapter IX, page 258, lines 13-18.

When God expressed in man the infinite idea, forever developing itself, broadening, and rising higher and higher from a boundless basis, He created everything that is to be found in the kingdom of Mind. We know no more of man's individuality, as the true divine image and likeness, than we know of God.

NOTE

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

Chapter IX, page 258, lines 14-19.

When God expressed in man the infinite idea, forever developing itself, broadening, and rising higher and higher from a boundless basis, He created everything that is to be found in the kingdom of Mind. We know no more of man's individuality, as the true divine image and likeness, than we know of God's.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter IV, page 154, lines 16-21 (unnumbered). 226th ed., chapter IX, page 258, lines 14-19.

God created all in the kingdom of Mind, when He expressed in man the infinite idea, forever developing itself, broadening and rising higher and higher from a boundless source. We know no more of man's personality, as the true divine image and likeness, than we know of God's.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 142, lines 13-18 (unnumbered).
36th ed., chapter III, page 123, lines 13-18 (unnumbered).

God creates all in the kingdom of Mind when He expresses man; but man is an infinite idea, ever to be developing from his infinite source. We know no more of man than we know of God.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 98, lines 6-9 (unnumbered).

6th ed., vol. 2, chapter VII, page 52, lines 6-9 (unnumbered).

the body
of God is the idea given of him in the harmonious
universe, and the male and female formed by Him.
The reflection of an object is by no means the opposite
of that object, and we cannot fail to see material man
does not reflect Spirit, nor the finite, the Infinite;
therefore material and finite man is not the image and
reflex shadow of God.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 221, line 25, and page 222, lines 1-7
(unnumbered).

The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material so-called senses have no cognizance of either Principle or its idea. The human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and God.

NOTE

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

Chapter IX, page 258, lines 19-24.

The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material senses have no cognizance of either. The human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter IV, page 154, lines 22-26 (unnumbered).
226th ed., chapter IX, page 258, lines 20-24.

The Infinite Principle is represented by the infinite idea, or man, and the senses have no cognizance of either; but human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 142, lines 19-23 (unnumbered).
36th ed., chapter III, page 123, lines 19-23 (unnumbered).

The infinite Principle, or God, is represented only by the infinite idea, or man, and the senses have no cognizance of either. Human capacities are enlarged and perfected in the proportion that we bring out the fact that man has no distinct mind from his Maker.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 98, lines 9-14 (unnumbered).
6th ed., vol. 2, chapter VII, page 52, lines 9-14 (unnumbered).

Soul is outside of matter,
and not a person but Principle; unlimited and infinite,
beyond all boundaries, it is not pent up in person or
man. Intelligence repels error and attracts Truth;
holds the universe in space; is diffusive, and extends
through all extent. There is but one Principle and its
idea, hence, the oneness of God and Soul, and the
brotherhood of man;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 222, lines 9-16 (unnumbered).

The enlarged capacity
of belief brings forth its own fruits, which are error
instead of Truth. Pride, envy, revenge, malice, lust,
worldliness, etc., are the possible fruits of intellect.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 2, chapter XI (Platform), page 197, lines 12-15
(unnumbered).

By 6th ed., chapter X, page 151, same lines.

ALSO NOTE

This paragraph does not actually correspond to anything in the
final edition; however, it seems to fit more closely with this
paragraph #16 from Creation than anywhere else. It is also in-
cluded in the comparison for paragraph #67 of Science, Theology,
Medicine, as explained in that comparison.

The
enlarged capacity of belief, brings forth its own fruits,
which are error instead of Truth. Pride, envy, re-
venge, malice, lust, worldliness etc. are the possible
fruits of intellect.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter IV (Metaphysics), page 146, lines 25-29
(unnumbered).

ALSO NOTE

This paragraph also corresponds to a portion of paragraph #67
of Science, Theology, Medicine, and is found in that comparison
as well.

Mortals have a very imperfect sense of the spiritual
man and of the infinite range of his thought. To him
belongs eternal Life. Never born and
Individual
permanency never dying, it were impossible for man, under
the government of God in eternal Science, to fall from his
high estate.

NOTE

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

Chapter IX, page 258, lines 25-30.

Mortals have a very feeble and imperfect idea of the spiritual man, and of the infinite range of his thought.

Individual
permanency. To him belongs eternal life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate.

NOTE

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

Chapter IX, page 258, lines 25-30.

Mortals have a very feeble and imperfect idea of the spiritual man, and of the infinite range of his thought.

Individual
permanency. To him belongs eternal life. Never born and never dying, it is an impossibility for being, under the government of eternal Science, to fall from its high estate.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IX, page 258, lines 25-30.

Mortals have a very feeble and imperfect idea of the spiritual man, and the infinite range of his thought.

Individual
permanency. To him belongs eternal Life. Never born and never dying, it is an impossibility for Being, under the government of eternal Science, to fall from its high estate.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 154, lines 27-32 (unnumbered).

Mortals have a very feeble and imperfect idea of the spiritual man, with an infinite range of thought. To him belongs eternal Life. Never born, and never dying, it is an impossibility for that man, under the government of Eternal Science, to fall from his high estate.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 142, lines 24-28 (unnumbered). 36th ed., chapter III, page 123, lines 24-28 (unnumbered).

We have a very feeble idea of man, and a very imperfect one. God's man has an infinite range of thought, and eternal being, for he is God's entity, and express image. He is incapable of sin, sickness, or death, for God is his Life, and the unchanging Principle of his being; hence the impossibility for man to fall from his estate and be man.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 98, lines 15-21 (unnumbered).

6th ed., vol. 2, chapter VII, page 52, lines 15-21 (unnumbered).

this idea is named man, it has
infinite expressions, all of which are members of the
body of Christ, Truth, the Intelligence outside of matter.
Principle is expressed in one entirety or full idea.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 222, lines 16-19 (unnumbered).

Through spiritual sense you can discern the heart of
divinity, and thus begin to comprehend in Science the
generic term man. Man is not absorbed in Deity, and
man cannot lose his individuality, for he re-
flects eternal Life; nor is he an isolated, soli-
tary idea, for he represents infinite Mind, the sum of all
substance.

God's man
discerned

NOTE

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

Chapter IX, page 258, lines 31-32, and page 259, lines 1-5.

Through spiritual sense you may discern the heart of
divinity, and thus begin to comprehend, in Science, the
generic term man. Man is not absorbed in Deity, and
cannot lose his individuality, for he reflects
eternal Life; nor is he an isolated, solitary
idea, for he represents the sum of all substance, infinite
Mind.

God's man
discerned.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter IX, page 258, lines 31-32, and page 259, lines 1-5.

Through spiritual sense you may discern the heart of
divinity, and thus begin to comprehend, in Science, the
generic term man. Man is not absorbed in Deity, and
cannot lose his individuality, for he reflects
eternal Life; nor is he an isolated, solitary
idea, for he represents the sum of all substance, or
infinite Mind.

God's man
discerned.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter IX, page 258, lines 31-32, and page 259, lines 1-5.

Through spiritual sense you may discern the heart of
Divinity, and thus begin to comprehend, in Science, the
generic term man. Man is not absorbed in Deity, and
cannot lose his individuality, for he reflects
eternal Life; nor is he an isolated, solitary
idea, for he represents the sum of all substance, or
infinite Mind.

God's man
discerned.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter IX, page 258, lines 31-32, and page 259, lines 1-5.

Through spiritual sense you may discern the heart of
Divinity, and thus begin to comprehend, in Science, the
generic term man. Man is not absorbed in Deity, and
cannot lose his individuality, for he reflects
eternal Life; nor is he an isolated, solitary
idea, for he represents the sum of all Substance, or
infinite Mind.

God's man
discerned.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 258, lines 31-32, and page 259, lines 1-5.

Through spiritual sense you may discern the heart of humanity, and thus begin to comprehend, in Science, the generic term man. Man is not absorbed in Deity, and cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents the sum of all Substance, or infinite Mind.

God's man
discerned.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IX, page 258, lines 31-32, and page 259, lines 1-5.

Through spiritual sense you may discern the heart of humanity, and thus begin to comprehend, in Science, the generic term man. Man is not absorbed in Deity, and cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents the sum of all Substance, or infinite Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 155, lines 1-7 (unnumbered).

With the microscope of Spirit you may discern the heart of humanity, and so comprehend the generic term man. Man is not distorted, for he reflects the Infinite; nor is he an isolated solitary thought, for he belongs to the sum of Infinite Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 142, lines 8-12 (unnumbered). 36th ed., chapter III, page 123, lines 8-12 (unnumbered).

Take the microscope of spirit to discern animism, and only then can you comprehend the generic term "man." But man is not distorted into shocking dimensions because he is the reflector of the infinite; nor is he a solitary thought, disembodied and alone.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 98, lines 1-5 (unnumbered).
6th ed., vol. 2, chapter VII, page 52, lines 1-5 (unnumbered).

Take the microscope of Spirit to discern animism, and then only can you comprehend the generic term, man.

Man is not distorted into shocking dimensions, because he is the infinite idea, nor is he but a solitary thought, disembodied and alone.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 222, lines 20-21, and page 223, lines 13-15 (unnumbered).

In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow, - thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, - perfect God and perfect man, - as the basis of thought and demonstration.

NOTE

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

Chapter IX, page 259, lines 6-14.

In divine Science man is the true image of God. The divine nature was better expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow, - thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, - perfect God and perfect man, - as the basis of thought and demonstration.

NOTE

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

Chapter IX, page 259, lines 6-14.

In divine Science man is the true image of God. The divine nature was expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow, - thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, - perfect God and perfect man, - as the basis of thought and demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter IX, page 259, lines 6-14.

In Divine Science man is the true image of God. The divine nature was expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow, - thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of Scientific Being and divine healing includes a perfect Principle and idea, - perfect God and perfect man, - as the basis of every thought.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 155, lines 8-16 (unnumbered).

To Jesus man was the true image of God. Christ's divine sense threw upon mortals the truer reflection of God. He lifted their lives higher than their poor models of thought would allow, - thoughts that presented man as fallen, sick, sinning, and dying. His understanding of scientific being and divine healing must include a perfect Principle and idea - perfect God and perfect man - as the basis of every thought.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 143, lines 3-10 (unnumbered). 36th ed., chapter III, page 124, lines 3-10 (unnumbered).

This perfect model of man in the mind of Jesus lifted his being higher than our poor models of a fallen man, sick, sinning, and dying. His understanding of scientific being could never have been gained without the perfect Principle and its perfect idea, a perfect God and a perfect man forming the basis of his every thought.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 98, lines 23-29 (unnumbered).
6th ed., vol. 2, chapter VII, page 52, lines 23-29 (unnumbered).

The compound idea named man, is unintelligent; it is a lifeless image and reflection of Principle, or Soul, which is the Life, Intelligence, and Substance of this idea. A belief of matter separates man from God, and from his fellow-man. The science of being gives harmony to man. Loving God supremely is simply admitting Soul above sense in all things, and loving our neighbor as ourself, because, all have but one Soul, and should recognize themselves Soul, and not personal sense.

This science of being alone enables us to love God with all the heart, and our neighbor as ourself.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 222, lines 22-30, and page 223, lines 9-11 (unnumbered).

If man was once perfect but has now lost his perfection,
then mortals have never beheld in man the reflex image
of God. The lost image is no image. The
true likeness cannot be lost in divine reflection. The divine
Understanding this, Jesus said: "Be ye there- image not
lost
fore perfect, even as your Father which is in heaven is
perfect."

NOTE

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

Chapter IX, page 259, lines 15-21.

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The lost image is no image, and the true likeness cannot be lost in its reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The divine
image not
lost.

NOTE

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

Chapter IX, page 259, lines 15-21.

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The lost image is no image, and the true likeness cannot be lost in reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The divine image not lost.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter IX, page 259, lines 15-21.

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the outlines or reality of divine Mind. The lost image is no image, and the true likeness cannot be lost in reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Loss of the
divine image.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 155, lines 17-23 (unnumbered).

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the outlines or reality of the divine. The lost image is not man. Jesus understood this; and therefore said, "Be ye therefore perfect, even as your Father in heaven is perfect."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 142, lines 29-32, and page 143, lines 1-2 (unnumbered).

36th ed., chapter III, page 123, lines 29-32, and page 124, lines 1-2 (unnumbered).

Jesus understood this; therefore he
said: "Be ye perfect, even as your Father which is in
Heaven is perfect."

NOTE

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

3rd ed., vol. 2, chapter VIII, page 98, lines 21-23 (unnumbered).

6th ed., vol. 2, chapter VII, page 52, lines 21-23 (unnumbered).

Understanding ourself and neighbor one in Principle,
we shall hold no divided interests, and find it good to
keep the two commandments that our Master said out-
weighed all sacrifices and burnt offerings, religious rites
and ceremonies, and fulfilled the prophecies, ushering
in the reign of harmony that is to come on earth, even
as in heaven.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 222, lines 31-32, and page 223, lines 1-5
(unnumbered).

Mortal thought transmits its own images, and forms
its offspring after human illusions. God, Spirit, works
spiritually, not materially. Brain or matter
never formed a human concept. Vibration is
not intelligence; hence it is not a creator. Immortal
ideas, pure, perfect, and enduring, are transmitted by
the divine Mind through divine Science, which corrects
error with truth and demands spiritual thoughts, divine
concepts, to the end that they may produce harmonious
results.

NOTE

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

Chapter IX, page 259, lines 22-31.

Mortal thought transmits its own images, and forms
its offspring after human illusions. God, Spirit, works
spiritually, not materially. Brain or matter
never formed a human concept. Vibration is Immortal
models.
not intelligent, hence it is not a creator. Immortal ideas
- pure, perfect, and enduring - are transmitted by the
divine Mind through divine Science, which corrects error
with the ideals of Truth, and demands spiritual thoughts,
divine concepts, to the end that they may produce har-
monious results.

NOTE

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

Chapter IX, page 259, lines 22-31.

Mortal thought transmits its own images, and forms
its offspring after human illusions. God, Spirit, works
spiritually, not materially. Brain never formed
a human concept. Vibration is not intelligent, Immortal
 models.
hence it is not a creator. Immortal ideas - pure, per-
fect, and enduring - are transmitted by the divine Mind
through divine Science, which corrects error with the
ideals of Truth, and demands spiritual thoughts, divine
concepts, to the end that they may produce harmonious
results.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
Chapter IX, page 259, lines 22-31.

Mortal thought transmits its own images, and forms
its offspring after human concepts. Immortal models
- pure, perfect, and enduring - are trans-
mitted by the divine Mind through Science, Immortal
models.
which corrects error with the ideals of Truth, and de-
mands spiritual thoughts, divine concepts, to the end
that they may produce harmonious results.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 155, lines 24-30 (unnumbered).

Images of mortal thought are transmitted through belief to the body. Immortal models - pure, perfect, and enduring - are transmitted through Science, which corrects error with the ideals of Truth, and demands right thoughts, to the end that they may produce harmonious results.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 144, lines 1-6 (unnumbered).
36th ed., chapter III, page 125, lines 1-6 (unnumbered).

We create sensualism and sin, bad heredity of the physical and moral, by the images or ideals of mortal thought, and not from the models of the immortal, that which is pure, perfect, and enduring. Science corrects this mistake. Metaphysics demands right thoughts to produce right actions and results.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 99, lines 15-21 (unnumbered).
6th ed., vol. 2, chapter VII, page 53, lines 15-21 (unnumbered).

To love God supremely is to hold no Intelligence in matter, neither pleasure nor pain in the body. Truth, Life, and Love, are not in their idea, but are the Principle of this idea; are not in man, but are God, outside of man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 223, lines 5-9 (unnumbered).

Deducing one's conclusions as to man from imperfection instead of perfection, one can no more arrive at the true conception or understanding of man, and make himself like it, than the sculptor can perfect his outlines from an imperfect model, or the painter can depict the form and face of Jesus, while holding in thought the character of Judas.

NOTE

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

Chapter IX, page 259, line 32, and page 260, lines 1-6.

Drawing our conclusions about man from imperfection instead of perfection, we can no more arrive at the true conception, or understanding, of man, and make ourselves like unto it, than the sculptor can perfect his outlines from an imperfect model, or the painter depict the form and face of Jesus, while holding in thought the character of Judas.

NOTE

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

50th ed., chapter IV, page 155, lines 31-32, and page 156, lines 1-5 (unnumbered).

226th ed., chapter IX, page 259, line 32, and page 260, lines 1-6.

Drawing our conclusions about man from an opposite standpoint, from imperfection instead of perfection, we can no more arrive at the true conception or understanding of man, and make ourselves like unto it, than the sculptor can perfect his outlines from an imperfect model, or the painter depict the form and face of Jesus by holding in thought the character of Judas. Truly is it written: -

Sculptors of men are we, as we stand,
With our lives uncarved before us, -
Waiting the hour when, at God's command,
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that perfect vision.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 143, lines 11-26 (unnumbered). 36th ed., chapter III, page 124, lines 11-26 (unnumbered).

Building his conclusions of man from two opposite models, a good and a bad man, he could no more have arrived at the understanding of a good man than the sculptor could perfect his model when outlining the form and face of Jesus with the character of Judas in his thoughts.

"Sculptors of men are we as we stand,
With our lives uncarved before us,
Waiting the hour when at Truth's command
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that perfect vision."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 98, lines 29-32, and page 99, lines 1-10 (unnumbered). 6th ed., vol. 2, chapter VII, page 52, lines 29-32, and page 53, lines 1-10 (unnumbered).

St. Paul called the body of Soul a spiritual body, and the flesh a "natural body"; or what is more probable, some one else translated it thus, when he longed to "lay off this body," i.e., to destroy this belief, he must have thought it a very unnatural body, as he gained life, that is God, Spirit;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 225, lines 11-16 (unnumbered).



The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being.

NOTE

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

Chapter IX, page 260, lines 7-12.

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal.

Through many generations human beliefs will
Spiritual
discovery. be attaining diviner conceptions, and the im-
mortal and perfect model of God's creation will finally
be seen as the only true conception of being.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter IX, page 260, lines 7-12.

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal.

Spiritual
discovery. Through many generations mortal beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will be seen as the only conception of being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter IX, page 260, lines 7-12.

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal.

Spiritual Through many generations mortal beliefs will
discovery. be attaining diviner conceptions, and the im-
mortal and perfect model of God's creation will be seen
as the only conception of Being.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 156, lines 6-11 (unnumbered).

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal.

Spiritual
discovery. Through many generations human offspring must be improved, and mortal beliefs attain diviner conceptions, before we can approach the immortal and perfect model of God's creation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter IV, page 156, lines 6-11 (unnumbered).

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal.

Through many generations children must be improved, and human thoughts attain diviner conceptions, before we can approach the immortal and perfect model of God's thought.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 143, lines 27-28, and page 144, lines 7-10 (unnumbered). 36th ed., chapter III, page 124, lines 27-28, and page 125, lines 7-10 (unnumbered).

The creations of the mortal and erring thought must yield to the creations of the perfect and eternal Mind.

The children of metaphysicians, if they should have any, must be improved models of mortal thoughts, whereby steps shall be taken for future generations to reach the immortal and perfect model of God's thought of man.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 99, lines 11-12 and lines 21-25 (unnumbered).

6th ed., vol. 2, chapter VII, page 53, lines 11-12 and lines 21-25 (unnumbered).

Intelligence is Substance, and
nothing can hold or embrace Intelligence, because it
embraces in itself all things.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 222, lines 7-9 (unnumbered).

Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done; but distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings and ensures failure at the outset.

NOTE

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

Chapter IX, page 260, lines 13-18.

Science reveals the possibility of every good achievement, and sets mortals at work to discover what God has already done; but distrust of one's ability to gain the goodness desired, and bring out better and higher results, often hampers the trial of one's wings, and ensures failure at the outset.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter IV, page 156, lines 12-17 (unnumbered).
226th ed., chapter IX, page 260, lines 13-18.

Distrust of one's ability to gain the good desired, and bring out better and higher results, often hampers the trial of one's wings, and ensures defeat at the outset.

A scientific view of progress admits the possibility of every good achievement, and first sets about discovering what God has already done for us.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 146, lines 24-29 (unnumbered).
36th ed., chapter III, page 127, lines 24-29 (unnumbered).

our ability to gain the good we desire, and bring out better and higher aims, prevents the proof of our wings, and is defeat before we start. To accomplish a scientific sense of creation we must admit the possibility of every good achievement, and set about the discovery of what God has already done for us.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 103, lines 6-12 (unnumbered).
6th ed., vol. 2, chapter VII, page 57, lines 6-12 (unnumbered).

in the science of being Soul meets all wants spiritually, giving not a stone for bread. "The flesh lusteth against the Spirit and the Spirit against the flesh," hence the natural antagonism between Spirit and matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 225, lines 7-11 (unnumbered).

Mortals must change their ideals in order to improve
their models. A sick body is evolved from
Requisite
change of
our ideals
sick thoughts. Sickness, disease, and death
proceed from fear. Sensualism evolves bad
physical and moral conditions.

NOTE

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

Chapter IX, page 260, lines 19-23.

Mortals must change their ideals, in order to improve
their models. A sick body is evolved from
Requisite change of our ideals. sick thoughts believed. Disease and death
proceed from fear, and false beliefs. Sensual-
ism evolves bad physical and moral conditions.

NOTE

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

Chapter IX, page 260, lines 19-23.

Mortals must change their ideals, in order to improve
their models. A sick body is evolved from
Requisite
change of
our ideals. sick thoughts believed. Evil, disease, and
death proceed from false beliefs. Sensualism
evolves bad physical as well as bad moral conditions.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
Chapter IX, page 260, lines 19-23.

Mortals must change their ideals, in order to improve
their models. A sick body is evolved from
Change of our ideals. sick thoughts. Evil, disease, and death proceed from false beliefs. Sensualism evolves bad physical as well as moral conditions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 156, lines 18-22 (unnumbered).

Mor-

tals must change their ideals in order to improve their models. A sick body is evolved from sick thoughts. Evil, disease, and death arise from wrong vision. Sensualism evolves bad physical and moral conditions.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 143, lines 28-32 (unnumbered). 36th ed., chapter III, page 124, lines 28-32 (unnumbered).

We must change our ideals to improve our models. We create a sick body with the thoughts we entertain, the models whereof are disease and death.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 99, lines 13-15 (unnumbered).

6th ed., vol. 2, chapter VII, page 53, lines 13-15 (unnumbered).

To reach its harmony, we must look away
from the supposed Life of matter, and find happiness
in Soul and not sense.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 223, lines 11-13 (unnumbered).

Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth. If we array thought in mortal vestures, it must lose its immortal nature.

NOTE

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

Chapter IX, page 260, lines 24-30.

Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain therefrom; and this education is at the expense of spiritual growth. If we array thought in mortal vestures, it must lose its immortal radiancy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter IV, page 156, lines 23-29 (unnumbered).
226th ed., chapter IX, page 260, lines 24-30.

Selfishness and sensualism are educated in us by thoughts ever-recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth. If we array thought in mortal vestures it must cease its immortal flight.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 145, lines 18-23 (unnumbered). 36th ed., chapter III, page 126, lines 18-23 (unnumbered).

But

thoughts ever recurring to the body, talking of it, and expecting from it perpetual pleasure or perpetual pain, are educating sensualism, selfishness, and materiality, at the expense of the adornments of mind and spiritual growth. Clothing our thoughts with vestments of mortality, they cease to soar.

NOTE

This version first appeared in the 3rd edition in 1881

and it remained unchanged until the 16th edition in 1886.

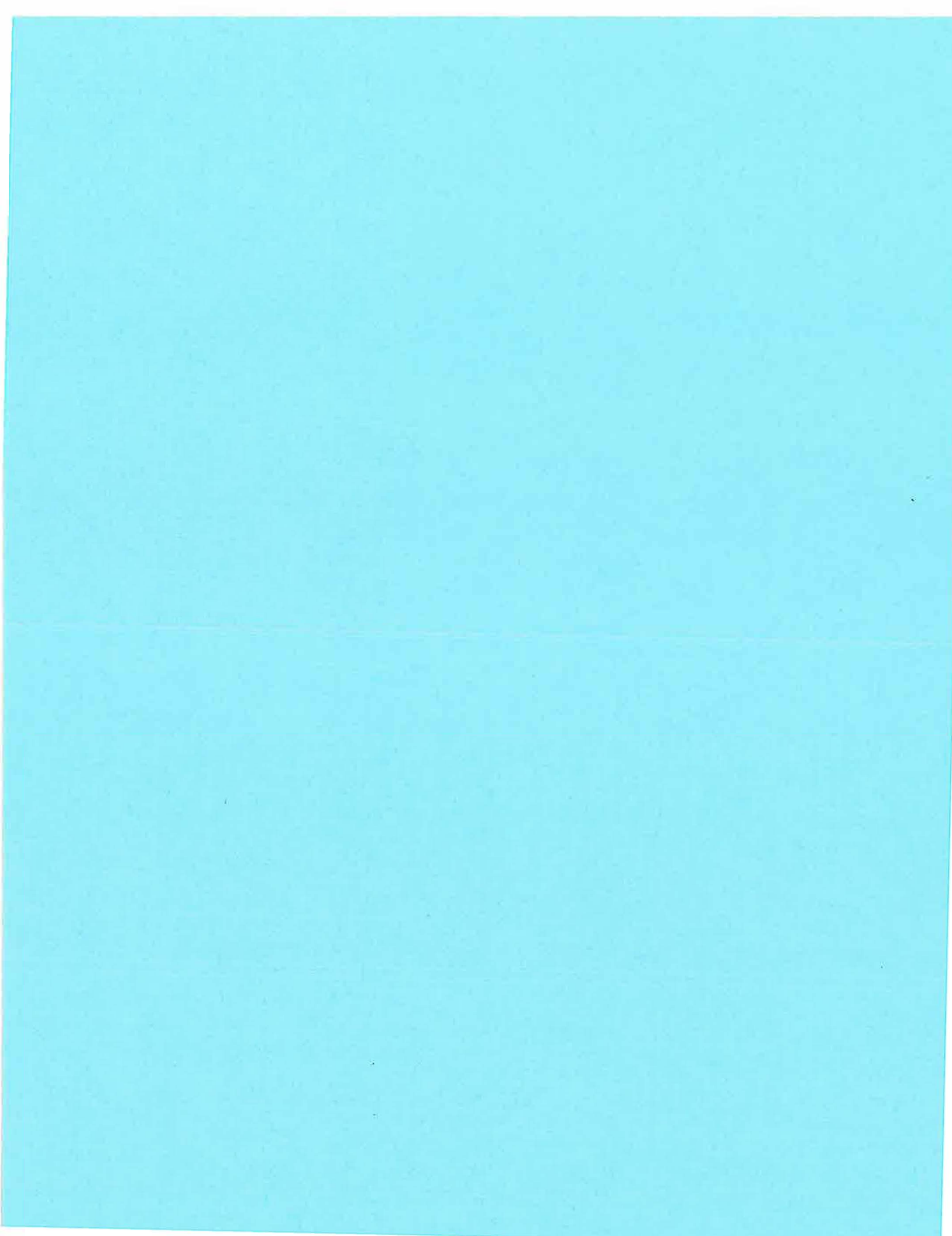
3rd ed., vol. 2, chapter VIII, page 100, lines 26-32 (unnumbered).

6th ed., vol. 2, chapter VII, page 54, lines 26-32 (unnumbered).

Again, the discord that comes from the belief of Soul in body, and intelligent matter, at once proves this theory of being a belief only, and error. Mortal man is a very unnatural image and likeness of God, immortality.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 224, lines 31-32, and page 225, lines 1-3 (unnumbered).



If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action.

Look away from the body into Truth and Love,
the Principle of all happiness, harmony, and
immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

Thoughts
are things

NOTE

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

Chapter IX, page 260, lines 31-32, and page 261, lines 1-7.

If we look to the body for pleasure, we find pain. For Life, we find death; for Truth, we find error; and for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

Thoughts
are things.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter IX, page 260, lines 31-32, and page 261, lines 1-7.

If we look to the body for pleasure, we find pain. For Life, we find death; for Truth, we find error; and for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

Thought's
images.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 156, lines 30-32, and page 157, lines 1-6 (unnumbered).

Because we look to the body for pleasure, we find pain. For Life, we find death; for Truth, we find error; and for Spirit, its opposite, called matter. Now reverse this action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, good and true, and you will bring these into your experience, proportionately to their occupancy of your thoughts.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 147, lines 23-30 (unnumbered).
36th ed., chapter III, page 128, lines 23-30 (unnumbered).

Because we look
to the body for pleasure, we find pain; and for life, we
find death; and for Truth, we find its opposite, error;
and for Spirit, its opposite, called matter. Now reverse
this action, and look to God, the Principle of all happiness,
harmony, and immortality; hold thought to the
harmonious and enduring, the good and true, and you
will bring these into your experiences and lives, and in
the proportion that they occupy your thoughts.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 103, lines 31-32, and
page 104, lines 1-7 (unnumbered).

6th ed., vol. 2, chapter VII, page 57, lines 31-32, and
page 58, lines 1-7 (unnumbered).

The freedom or blessedness of the sons of God, is not communing with the body, but away from it with the impersonal Life, Truth, and Love. Regarding the body as the seat of Intelligence, Life, etc., is to hold one's self liable to be annihilated; and believing God a person, robs Omnipotence, clothing it with vestments of mortality.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 223, line 32, and page 224, lines 1-6 (unnumbered).

The effect of mortal mind on health and happiness is seen in this: If one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong im- pulse of a desire to perform his part, a noted actor was accustomed night after night to go upon the stage and sustain his appointed task, walking about as actively as the youngest member of the company. This old man was so lame that he hobbled every day to the theatre, and sat aching in his chair till his cue was spoken, - a signal which made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his so-called senses.

Unreality
of pain

NOTE

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

Chapter IX, page 261, lines 8-20.

The effect of mortal minds on health and happiness is seen in this: if one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong impulse of a desire to perform his part, a noted actor used, night after night, to go upon the stage and sustain his appointed task, walking about as actively as the youngest member of the company. This old man was so lame that he hobbled every day to the theatre, and sat aching in his chair till his cue was spoken, - a signal which made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his senses.

Unreality
of pain.

NOTE

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

Chapter IX, page 261, lines 8-20.

The effect of mortal minds on health and happiness is seen in this: if one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong impulse of a desire to fill his part, a noted actor used, night after night, to go upon the stage and sustain his appointed task, walking about as spry as the youngest member of the company. This old man was so lame that every day he hobbled to the theatre, and sat aching in his chair till his cue was spoken, - a signal which made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his senses.

Forgetful-
ness of pain.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 157, lines 7-19 (unnumbered).

The effect of mind on health and happiness is seen in this: if one turns away from the body with such absorbed interest as to forget it, the body experiences no pain.

Under the strong impulse of a desire to fill his part, a noted actor used night after night to go upon the stage and sustain his appointed work, walking about as spry as the youngest member of the company. This old man was so lame that every day he hobbled to the theatre, and sat aching in his chair till his cue was spoken, - the signal that made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his senses.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 145, lines 3-15 (unnumbered). 36th ed., chapter III, page 126, lines 3-15 (unnumbered).

Here is seen the
effect of the mind's ideals on health and happiness.
When we are looking away from the body with such ab-
sorbed interest that we forget it, the body never gives us
pain;

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 100, lines 21-25 (unnumbered).
6th ed., vol. 2, chapter VII, page 54, lines 21-25 (unnumbered).

but ever
referring to the body, talking and supposing incessantly, some pain or pleasures there, we shall never become harmonious, but return, "like the sow to her wallowing," and "the dog to his vomit."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 223, lines 28-32 (unnumbered).

Detach sense from the body, or matter, which is only
a form of human belief, and you may learn the meaning
of God, or good, and the nature of the immu-
table and immortal. Breaking away from the
mutations of time and sense, you will neither
lose the solid objects and ends of life nor your own iden-
tity. Fixing your gaze on the realities supernal, you will
rise to the spiritual consciousness of being, even as the bird
which has burst from the egg and preens its wings for a
skyward flight.

Immutable
identity
of man

NOTE

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

Chapter IX, page 261, lines 21-30.

Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernatural, you may rise to the spiritual consciousness of being, even as the bird which has burst from the egg, and preens its wings for a skyward flight.

Immutable
identity
of man.

NOTE

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

Chapter IX, page 261, lines 21-30.

Detach sense from the body, or matter, which is only
a form of human belief, and you may learn the meaning
of God, or Good, and the nature of the im-
mutable and immortal. Breaking away from
the mutations of time and sense, you will
neither lose the solid objects and ends of life nor your
own identity. Fixing your gaze on the realities super-
nal, you may rise to the spiritual consciousness of being,
even as the bird which has burst from the egg, and preens
its wings for a skyward flight.

Immutable
identity
of man.

NOTE

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

Detach sense from the body, or matter, which is only
a form of human belief, and you may learn the meaning
of God, or Good, and the nature of the im-
mutable and immortal. Breaking away from
the mutations of time and sense, you will neither lose
the solid objects and ends of Life nor your own identity.
Fixing your gaze on the realities supernal, you may rise
to the spiritual consciousness of Being, even as the bird
which has burst from the egg, and preens its wings for a
skyward flight.

Immutable
identity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 157, lines 20-29 (unnumbered).

Detach the sense from the body, or matter, only attached to it through human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of Life, nor your own identity. Fixing the gaze on the arch of heaven, you may fly as the bird flies, that has burst from the egg and preened its wings for a skyward flight. In this line of thought is Sir John Bowring's translation from the Russian: -

Though but an atom midst immensity,
Still I am something, fashioned by Thy hand.
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand, -
Close to the realm where angels have their birth,
Just on the boundaries of the Spirit-land!

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 147, lines 31-32, and page 148, lines 1-14 (unnumbered). 36th ed., chapter III, page 128, lines 31-32, and page 129, lines 1-14 (unnumbered).

Detach-

ing the senses from the body, or matter, that are only attached to it through a belief, you learn the meaning of Soul, the immutable and immortal. Springing away from the mutations of time and sense, you have not lost the objects of Life, or your own identity; and if you will turn your gaze thither, you will grow as the bird that bursts the ovum and finds his wings.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 104, lines 7-14 (unnumbered).

6th ed., vol. 2, chapter VII, page 58, lines 7-14 (unnumbered).

Look away
then from your body, and you will find them; let go
the belief you live in matter, and you will grow as the
bird that bursts from the ovum;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 17-20 (unnumbered).

We should forget our bodies in remembering good and the human race. Good demands of man every hour, in which to work out the problem of being. Consecration to good does not lessen man's dependence on God, but heightens it. Neither does consecration diminish man's obligations to God, but shows the paramount necessity of meeting them. Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory. By putting "off the old man with his deeds," mortals "put on immortality."

NOTE

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

Chapter IX, page 261, lines 31-32, and page 262, lines 1-8.

We should forget our bodies in remembering God and the human race. Good demands of man every hour, wherein to work out the problem of being. Consecration to God lessens not man's dependence on Him, but heightens it. Neither does it diminish his Forgetful-ness of self. obligations to God, but shows the paramount necessity of meeting them. Christian Science takes naught from the perfection of God, but ascribes to Him the greater glory. By putting "off the old man with his deeds," mortals "put on immortality."

NOTE

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

Chapter IX, page 261, lines 31-32, and page 262, lines 1-8.

We should forget our bodies in remembering God
and the human race. Good demands of man every
hour, wherein to work out the problem of Being.
Consecration to God lessens not man's dependence on
Him, but heightens it. Neither does it diminish his
obligations to God, but shows the paramount
Forgetful-
ness of self. necessity of meeting them. Science takes
naught from the perfection of God, but ascribes to
Him the greater glory. By putting "off the old man,
with his deeds," mortals "put on immortality."

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 157, lines 30-32, and page 158, lines 1-7
unnumbered.

ALSO NOTE

The 113th edition of 1897 is exactly the same as the earlier
50th edition of 1891 except for a missing comma after 'bodies'
in the first line of the paragraph. It is not certain whether
this missing comma was a deliberate removal by Mrs. Eddy, or
whether it 'fell out'. As an example of this problem, the
period at the end of the sentence (line 32) ending in 'Being'
fell out as early as the 149th edition in 1898 and was never
replaced until the next major revision of the textbook in 1902
(the 226th edition). However, since the missing comma in the first
sentence was definitely dropped by the next major revision after
the 113th (which would be the 226th), the 113th change is noted.

We should forget our bodies, in remembering God
and the human race. Good demands of man every
hour, wherein to work out the problem of Being.
Consecration to God lessens not man's dependence on
Him, but heightens it. Neither does it diminish his
obligations to God, but shows the paramount
Forgetful-
ness of self. necessity of meeting them. Science takes
naught from the perfection of God, but ascribes to
Him the greater glory. By putting "off the old man,
with his deeds," mortals "put on immortality."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter IV, page 157, lines 30-32, and page 158, lines 1-7
(unnumbered).

We should forget our bodies, in remembering God and the human race. Good demands of man every hour, wherein to work out the problem of being. Consecration to God lessens not man's dependence on Him, but heightens it. Neither does it diminish his obligations to God, but shows the paramount necessity of meeting them. Science takes naught from the perfection of God, but ascribes to Him the greater glory.

"Putting off the old man" and his deeds, mortals thereby "put on immortality."

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter III, page 129, lines 22-29, and page 130, lines 7-8 (unnumbered).

We should forget our bodies, in remembering God and the human race. Good demands of man every hour, wherein to work out the problem of being. Consecration to God lessens not man's dependence on Him, but heightens it. Neither does it diminish his obligations to God, but shows the paramount necessity of meeting them. Science takes naught from the perfection of God, but ascribes to Him the greater glory.

"Putting off the old man," mortals thereby "put on immortality."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter III, page 148, lines 22-29, and page 149, lines 7-8 (unnumbered).

that forgets the body in remembering God and our race. The impersonal good calls on us, with the demands of every hour, to work out the problem of being through mind instead of matter. This consecrating sense of God and man lessens not our dependence on God, but heightens it; diminishes not our obligations to God, but shows the necessity of meeting them; it deteriorates not from the perfections of God, Spirit, but ascribes all to Him.

Putting off the old man, we put on the new;

NOTE

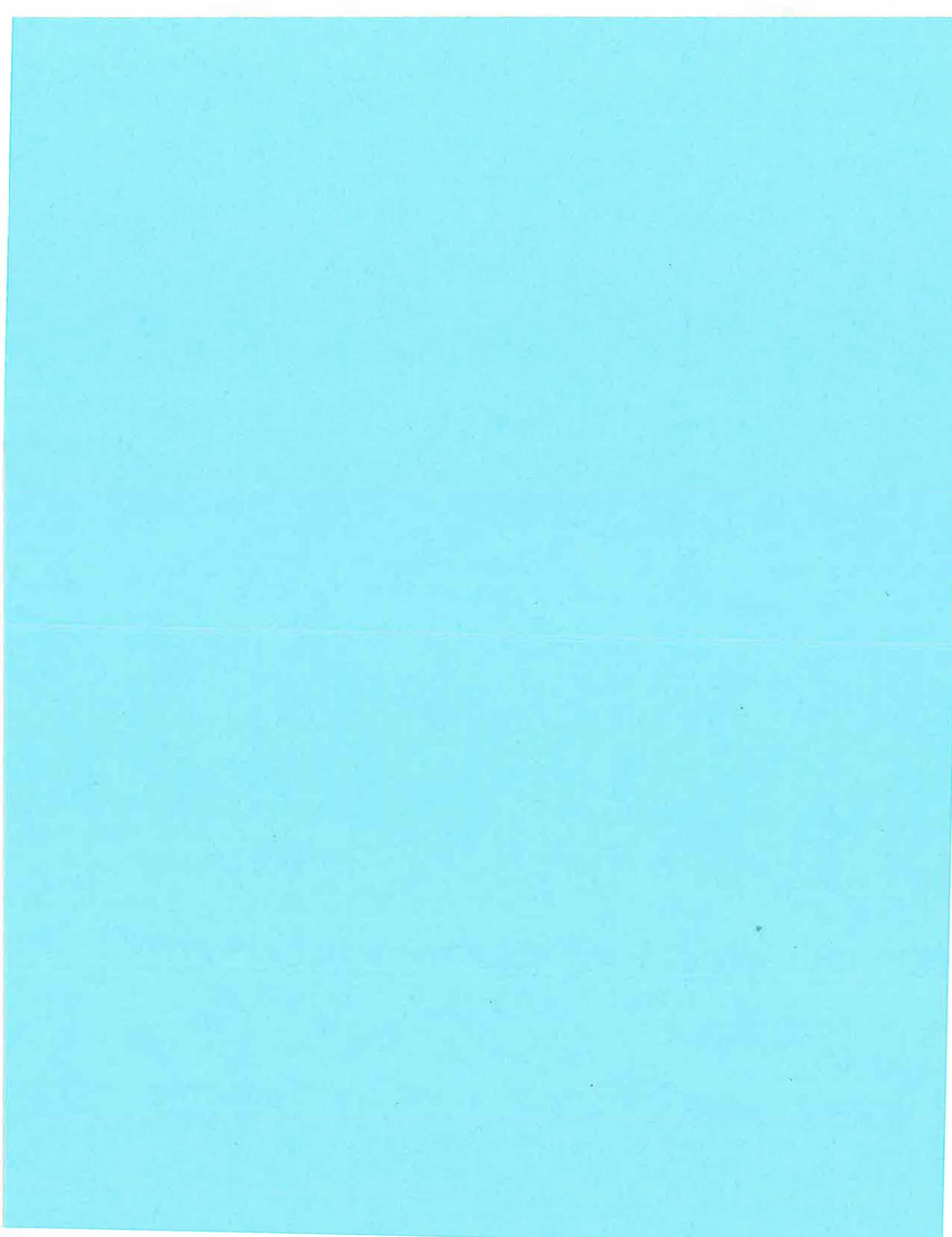
This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 104, lines 20-28, and page 105, line 1 (unnumbered). 6th ed., vol. 2, chapter VII, page 58, lines 20-28, and page 59, line 1 (unnumbered).

it deteriorates not in the least from every possible perfection in God, because ascribing all to the impersonal Life, Love, and Truth. Personal love is little better than personal hate; both bringeth a snare, for their foundations are error, viz., Intelligence in matter, and we cling to them, only because we have not reached higher;

Is there one individual putting off the "old man" and "putting on the new,"

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 227, lines 30-32, and page 228, lines 1-4 and lines 7-8 (unnumbered).



We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings - our efforts to find life and truth in matter - and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being.

NOTE

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

Chapter IX, page 262, lines 9-16.

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings, our efforts to find life and truth in matter, and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being.

NOTE

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

Chapter IX, page 262, lines 9-16.

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings, our efforts to find life and truth in matter, and rise above mortal man, above the material universe, to God. We must rise to clearer views, which inspire the Godlike man, and thus reach the absolute centre and circumference of Being.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 158, lines 8-15 (unnumbered).

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings, our efforts to find life and truth in matter, and rise above mortal man, above the material universe, to God. We must rise to clearer views, which inspire the God-man, and thus reach the absolute centre and circumference of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter IV, page 158, lines 8-15 (unnumbered).

We cannot fathom the nature and quality of God's creation through the shallows of mortal fancy. We must reverse our feeble flutterings, our efforts to find Life and Truth in person or in matter, and appeal above man, to God. We must rise to clearer views, that inspire the God-man, and thus reach the centre of being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 145, lines 24-29 (unnumbered).
36th ed., chapter III, page 126, lines 24-29 (unnumbered).

We cannot reach the nature and quality of God's creations through the footsteps of mortal conceptions. Let us reverse our feeble flutterings, to follow Truth and retain life material, and above the appeal to a man-God, lift ourself to clearer views, that maketh the God-man, and we may hope to reach the standard of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 102, lines 7-13 (unnumbered).
6th ed., vol. 2, chapter VII, page 56, lines 7-13 (unnumbered).

Reverse this
order of things, and above the appeal to a man-God, lift
thyself to the Wisdom and Love that maketh the God-
man, and you will at length reach Christianity. Denying
sense, and holding no Intelligence in matter, we have
the guidance of Spirit leading in the way everlasting,
where the belief of supreme being changes from person
to Principle.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 226, lines 24-31 (unnumbered).

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo

The true
sense Job's thought, when the supposed pain and
 pleasure of matter cease to predominate. They
will then drop the false estimate of life and happiness, of
joy and sorrow, and attain the bliss of loving unselfishly,
working patiently, and conquering all that is unlike God.
Starting from a higher standpoint, one rises spontane-
ously, even as light emits light without effort; for "where
your treasure is, there will your heart be also."

NOTE

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

Chapter IX, page 262, lines 17-26.

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo

The true sense. Job's thought, when the supposed pain and pleasure of matter cease to predominate. They will then drop the false estimates of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

NOTE

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

Chapter IX, page 262, lines 17-26.

Job said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." Mortals will echo

Job's thought, when the supposed pain and True vision.

pleasure of matter cease to predominate. They will then drive away false estimates of life and happiness, of pleasure and pain, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 158, lines 16-26 (unnumbered).

Job said, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." Mortals will echo Job, when the supposed pains of matter cease to predominate. They will then drive away false estimates of life and happiness, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Him.

Starting from a higher standpoint, one progresses spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 145, lines 30-32, and page 146, lines 1-4 and lines 21-23 (unnumbered). 36th ed., chapter III, page 126, lines 30-32, and page 127, lines 1-4 and lines 21-23 (unnumbered).

Job said: "I have heard of thee by the hearing of the ear, but now mine eyes seeth Thee." We may say that, when the supposed pains of sense predominate, and we are driven from our false estimates of life and happiness, to turn from the things of sense to the joys of Soul, the bliss of loving unselfishly, of working patiently, and conquering all that is unlike Spirit.

Reckoning ourself from the standpoint of a higher being, we progress spontaneously, even as light emits light, for "where our treasure is, there will our heart be also."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 102, lines 13-20, and page 103, lines 3-6 (unnumbered).

6th ed., vol. 2, chapter VII, page 56, lines 13-20, and page 57, lines 3-6 (unnumbered).

Job said, after the withdrawal of all his matter-treasures, "I have heard of Thee by the hearing of the ear, but now mine eye seeth thee."

Reckoning ourself from the standpoint of Soul, instead of personal sense, we progress as spontaneously as light emits light:

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 226, lines 31-32, and page 227, line 1 and lines 6-8 (unnumbered).

The foundation of mortal discord is a false sense of
man's origin. To begin rightly is to end rightly. Every
concept which seems to begin with the brain
Mind the
only cause begins falsely. Divine Mind is the only cause
or Principle of existence. Cause does not exist in matter,
in mortal mind, or in physical forms.

NOTE

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

Chapter IX, page 262, lines 27-32.

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly.

Every concept which seems to begin with the Mind the only cause. brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IX, page 262, lines 27-32.

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly.

Every concept which seems to begin with the Mind the only Cause. brain begins falsely. Divine Mind is the only Cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IX, page 262, lines 27-32.

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly.

Foundation of discord. Every calculation which begins with the body begins falsely. Immortal Mind is the only Cause and Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 158, lines 27-32 (unnumbered).

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every calculation that starts from the body, starts wrongly. Immortal Mind is the only Cause and impersonal Principle. Cause does not exist in matter, in mortal mind, or in personality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 147, lines 17-22 (unnumbered). 36th ed., chapter III, page 128, lines 17-22 (unnumbered).

The foundation of all mortal discord is a false sense of beginnings. To begin right is to end right. Every calculation starting from the body starts wrong. Causation rests with immortal Mind and impersonal Principle, and not with mortal mind and personality.

NOTE

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

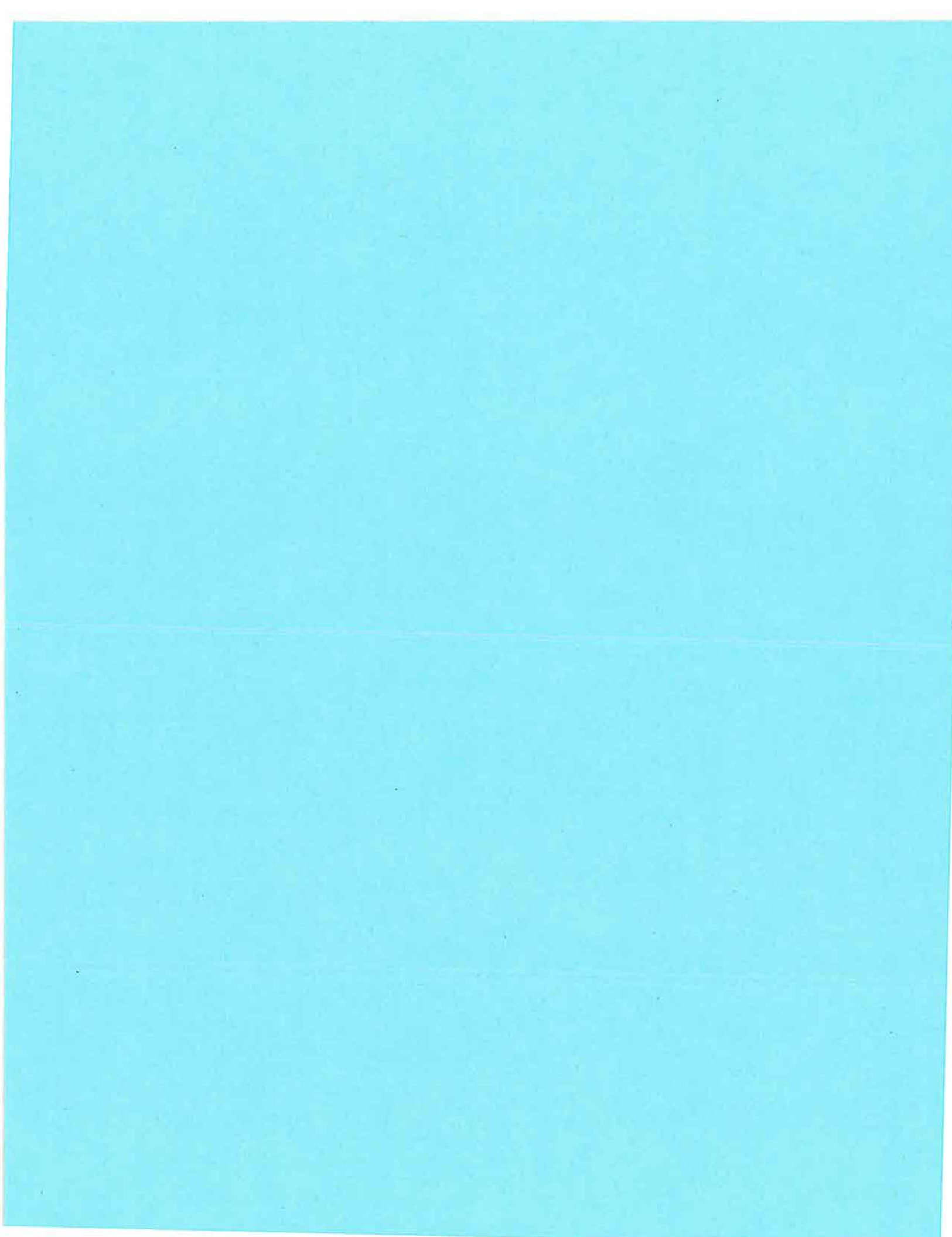
3rd ed., vol. 2, chapter VIII, page 103, lines 27-31 (unnumbered).

6th ed., vol. 2, chapter VII, page 57, lines 27-31 (unnumbered).

The body of Spirit is spiritual and not material; but Principle, or Soul, cannot be compressed into one of its ideas, into what it has made. If God is in a body He is person, and not Principle, hence man is not his likeness or reflection.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 224, lines 27-31 (unnumbered).



Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation.

Human
egotism

NOTE

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

Chapter IX, page 263, lines 1-6.

Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are mortal. Immortal spiritual man alone represents the truth of creation.

Human
egotism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IX, page 263, lines 1-6.

Mortals are egotists. They believe themselves independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. Mortal belief claims the power of creation, but its so-called creations are unreal. The immortal idea and its formations alone represent the Truth of creation.

Human
egotism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 159, lines 1-7 (unnumbered).

Mortals are egotists. They fancy themselves independent workers, personal authors, and even privileged originators of something that Deity would not or could not create.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 147, lines 13-16 (unnumbered). 36th ed., chapter III, page 128, lines 13-16 (unnumbered).

We are egotists, fancying ourselves independent workers,
material authors, and privileged originators of something
that Deity would not, or could not, create.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 103, lines 24-26 (unnumbered).
6th ed., vol. 2, chapter VII, page 57, lines 24-26 (unnumbered).

But here do you say, you "have taken away my Lord," and "I know not where you have laid him," I have lost my Maker and my own identity?

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 227, lines 15-17 (unnumbered).

When mortal man blends his thoughts of existence
with the spiritual and works only as God works,
he will no longer grope in the dark and cling
to earth because he has not tasted heaven.

Mortal man a
mis-creator

Carnal beliefs defraud us. They make man an involuntary hypocrite, - producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His "touch turns hope to dust, the dust we all have trod." He might say in Bible language: "The good that I would, I do not: but the evil which I would not, that I do."

NOTE

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

Chapter IX, page 263, lines 7-19.

When mortal man blends his thoughts of existence
with those of his Maker, and works only as God works,
he will no longer grope darkly, and cling
to earth because he has not tasted heaven.

Mortal man a
mis-creator.

Carnal beliefs defraud us. They make man an involun-
tary hypocrite, - producing evil when he would create
good, forming deformity when he would outline grace
and beauty, injuring those whom he would bless. He
becomes a general mis-creator, who believes he is a
semi-god, whose "touch turns hope to dust, the dust we
all have trod." He might say in Bible language: "The
good that I would, I do not: but the evil which I would
not, that I do."

NOTE

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

Chapter IX, page 263, lines 7-19.

When mortal man blends his thoughts of existence
with those of his Maker, and works only as God works,
he will no longer grope darkly, and cling
to earth because he has not tasted heaven.

Mortal man a
mis-creator.

Carnal beliefs defraud us. They make man an involuntary hypocrite, - producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god, whose "touch turns hope to dust, the dust we all have trod." He might say in Bible language: The good that I would, I do not: but the evil which I would not, that I do.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter IX, page 263, lines 7-19.

When man resigns his claims as a creator, blends his thoughts of existence with those of his Maker, and works only as God works, he will no longer grope darkly, and cling to earth because he has not tasted Heaven. Carnal beliefs defraud us, Mis-creator. They make man an involuntary hypocrite, - producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a creator, and his "touch turns hope to dust, the dust we all have trod." He might say in Bible language: "The good that I would, I do not; but the evil, which I would not, that I do."

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 159, lines 8-20 (unnumbered).

When man resigns his claims as a creator, blends his thoughts of existence with those of his Maker, and works only as God works, he will no longer grope darkly, and cling to earth because he has not tasted Heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, - producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a creator, and his "touch turns hope to dust." He might say in Bible language: "The good that I would, I do not; but the evil, which I would not, that I do."

Mis-creator.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter IV, page 159, lines 8-20 (unnumbered).

When man resigns his claims as a creator, blends his thoughts of existence with those of his Maker, and works only as God works, he will no longer grope darkly, and cling to earth because he has not tasted Heaven. Our mortal beliefs defraud us. They make man an involuntary creator, - producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, whose "touch turns hope to dust." He might say in Bible language: "The good that I would, I do not; but the evil, which I would not, that I do."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter IV, page 159, lines 8-20 (unnumbered).

Our mortal beliefs defraud us. They make man an involuntary creator, - producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those he would bless. He becomes a general mis-creator, whose "touch turns hope to dust." He might say in Bible language, "The good that I would, I do not; but the evil which I would not, that I do."

When man resigns his claims as a creator, blends his thoughts of existence with those of his Maker, and works only as He works, man will no longer grope darkly, and cling to earth because he has not tasted heaven Longfellow was thus thinking when he wrote: -

And the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 146, lines 30-32, and page 147, lines 1-5, and page 148, lines 30-32, and page 149, lines 1-6 (unnumbered).

36th ed., chapter III, page 127, lines 30-32, and page 128, lines 1-5, and page 129, lines 30-32, and page 130, lines 1-6 (unnumbered).

ALSO NOTE - There is no period (.) after 'heaven' at the end of

Our beliefs defraud us.

They make mortals involuntary creators, producing evil
when they fain would create good, forming deformity
when they would outline grace and beauty, injuring those
they would bless; miscreators generally, whose "touch
turns hope to dust."

When man resigns his claims as a creator, blends his
thoughts of existence with his Maker, and works only as
he works, He will not grope darkly for his desires, and
cling to earth because he has not tasted of heaven.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 103, lines 12-17, and
page 104, lines 29-32 (unnumbered).

6th ed., vol. 2, chapter VII, page 57, lines 12-17, and
page 58, lines 29-32 (unnumbered).

ALSO NOTE

The capitalization is presented exactly as it is found in the
3rd thru 15th editions (inclusive). It would seem that the
correct capitalization of line 31, page 104 (3rd ed.) or of
line 31, page 58 (6th ed.) should be... He works, he will not...,
as opposed to the version presented here and in the textbook of
... he works, He will not... There is no errata page beginning
with the 3rd edition of the textbook.

but reversing this order of science,
in which man begins in the body, and looks there for
both pain and pleasure, yea, for Life and for death, he
retrogrades hourly, until he finally disappears in what
is termed death.

not that God is
found in them, but that we are groping darkly for
Him where He is not, when there is no place where
His voice is not to be heard.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 8-12, and page 228, lines 4-7
(unnumbered).

There can be but one creator, who has created all.
Whatever seems to be a new creation, is but the discovery
of some distant idea of Truth; else it is a
new multiplication or self-division of mor-
tal thought, as when some finite sense peers from its
cloister with amazement and attempts to pattern the
infinite.

No new
creation

NOTE

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

Chapter IX, page 263, lines 20-26.

There can be but one creator, who has created all.
Whatever seems to be a new creation is but a new discovery of some distant idea of Truth, - else
it is a new multiplication or self-division of mortal thought, - as when some finite sense peers from its cloister with amazement, and attempts to pattern the infinite.

No new creation.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IX, page 263, lines 20-26.

There can be but one creator, who has created all.
Whatever seems to be a new creation is but a new discovery of some distant idea of Truth, - else
it is a new multiplication or self-division of No new
mortal thought, - as when some finite sense peers from creation.
its cloister with amazement, and attempts to pattern
the Infinite.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter IX, page 263, lines 20-26.

There can be but one Creator, who has created all.
Whatever seems to be a new creation is but a new discovery of some distant idea of Truth, - else
it is a new multiplication or self-division of mortal thought, - as when some finite sense peers from its cloister with amazement, and attempts to pattern the Infinite.

No new
creation.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 261st edition in 1903.
70th ed., chapter IV, page 159, lines 21-27 (unnumbered).
226th ed., chapter IX, page 263, lines 20-26.

There can be but one Creator, who has created all.
Whatever seems to be a new creation is but a new
discovery of something old, - a new mul-
tiplication or self-division of mortal thought,
- as when some finite sense peers from its clois-
ter with amazement, and attempts to pattern the
Infinite.

No new
creation.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter IV, page 159, lines 21-27 (unnumbered).

There can be but one Creator, who has created all.
Whatever seems to be a new creation, or being, is but
a new discovery of something old, - new multiplication,
or a self-division of mortal thought, - as when some
finite sense peers out from its cloisters with amazement,
and attempts to pattern the Infinite.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 146, lines 5-10 (unnumbered).
36th ed., chapter III, page 127, lines 5-10 (unnumbered).

There can be but one Creator, He having created all.
Whatever seemeth a new life or creation is a mortal
thought taking to itself a belief that it is an added numeral of God; a finite sense, peering out of its cloisters with amazement, thinking to pattern the infinite.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 102, lines 21-25 (unnumbered).
6th ed., vol. 2, chapter VII, page 56, lines 21-25 (unnumbered).

personality will be
swallowed up in the boundless Love that shadows forth
man;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 20-22 (unnumbered).

The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal consciousness of creation.

NOTE

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

Chapter IX, page 263, lines 27-31.

The multiplication of a human and mortal sense of persons and things is not creation. A wicked man, like an atom of dust thrown into the face of spiritual immensity, is like flickering blindness, instead of a scientific eternal consciousness of being.

NOTE

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

Chapter IX, page 263, lines 27-31.

The multiplication of a human and mortal sense of persons and things is not creation. Material man, like an atom of dust thrown into the face of spiritual immensity, gives a flickering sensation, instead of an abiding consciousness of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 159, lines 28-32 (unnumbered).

Multiplication of a human and mortal sense of persons or things is not creation. Personal and material man, like an atom of dust thrown into the face of spiritual immensity, is a flickering sense, instead of an abiding consciousness of being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 146, lines 11-15 (unnumbered).
36th ed., chapter III, page 127, lines 11-15 (unnumbered).

Mul-

tipling finite thoughts, and their sense of finite substances, that we denominate material persons and things, is not creation. Personal and material man is an atom of dust thrown into the face of spiritual immensity, a flickering sense, instead of an abiding consciousness of being.

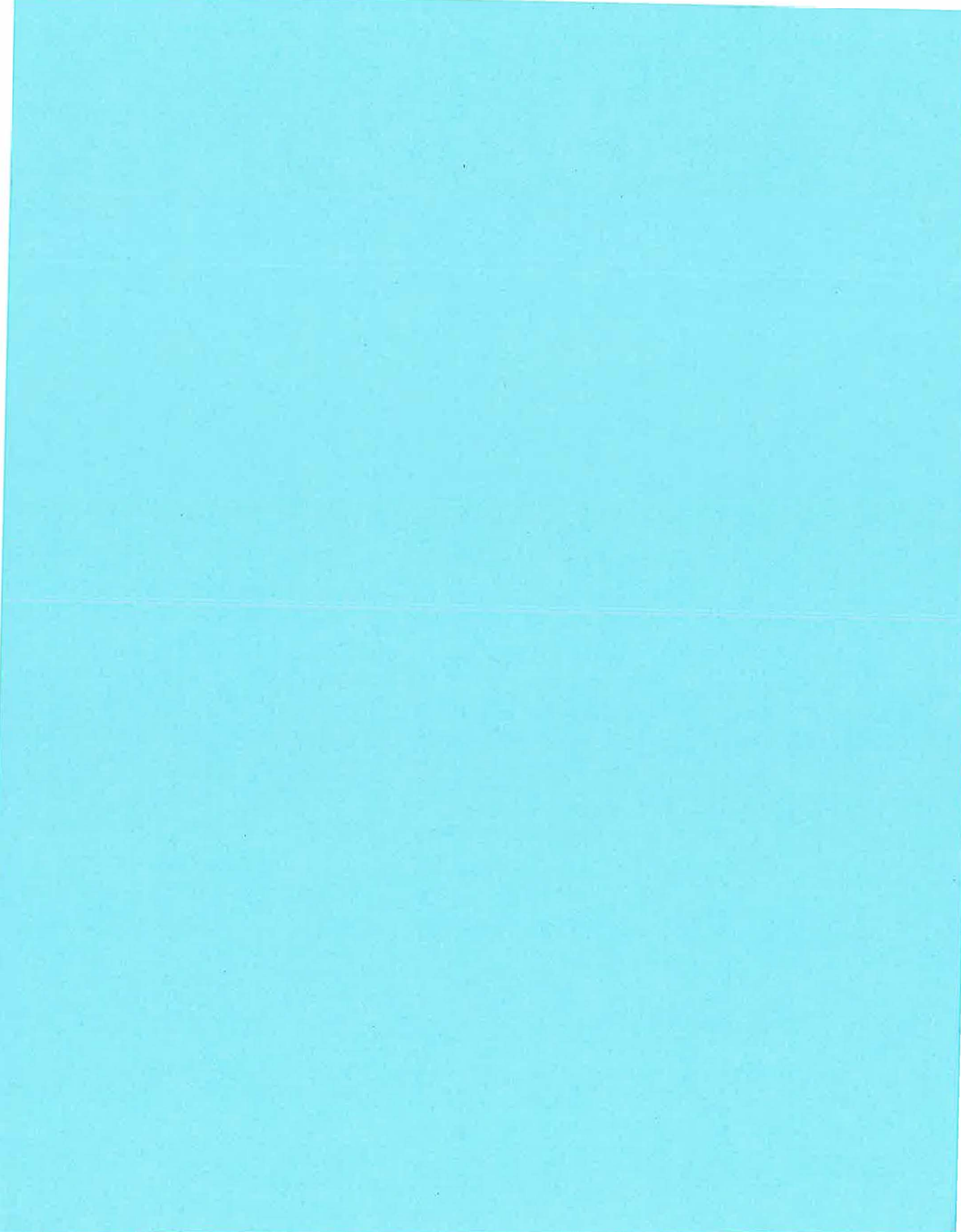
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 102, lines 25-30 (unnumbered).
6th ed., vol. 2, chapter VII, page 56, lines 25-30 (unnumbered).

Personal man
is only an atom in immensity, therefore the impersonal
Life and Love, that embrace all things, cannot be found
in him;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 1-4 (unnumbered).



1

The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear. The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

NOTE

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

Chapter IX, page 263, line 32, and page 264, lines 1-12.

9-1

The fading forms of matter, the mortal body and material earth are the fleeting concepts of the human mind. They have their day before the permanent facts, and their perfection in Spirit, appear. The Mind's true camera. crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, where the mental picture is real and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

NOTE

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

Chapter IX, page 263, line 32, and page 264, lines 1-12.

The fading forms of matter, the mortal body and earth are the fleeting thoughts of the human mind.

Mind's
camera. They have their day before the permanent facts appear, and their perfection in Spirit.

The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, where the mental picture is real and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our Being.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 160, lines 1-13 (unnumbered).

The fading forms of matter are the fleeting thoughts
of the human mind. They have their day before the
Mind's permanent facts appear, and their perfection
camera. in Spirit. The crude creations of mortal
thought must finally give place to the glorious forms
which we sometimes behold in the camera of divine
Mind, where the mental picture is real and eternal.
Mortals must look beyond fading, finite forms, if they
would gain the true sense of things. Where shall the
gaze rest, but in the unsearchable realm of Mind?
We must look where we would walk, and we must act
as possessing all power from Him in whom we have
our Being.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 85th edition in 1894.
Chapter IV, page 160, lines 1-13 (unnumbered).

The crude creations of mortal thought must finally give place to the glorious forms that we sometimes behold in the camera of Mind, where the mental picture is more real.

The fading forms of matter are the fleeting thoughts of mortal mind, that have their day before the permanent perfection of Spirit shall appear.

Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 144, lines 13-19, and page 146, lines 16-20 (unnumbered). 36th ed., chapter III, page 125, lines 13-19, and page 127, lines 16-20 (unnumbered).

The crude creations of the sexes will yield to the finely moulded forms of thought that we sometimes behold in the camera of mind, where the mental picture is the real and eternal. But whatever is most immortal is most real, and we know which is at the mercy of chance and change, the fading forms of matter, the fleeting thoughts of mortal mind, or the permanent and perfect forms of the immortal.

We must see further than finite forms to gain the true sense of existence. And where shall we look to rest the gaze in the unsearchable realm of Mind? Let us look where we would walk, act as we would act in the possession of all power to create our own destiny.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 99, lines 28-32, and page 100, lines 1-4, and page 102, lines 31-32, and page 103, lines 1-3 (unnumbered).

6th ed., vol. 2, chapter VII, page 53, lines 28-32, and page 54, lines 1-4, and page 56, lines 31-32, and page 57, lines 1-3 (unnumbered).

we must look outside of man for Life and
Love, for, "it is not in man that walketh to direct his
steps."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 4-6 (unnumbered).

As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were
invisible, will become visible. When we
Self-com-
pleteness realize that Life is Spirit, never in nor of
matter, this understanding will expand into self-com-
pleteness, finding all in God, good, and needing no other
consciousness.

NOTE

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

Chapter IX, page 264, lines 13-19.

As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were
invisible, will become visible. When we
Self-com-
pleteness. realize that Life is Spirit, and never in nor
of matter, this understanding will expand into self-com-
pleteness, - finding all in good, and needing no other
consciousness.

NOTE

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

Chapter IX, page 264, lines 13-19.

As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were
invisible, will become visible. When we
Self-com- realize that Life is Spirit, and never in nor
pleteness. of matter, this understanding will expand into self-com-
pleteness, - finding all in Good, and needing no other
consciousness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter IX, page 264, lines 13-19.

As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were in-
visible, will become visible. When we realize
Self-com-
pleteness. that Life is Spirit, and never in or of mat-
ter, this understanding will expand into self-com-
pleteness, - finding all in Good, and needing no other
consciousness.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 160, lines 14-20 (unnumbered).

As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were in-
visible, will become visible. When we realize
Self-com-
pleteness. that Life is Spirit, and never in or of mat-
ter, this understanding will expand into self-com-
pleteness, - finding all in God, and needing no other
consciousness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter IV, page 160, lines 14-20 (unnumbered).

When mortals gain more correct views of God and man, multitudinous objects of creation, that before were invisible, will become visible.

When we realize that Life is Spirit, and never in or of matter, this understanding will expand into self-completeness, - finding all in God, and needing no other communion.

NOTE

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

16th ed., chapter III, page 144, lines 11-13 and lines 23-26 (unnumbered).

36th ed., chapter III, page 125, lines 11-13 and lines 23-26 (unnumbered).

When we arrive at the point whence
we gather correct views of God and man, there will be
multitudinous forms of creation, and men will be as
trees walking, to us mentally blind.

When we realize Life as it is, Spirit, and not matter,
we shall expand into self-completeness, that finds in God
all, and needs communion with nothing more to find all.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 99, lines 25-28, and
page 100, lines 8-10 (unnumbered).
6th ed., vol. 2, chapter VII, page 53, lines 25-28, and
page 54, lines 8-10 (unnumbered).

When
realizing Life as it is, namely, Soul, not sense, or the
personal man, we shall expand into Truth and self-com-
pleteness that embrace all things, and need communion
with nothing more than itself, to find them all.

that is, in Spirit,
and not matter,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 223, lines 15-19 and lines 22-23 (unnumbered).

Spirit and its formations are the only realities of being.
Matter disappears under the microscope of Spirit. Sin
is unsustained by Truth, and sickness and
Spiritual death were overcome by Jesus, who proved
proofs of existence them to be forms of error. Spiritual living
and blessedness are the only evidences, by which we can
recognize true existence and feel the unspeakable peace
which comes from an all-absorbing spiritual love.

NOTE

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

Chapter IX, page 264, lines 20-27.

Spirit and its formations are the only realities of being.
Matter disappears under the microscope of Spirit. Sin
is unsustained by Truth, and sickness and
Spiritual death were overcome by Jesus, who thus
proofs of existence. proved them to be forms of error. Life and
blessedness are the only proofs of existence, whereby
we can recognize it, and feel the unspeakable peace which
comes from an all-absorbing spiritual love.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IX, page 264, lines 20-27.

Spirit and its formations are the only realities of
Being. Matter disappears under the microscope of
Spirit. Sin is unsustained by Truth, and
Spiritual microscope. sickness and death are thus proven to be
forms of error. Life and blessedness are the only
proofs of existence, whereby you can recognize it, and
feel the unspeakable peace which comes from an all-
absorbing spiritual love.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 160, lines 21-28 (unnumbered).

Matter disappears under the microscope of Spirit.

That sin
is unsustained by Truth, and brought sickness and death
in its train, is proof that these are all forms of error.

Life and blessedness are the only proofs of existence,
whereby you can recognize it.

Note the unspeakable peace that is felt from an all-
absorbing spiritual love.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I (Science of Being), page 15, line 17,
and page 25, lines 4-6 (unnumbered). and chapter III,
(Creation), page 148, lines 15-16, and page 145, lines
16-17 (unnumbered).

36th ed., chapter V (Science of Being), page 151, line 17,
and page 161 lines 4-6 (unnumbered), and chapter III,
(Creation), page 129, lines 15-16, and page 126, lines
16-17 (unnumbered).

Placed under the microscope of meta-physics matter disappears.

Because sin brought sickness and death it proves them error,

Beauty and blessedness of Spirit are your proofs of existence, and that whereby you should recognize yourself.

and we are unspeakably happy if the object of our thoughts holds them with an all-absorbing love.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 1, chapter I (Science of Being), page 11, lines 18-19; and page 19, lines 9-10 (unnumbered), and chapter VIII (Creation), page 104, lines 14-16, and page 100, lines 25-26 (unnumbered).

Turning
from the contemplation of Soul in matter, we shall not
call on drugs, laws of health, etc., for health or happiness,
but obtain these by losing sickness, sin and death;
and beauty, immortality, and blessedness, be the
glorious proof of existence you recognize.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 225, lines 3-6, and page 227, lines 22-23
(unnumbered).

When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation, - all the glories of earth and heaven and man.

NOTE

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

Chapter IX, page 264, lines 28-31.

When we learn the way in Christian Science, and recognize man's spiritual being, we shall behold and understand God's creation, - all the glories of earth and heaven and man.

NOTE

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

Chapter IX, page 264, lines 28-31.

When we learn our way in Christian Science, as to man's spiritual origin, we shall behold and understand God's creation, - all the glories of earth and Heaven and man.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 160, lines 29-32 (unnumbered).

When we learn our way in Christian Science, up to man's spiritual origin, we shall behold and understand God's creation, - all the glories of earth and Heaven and man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter IV, page 160, lines 29-32 (unnumbered).

when we learn our way in Science,
up to our spiritual origin.

We shall behold and
understand His creation, all the glories of earth and
heaven and man,

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 144, lines 19-22 (unnumbered).
36th ed., chapter III, page 125, lines 19-22 (unnumbered).

ALSO NOTE

The order of presentation of this paragraph from the 16th
edition has been changed to conform with the 50th edition and
later revisions of the paragraph.

when we
learn our way in metaphysical science up to immortality
and our spiritual origin.

We shall behold and shall understand men and
women, and all the glories of earth and heaven,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 100, lines 4-7 (unnumbered).
6th ed., vol. 2, chapter VII, page 54, lines 4-7 (unnumbered).

Constantly
looking away from the body to the good and true, we
shall gravitate towards Spirit and immortality;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 223, lines 26-28 (unnumbered).

The universe of Spirit is peopled with spiritual beings,
and its government is divine Science. Man is the off-
spring, not of the lowest, but of the highest qualities of
Mind. Man understands spiritual existence
in proportion as his treasures of Truth and Godward
Love are enlarged. Mortals must gravitate Godward, gravitation
their affections and aims grow spiritual, - they must near
the broader interpretations of being, and gain some proper
sense of the infinite, - in order that sin and mortality
may be put off.

NOTE

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

Chapter IX, page 264, line 32, and page 265, lines 1-9.

The universe of Spirit is peopled with spiritual beings,
and its government is divine Science. Man is the off-
spring, not of the lowest, but of the highest qualities of
Mind. Man understands spiritual existence
in proportion as his treasures of Truth and Godward
Love are enlarged. Mortals must gravitate Godward, gravitation.
their affections and aims grow spiritual, they must near
the broader interpretations of being, and gain some
proper sense of the infinite in order that sin and mor-
tality may be put off.

NOTE

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

Chapter IX, page 264, line 32, and page 265, lines 1-9.

The universe of Spirit is peopled with spiritual beings,
and its government is divine Science. Man is the off-
spring, not of the lowest, but of the highest qualities of
Mind. Man understands spiritual existence
in proportion as his treasures of Truth and Godward
Love are enlarged. Mortals must gravitate Godward, gravitation.
their affections and aims grow spiritual, they must near
the broader interpretations of being, and gain some
proper sense of the Infinite in order that sin and mor-
tality may be put off.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 264, line 32, and page 265, lines 1-9.

The universe of Spirit is peopled with spiritual beings,
and its government is Divine Science. Man is the off-
spring, not of the lowest, but the highest
qualities of Mind. Man understands spiritual Godward
existence in proportion as his treasures of Truth and gravitation.
Love are enlarged. Mortals must gravitate Godward,
their affections and aims grow spiritual, they must near
the broader interpretations of Being, and gain some
proper sense of the Infinite for matter and mortality to
be annihilated.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1891.
Chapter IV, page 161, lines 1-10 (unnumbered).

The universe of Spirit is peopled with spiritual beings,
and its government is Divine Science. Man is the off-
spring, not of the lowest, but the highest
qualities of Mind. We shall understand spir- Godward
itual existence in proportion as our treasures are laid gravitation.
up in Heaven. We gravitate Godward as our affections
and aims grow spiritual, as we near the broader inter-
pretations of Being, and gain some proper sense of the
Infinite.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter IV, page 161, lines 1-9 (unnumbered).

Scientific existence is the universe of Spirit, peopled with spiritual characters. Man is the offspring, not of the lowest, but the highest qualities of Mind. We shall understand spiritual existence, in proportion as our treasures are laid up in heaven. We gravitate Godward as our affections and aims grow spiritual, as we near the broader interpretations of being, and gain some proper sense of the Infinite.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter III, page 125, lines 27-32, and page 126, lines 1-2 (unnumbered).

Scientific existence is spiritual; its models are peopled with spiritual characters. Man is the offspring, not of the lowest, but the highest qualities of Mind. We shall understand spiritual existence, in proportion as our treasures are laid up in heaven. We gravitate Godward as our affections and aims grow spiritual, as we near the broader interpretations of being, and gain some proper sense of the Infinite.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter III, page 144, lines 27-32, and page 145, lines 1-2 (unnumbered).

Looking from this standpoint, having no other gods, and none but a spiritual origin for the universe of man, our realm of existence will be peopled with more kindred characters, men and women created of higher thoughts, not the offspring of the lowest, but of the highest qualities of mind. We shall understand this statement of creation in the exact proportion that we lay up our treasures in heaven, and not on earth, that we gravitate Godward, and our affections and aims grow spiritual, whereby we approach the broader interpretation of being, and gain some slight sense of the infinite.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 100, lines 11-21 (unnumbered).
6th ed., vol. 2, chapter VII, page 54, lines 11-21 (unnumbered).

But

this statement of Soul and body, or God and man, we shall understand, only in proportion as we lay up our treasures in heaven, and not on earth;

and approach the broader interpretation of being, where we gain the glorious consciousness and proof of Life and happiness. The sensuous and material man is slow to gather this meaning.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 223, lines 19-22 and lines 23-26 (unnumbered).

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

NOTE

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

Chapter IX, page 265, lines 10-15.

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

NOTE

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

Chapter IX, page 265, lines 10-15.

This Scientific sense of Being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent existence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 161, lines 10-15 (unnumbered).

The scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his own identity, but confers upon him an enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 148, lines 16-21 (unnumbered). 36th ed., chapter III, page 129, lines 16-21 (unnumbered).

This scientific sense of being, that leaves matter for Spirit, is not an absorption into Deity and the loss of man's identity, but an enlarged sphere of thought and action, an expansive benevolence,

NOTE

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

3rd ed., vol. 2, chapter VIII, page 104, lines 16-20 (unnumbered).

6th ed., vol. 2, chapter VII, page 58, lines 16-20 (unnumbered).

This is not
losing man nor robbing God, but finding yourself more
blessed, as Principle than person, as God than man, as
Soul than sense, and yourself and neighbor one. This
science of being lessens not the dependence of man on
God, but heightens it; neither does it diminish the
high obligations of man towards God, but greatly in-
creases them;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 23-30 (unnumbered).

The senses represent birth as untimely and death as
irresistible, as if man were a weed growing apace or a
flower withered by the sun and nipped by
untimely frosts; but this is true only of a
mortal, not of a man in God's image and likeness. The
truth of being is perennial, and the error is unreal and
obsolete.

Mortal birth
and death

NOTE

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

Chapter IX, page 265, lines 16-22.

The senses represent birth as untimely and death as irresistible, as if man were a weed growing apace or a flower withered by the sun and nipped by untimely frosts; but this is true only of a mortal birth and death mortal, not of a man. The truth of being is perennial, and the error is seen only when we look from wrong points of observation.

NOTE

This version first appeared in the 1908 edition and it remained unchanged until the 1910 edition.

Chapter IX, page 265, lines 16-22.

The senses represent birth as untimely and death as
irresistible, as if man were a weed growing apace or a
flower withered by the sun and nipped by
untimely frosts; but this is true only of mor-
tals, not of man. The truth of being is perennial, and
the error is seen only when we look from wrong points
of observation.

Mortal birth
and death

NOTE

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

Chapter IX, page 265, lines 16-22.

The senses represent man as having untimely birth
and his death as irresistible, as if he were a weed grow-
ing apace, or a flower withered by the sun
and nipped by untimely frosts; but this is Mortal birth
true only of mortals, not of man. The Truth of being is and death.
perennial, and the error is seen only when we look from
wrong points of observation.

NOTE

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

Chapter IX, page 265, lines 16-22.

The senses represent man as having untimely birth
and his death as irresistible, as if he were a weed grow-
ing apace, or a flower withered by the sun
and nipped by untimely frosts; but this is Mortal birth
true only of mortals, not man. The Truth of Being is and death.
perennial, and the error is seen only when we look
from wrong points of observation.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 161, lines 17-23 (unnumbered).

The senses represent man as having untimely birth
and his death as irresistible, as if he were a weed grow-
ing apace, or a flower withered by the sun
and nipped by untimely frosts; but this is
true only of mortal man. The Truth of Being is pe-
rennial, and the error is seen only when we look from
wrong points of observation.

Mortal birth
and death.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter IV, page 161, lines 16-22 (unnumbered).

The senses say that man's birth is sometimes untimely, and his death lamentable; that weeds grow apace, and choke the flowers not already scorched by the sun, or nipped by untimely frosts. Such are not the facts of God's creation. The Truth of things is perennial, and the error is seen only as we look from wrong points of observation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 147, lines 6-12 (unnumbered). 36th ed., chapter III, page 128, lines 6-12 (unnumbered).

Such is the evidence before the senses, when a birth is not desired, and a death is lamented; when the weeds grow apace in our gardens, and the flowers are choked for lack of room, or scorched by the sun, or nipped by untimely frosts. But such are not the facts of creation in the realm of Truth, and are seen only when we look from the wrong standpoints.

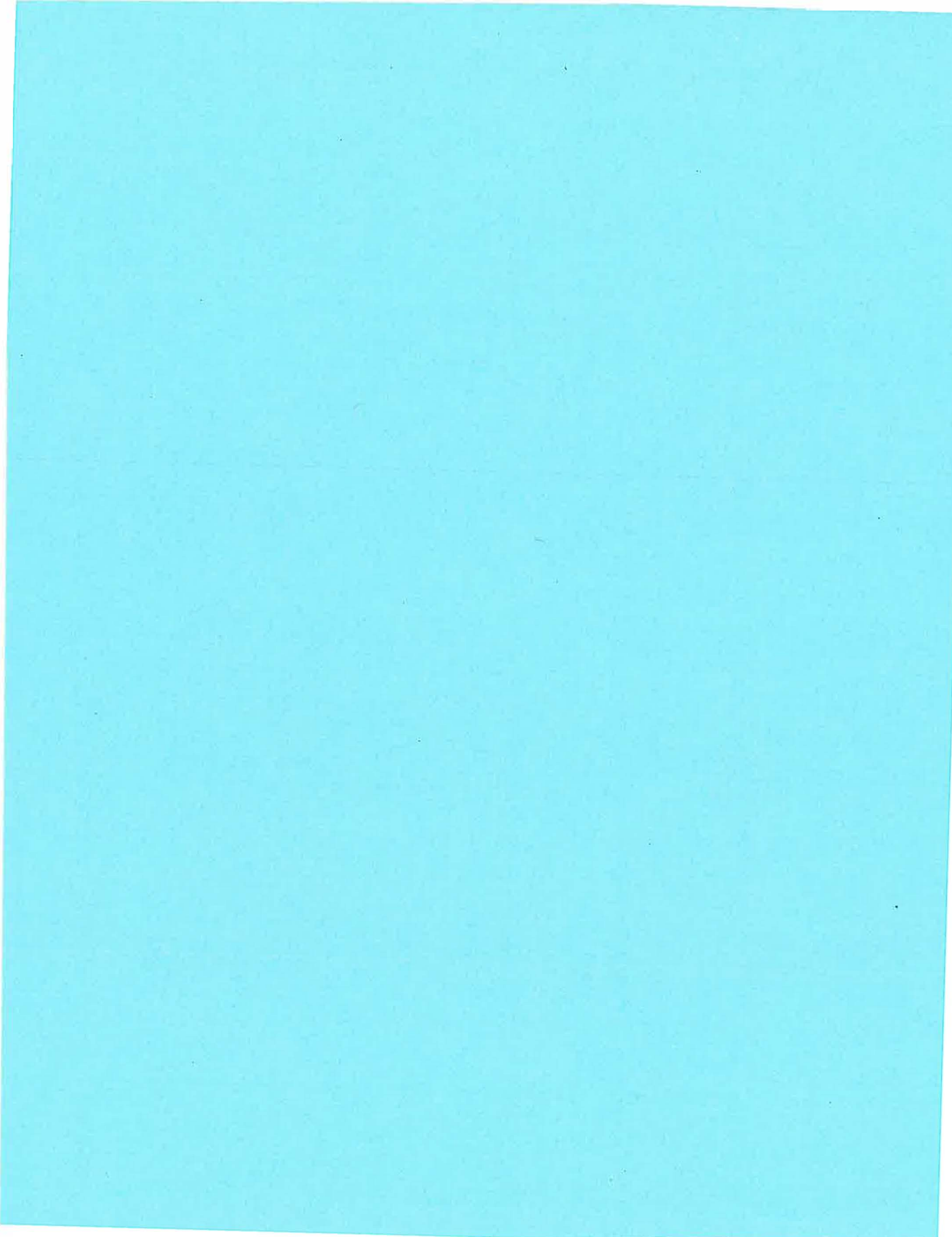
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 103, lines 17-23 (unnumbered).
6th ed., vol. 2, chapter VII, page 57, lines 17-23 (unnumbered).

The evidence of personal sense, or
Life in matter, is utterly reversed in science, wherein
we learn there is neither a personal God nor a personal
man.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 227, lines 12-15 (unnumbered).



Who that has felt the loss of human peace has not gained
stronger desires for spiritual joy? The aspiration after
heavenly good comes even before we discover
what belongs to wisdom and Love. The loss
of earthly hopes and pleasures brightens the ascending
path of many a heart. The pains of sense quickly inform
us that the pleasures of sense are mortal and that joy is
spiritual.

Blessings
from pain

NOTE

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

Chapter IX, page 265, lines 23-30.

Who that has felt the loss of human peace has not
gained stronger desires for spiritual joy? The aspira-
tion after heavenly good comes even before
we discover what belongs to wisdom and Blessings
from pain.
Love. The loss of earthly hopes and pleasures brightens
the ascending path of many a heart. The pains of
sense quickly inform us that its pleasures are mortal,
and that joy is spiritual.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged thereafter until the 1907 edition.
Chapter IX, page 265, lines 23-30.

Who that has felt the loss of human peace has not
gained stronger desires for spiritual joy? The aspira-
tion after heavenly good comes even before
we discover what belongs to Wisdom and Blessings
from pain.
Love. The loss of earthly hopes and pleasures brightens
the ascending path of many a heart. The pains of
sense quickly inform us that its pleasures are mortal,
and that joy is spiritual.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IX, page 265, lines 23-30.

Who that has felt the loss of physical pleasure has
not gained stronger desires for spiritual joy? The
aspiration after heavenly good comes even
before we discover what belongs to Wisdom
and Love. The loss of earthly hopes and pleasures
brightens the ascending path of many a heart. The
pains of sense quickly inform us that its pleasures are
mortal, and that joy is spiritual.

Blessings
from pain.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter IV, page 161, lines 23-30 (unnumbered).

Who that has felt the loss of physical pleasure, has not gained stronger desires for impersonal joy? The aspiration after these comes even before we find what belongs to Wisdom and Love. The loss of earthly hopes and joys has brightened the ascending plane of many a heart. The pains of sense quickly inform us that its pleasures are mortal, and that joy is spiritual.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 149, lines 9-15 (unnumbered). 36th ed., chapter III, page 130, lines 9-15 (unnumbered).

who that
has felt the loss of personal pleasures that has not
gained stronger desires for impersonal joys? and this
must come before he finds what belongs not to person,
namely, his place in wisdom and Love. The loss of
friends, or what we hold most dear of earth, has ex-
plained this ascending plane to many a heart. The pains
of sense quickly inform us that its pleasures are mortal
and our joys spiritual. The creations of sin bring their
sure proof, in mortality, that man is not a creator of
Soul or body.

NOTE

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

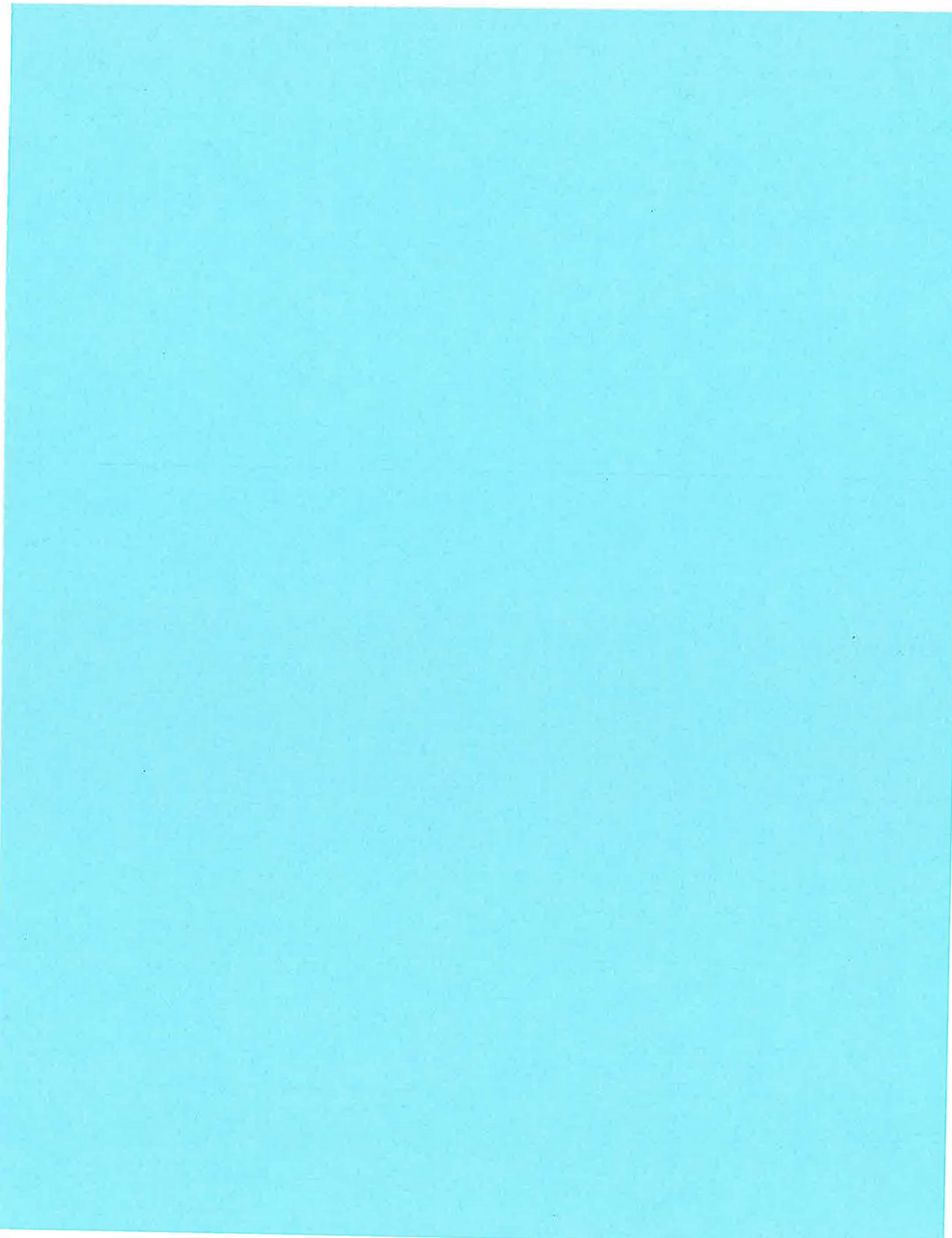
3rd ed., vol. 2, chapter VIII, page 105, lines 1-11 (unnumbered).

6th ed., vol. 2, chapter VII, page 59, lines 1-11 (unnumbered).

who has not felt the loss of personal pleasures and pains? yea, and of personal friends, before he found what belongs not to person, namely, the enlargement of his being in Love and Wisdom that reaches beyond personal pain or pleasure. The loss of a friend has, perhaps, given you the explanation of this. Pain quickly informs us that personal pleasure is mortal, and that both are error.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 228, lines 9-16 (unnumbered).



The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, "rejoicing the heart." Such is the sword of Decapitation of error Science, with which Truth decapitates error, materiality giving place to man's higher individuality and destiny.

NOTE

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

Chapter IX, page 265, lines 31-32, and page 266, lines 1-5.

The pains of sense are salutary, if they wrench away
false pleasurable beliefs, and transplant the affections
from sense to Soul, where the creations of God are good,
"rejoicing the heart." Such is the sword of
Decapitation
of error. Science, whereby Truth decapitates error, and
mortality gives place to man's higher individuality and
destiny..

NOTE

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

50th ed., chapter IV, page 161, lines 31-32, and page 162,
lines 1-5 (unnumbered).

226th ed., chapter IX, page 265, lines 31-32, and page 266,
lines 1-5.

The pains of sense are salutary, if they wrench away the pleasurable beliefs of sense, and transplant the affections from sense to Soul, where the creations of God "are good, rejoicing the heart." Such are the footprints in Science, whereby Truth decapitates error, and mortals gain a higher individuality and destiny with every succeeding step.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 150, lines 3-9 (unnumbered). 36th ed., chapter III, page 131, lines 3-9 (unnumbered).

Then the pains of sense are found salutary when they take away the beliefs of pleasure in sense, and transplant your affections from sense to Soul, where the creations of God are found good, rejoicing the heart. Such are the footsteps in metaphysical science, whereby Truth amputates error, and you gain your identity higher at every succeeding step.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII, page 105, lines 29-32, and page 106, lines 1-3 (unnumbered). 6th ed., vol. 2, chapter VII, page 59, lines 29-32, and page 60, lines 1-3 (unnumbered).

even as pain is salutary in taking away a belief of pleasure in sense. These are the footsteps of science, by which Truth amputates error. Our individuality is never lost; but the belief of Life, Intelligence and Substance in person is lost.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 228, lines 29-32, and page 229, line 1 (unnumbered).

Would existence without personal friends be to you
a blank? Then the time will come when you will be
solitary, left without sympathy; but this
Uses of
adversity seeming vacuum is already filled with divine
Love. When this hour of development comes, even if
you cling to a sense of personal joys, spiritual Love will
force you to accept what best promotes your growth.
Friends will betray and enemies will slander, until the
lesson is sufficient to exalt you; for "man's extremity
is God's opportunity." The author has experienced the
foregoing prophecy and its blessings. Thus He teaches
mortals to lay down their fleshliness and gain spirituality.
This is done through self-abnegation. Universal Love
is the divine way in Christian Science.

NOTE

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

Chapter IX, page 266, lines 6-19.

Would existence without personal friends be to you
a blank? Then the time will come when you will be
solitary, left without sympathy; but this
Uses of
adversity seeming vacuum is already filled with divine
Love. When this hour of development comes, even if
you cling to a sense of personal joys, spiritual Love will
force you to accept what best promotes your growth.
Friends will betray and enemies will slander, until the
lesson is sufficient to exalt you; for "man's extremity
is God's opportunity." Thus He teaches mortals to lay
down their fleshliness in order to gain spirituality. This
is done through self-abnegation. Universal Love is the
divine way in Christian Science.

NOTE

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

Chapter IX, page 266, lines 6-18.

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; but
Uses of
adversity. this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will oppose, until the lesson is sufficient to exalt you; for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their fleshliness in order to gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IX, page 266, lines 6-18.

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; but Personal loneliness. this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will oppose, until the lesson is sufficient to exalt you; for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their fleshliness in order to gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 162, lines 6-18 (unnumbered).

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; but Personal loneliness. this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of material joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will oppose, until the lesson is sufficient to exalt you; for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their materiality, in order to lose themselves. This is done through self-abnegation. Universal Love is the divine way in Christian Science.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter IV, page 162, lines 6-18 (unnumbered).

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; but ~~Personal~~ loneliness. this human vacuum is to be filled with divine Love. When this hour of development comes, even if you cling to a sense of material joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will oppose, until the lesson is sufficient to exalt you; for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their materiality, in order to gain the Principle, through self-abnegation, of universal Love, and learn the divine way in Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter IV, page 162, lines 6-18 (unnumbered).

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; for this vacuum is to be filled with God, spiritual Truth, and Love, impersonal instead of personal Good. When this hour of development comes, even if you cling to a sense of material joys, Divine Love will force you to accept what best promotes your growth. Friends will betray, and personal enemies will encompass you; but the lesson will be sufficient, for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their personal treasures, in order to gain the Principle of right, and thus learn the divine way in Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 149, lines 21-31, and page 150, lines 1-2 (unnumbered). 36th ed., chapter III, page 130, lines 21-31, and page 131, lines 1-2 (unnumbered).

Would existence be to you a blank without personal friends? Then the time cometh when you will be thus solitary, without sympathy, and alone; and this vacuum of the affections, filled with God, Truth, and Love, instead of man, with the impersonal instead of personal. When this hour of development comes, and you cling to your sense of personal joys, the divine Love will force you into acceptance of that which promotes your growth. Then you will meet with betrayals of friends, and personal enemies will so encompass you, the lesson will be sufficient, and man's extremity will be God's opportunity, whereby He teaches you to lay down your treasures in persons and accept the reward of Principle, and learn your way in science.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 105, lines 16-29 (unnumbered).
6th ed., vol. 2, chapter VII, page 59, lines 16-29 (unnumbered).

Would existence
seem blank without a personal friend? then the time
cometh when you will feel this solitariness, and when
this vacuum must be filled with Principle, instead of
person, and with the Love that is God. When this
hour for development arrives, you will suffer from per-
sonal enemies so severely it will cause you to approach
more readily the science that destroys all personal trust
and gives you higher joys,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 228, lines 21-29 (unnumbered).

1
The sinner makes his own hell by doing evil, and the saint his own heaven by doing right. The opposite persecutions of material sense, aiding evil with evil, would deceive the very elect.

NOTE

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

Chapter IX, page 266, lines 20-23.

The sinner believes himself happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are untrue. They are the cobweb misconceptions of material sense, mixing truth with error, in cause and effect.

NOTE

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

Chapter IX, page 266, lines 19-23.

The sinner believes himself happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are untrue. They are the cobweb misconceptions of material sense, mixing Truth with error, in cause and effect.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 162, lines 19-23 (unnumbered).

The sinner believes himself happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are false. They are the cobweb conceptions of material sense, - transient forms of error flitting before mortals, only to sink into rapid oblivion.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 149, lines 16-20 (unnumbered).
36th ed., chapter III, page 130, lines 16-20 (unnumbered).

The sinner believes he is happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are false. They are the mythical creations of sense, the transient forms that flit before mortal thoughts, to sink into oblivion.

NOTE

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

3rd ed., vol. 2, chapter VIII, page 105, lines 11-15 (unnumbered).

6th ed., vol. 2, chapter VII, page 59, lines 11-15 (unnumbered).

A sinner believes, momentarily, he is happier for wrong-doing, and another man that he suffers for doing right; the one is a belief of personal pleasure, and the other of pain, but both are false. God is not the author of personal sense, or discord.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 228, lines 17-21 (unnumbered).

Mortals must follow Jesus' sayings and his demonstrations, which dominate the flesh. Perfect and infinite

Beatific
presence

Mind enthroned is heaven. The evil beliefs which originate in mortals are hell. Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual. He is above sin or frailty. He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe.

NOTE

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

Chapter IX, page 266, lines 24-32.

Mortals must follow Jesus' sayings and his demonstrations, which dominate the flesh. Perfect and infinite
Mind enthroned is heaven. The evil beliefs
Beatific
presence which originate in hate are hell. Man is the
idea of Spirit; he reflects the beatific presence, illumining
the universe with light. Man is deathless, spiritual. He
is above sin or frailty. He does not cross the barriers
of time into the vast forever of Life, but he coexists with
God and the universe.

NOTE

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

Chapter IV, page 266, lines 23-31.

Mortals must follow Jesus' sayings, and his demonstrations, which dominate the flesh. The throne of perfect and eternal Mind is good. The beliefs ~~Beatific~~ presence. which originate in matter and are evil must disappear. Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe.

NOTE

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

Chapter IX, page 266, lines 24-32.

Mortals must follow Jesus' sayings, and his demonstrations, which dominate the flesh. The throne of perfect and eternal Mind is Good. The beliefs Beatific presence. which originate in matter and are evil must disappear. Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IX, page 266, lines 24-32.

Mortals must follow Jesus' sayings and demonstrations, which destroy the flesh. The throne of perfect
and eternal Mind is Good, but the beliefs
Beatified humanity. which originate in matter must disappear.
Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 162, lines 24-32 (unnumbered).

Mortals must follow Jesus' sayings and demonstrations, which destroy the flesh. The throne of perfect
and eternal Mind is Good, but the beliefs
Beatified humanity. which originate in matter must disappear.
Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is spiritual understanding; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 107th edition in 1896. Chapter IV, page 162, lines 24-32 (unnumbered).

Mortals must follow Jesus' sayings and demonstrations, which destroy the flesh. The throne of perfect
and eternal Mind is Good, but the beliefs
Beatified
humanity. which originate in matter will disappear.
Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is spiritual understanding; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter IV, page 162, lines 24-32 (unnumbered).

Man must follow Jesus' sayings and demonstrations,
up to the very throne of perfect and eternal Mind. Thus
the beliefs which originate in matter will dis-
Beatified
humanity. appear, and the ideas of Spirit will crowd upon
us with their beatific presence, flooding humanity with
light. Spiritual understanding lifts man above mortal
frailty, as he crosses the barriers of time, into the vast
forever of Life. Only that which coexists with God can
reflect Him and be His idea.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter IV, page 162, lines 24-32 (unnumbered).

Man must follow Jesus' sayings and demonstration, up to the very throne of perfect and eternal Mind. Thus the beliefs of matter will disappear, and the ideas of Spirit will crowd upon us with their beatific presence, flooding humanity with light.

Spiritual understanding lifts man above mortal frailty, as he crosses the barriers of time, into the vast forever of Life. Only that which co-exists with God can reflect Him and be His idea.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 150, lines 10-18 (unnumbered). 36th ed., chapter III, page 131, lines 10-18 (unnumbered).

Every mortal must follow Jesus in his sayings and demonstrations up to the throne of perfect and eternal Mind, where the beliefs of matter disappear and the ideas of Spirit throng, with their beautiful presence, and flood all being with light. Spiritual understanding lifts us above frailty as we pass the barriers of limits into the evermore of Life, Truth, and Love. Immortal man co-existent with God reflects the full idea of this creation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 106, lines 3-11 (unnumbered).
6th ed., vol. 2, chapter VII, page 60, lines 3-11 (unnumbered).

Universal Love is individual also, embracing every idea from infinitesimal to infinity. And so of joy that issues from Spirit, it is both individual and collective; you cannot be alone, for God and man are inseparable, and eternal, and the rich blessing of understanding your individuality in Spirit and not matter, as Soul, and not sense, is that you may learn how to follow Jesus in this saying, "I and the Father are one."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 229, lines 2-9 (unnumbered).

Every object in material thought will be destroyed, but
the spiritual idea, whose substance is in Mind, is eternal.
The offspring of God start not from matter
or ephemeral dust. They are in and of Spirit, The infinity
divine Mind, and so forever continue. God is one. The
allness of Deity is His oneness. Generically man is one,
and specifically man means all men.

NOTE

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

Chapter IX, page 267, lines 1-7 - 1908 ed.

Chapter IX, page 266, line 32, and page 267, lines 1-6 - 1907 ed.

Every object in the material universe will be destroyed,
but the spiritual idea, whose substance is in Mind, lives
on. The offspring of God start not from ephe-
meral dust. They are in and of God, divine The infini-
Mind, and so forever continue. God is one. The allness tude of God.
of Deity is His oneness. Generically man is one, and
specifically man means all men.

NOTE

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

Chapter IX, page 267, lines 1-7.

Every object in the material universe will be destroyed, but the spiritual idea, whose substance is in Mind, lives on. The offspring of God start not from ephemeral dust. They are in and of God, divine Mind, and so forever continue. God is one. The oneness of Deity is His allness. Generically man is one, and specifically man means all men.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 261st edition in 1903. 70th ed., chapter IV, page 163. lines 1-7 (unnumbered). 226th ed., chapter IX, page 267, lines 1-7.

Every object in the material universe will be destroyed, but the spiritual idea, whose substance is in Mind, lives on. The offspring of God start not from ephemeral dust. They are in and of God, divine Mind, and so forever continue.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter IV, page 163, lines 1-5 (unnumbered).

Every object in the material universe will be resolved finally into spiritual ideas, whose substance is in Mind, not matter. Man and woman spring not from ephemeral matter. They are in and of God, divine Mind, and so forever continue.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter IV, page 163, lines 1-5 (unnumbered).

Every object in the material universe will be resolved into thought, whose substance is Mind, not matter, and is included in the generic term man, of which woman is the highest species.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III, page 150, lines 18-21 (unnumbered). 36th ed., chapter III, page 131, lines 18-21 (unnumbered).

Every object in the universe resolved into thoughts, whose substance is Mind, instead of matter, is included in the generic term man, of which woman is the highest species.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 106, lines 11-14 (unnumbered).
6th ed., vol. 2, chapter VII, page 60, lines 11-14 (unnumbered).

This

spiritual understanding of man tends not in the least to humanize Jehovah, but to turn man from the human to the divine, from the belief of Life in matter, to the Life that is truth; to raise the understanding above frailty, and to pass the barriers of sense into the impersonal evermore of being. That man epitomizes the universe, and is the body of God, is apparent to me not only from the logic of Truth, but in the phenomenon, that is sometimes before my spiritual senses,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 229, lines 9-18 (unnumbered).

It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all "that was made." Hence man and the spiritual universe coexist with God.

NOTE

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

Chapter IX, page 267, lines 8-12.

It is generally conceded that God is Father, eternal, self-created, infinite. If this is correct, the forever Father must have had children prior to Adam, the great I AM must have made all "that was made," - hence man and the universe coexisted with God.

NOTE

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

Chapter IX, page 267, lines 8-12.

It is generally conceded that God is Father, eternal, self-created, infinite. If this is correct, the forever Father must have had children prior to Adam, the great I AM must have "made all that was made," - hence man and the universe co-existed with God.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter IX, page 267, lines 8-12.

Christian Scientists understand that, in a religious sense, they have the same authority for the appellative mother, as for that of brother and sister. Jesus said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

NOTE

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

Chapter IX, page 267, lines 13-18.

Christian Scientists understand that, in a religious sense, they have the same authority for the appellative mother, as for that of brother and sister which other religious denominations use; and for a time they religiously applied this name in that sense. Jesus said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

NOTE

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

Chapter IX, page 267, lines 13-20.

Christian Scientists understand that, in a religious sense, they have the same authority for the appellative mother, as for that of brother and sister which other religious denominations use; and they religiously apply this name in no other sense. Jesus said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter IX, page 267, lines 13-19.

When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth. The robes of Spirit are "white and glistering," like the raiment of Christ. Even in this world, therefore, "let thy garments be always white." "Blessed is the man that endureth [[overcometh]] temptation: for when he is tried, [[proved faithful]], he shall receive the crown of life, which the Lord hath promised to them that love him."

Waymarks
to eternal
Truth

(James i.12.)

NOTE

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

Chapter IX, page 267, lines 19-32.

When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth. The robes of Spirit are "white and glistering," like the raiment of Christ. Even in this world, therefore, "let thy garments be always white."

Waymarks
to eternal
Truth

NOTE

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

Chapter IX, page 267, lines 19-28.

Mortals, when examined in the light of divine Science,
present more than is detected upon the surface, since
inverted thoughts and erroneous beliefs must
be counterfeits of Truth. Thought is bor-
rowed from a higher source than dust, and,
by reversal, errors serve as waymarks to the one Mind
where all error disappears in celestial Truth. The robes
of Spirit are "white and glistering," like the raiment of
Christ. Even in this world, therefore, "let thy gar-
ments be always white."

Waymarks
to eternal
Truth.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter IX, page 267, lines 21-30.

Mortals, when examined in the light of divine Science,
present more than is detected upon the surface, since
inverted thoughts and erroneous beliefs must
be counterfeits of Truth. Thought is bor-
rowed from a higher source than dust, and,
by reversal, errors serve as waymarks to the One Mind
where all error disappears in celestial Truth. The robes
of Spirit are "white and glistering," like the raiment of
Christ. Even in this world, therefore, "let thy gar-
ments be always white."

Waymarks
to eternal
Truth.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter IX, page 267, lines 20-29.

Mortal mind, even, when examined in the light thrown upon it by Science, presents more than is detected upon its surface, since its inverted thoughts and beliefs are counterfeits of Truth. Thought is borrowed from a higher source; and, by reversal, errors serve as waymarks to the One Mind and eternal Truth, where all error disappears in the dazzling effulgence of celestial daylight. The robes of Spirit are "white and glistering," like the raiment of Christ. Even in this world, therefore, "let your garments be always white."

Waymarks to
eternal Truth.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IX, page 267, lines 8-18.

Mortal mind, even, when examined in the light thrown upon it by Science, presents more than is detected upon its surface, since its inverted thoughts and beliefs are counterfeits of Truth. Thought is borrowed from a higher source; and, by reversal, errors serve as waymarks to the One Mind and eternal Truth, where all error disappears in the dazzling effulgence of celestial sunlight. The robes of Spirit are "white and glistening," like the raiment of Christ. Even in this world, therefore, "let your garments be always white."

Waymarks to
eternal Truth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IX, page 267, lines 8-18.

Mortal mind, even when examined in the light thrown upon it by Science, presents more than is detected upon its surface, since its inverted thoughts and beliefs are counterfeits of Truth. Thought is borrowed from a higher source; and, by reversal, errors serve as waymarks to the One Mind and eternal Truth, where all error disappears in the dazzling effulgence of celestial sunlight. The robes of Spirit are "white and glistening," like the raiment of Christ. Even in this world, therefore, "let your garments be always white."

Final uses.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 163, lines 6-16 (unnumbered).

Mortal mind, examined through the microscope of metaphysics, presents more hues than are to be easily detected upon its surface, - colors borrowed from many mental sources; but finally every tint must disappear in the dazzling effulgence of supernal sunlight, where the robes of Spirit are "white and glistering," like the raiment of Christ.

Even in this world, therefore, "let your garments be always white."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter III, page 151, lines 1-9 (unnumbered).
36th ed., chapter III, page 132, lines 1-9 (unnumbered).

Mortal beliefs of matter
analyzed, whether through the microscope of physics or
metaphysics, present views beyond what lies on the sur-
face of things.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII, page 106, lines 25-28 (unnumbered).
6th ed., vol. 2, chapter VII, page 60, lines 25-28 (unnumbered).

Intelligence outside of matter, embraces every idea of man and of the universe; this Intelligence is Soul, and man borrows all Life and intelligence from this, his Principle, even as the earth borrows light and heat from the sun.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, page 229, lines 28-32 (unnumbered).

