

part 1 of 3

Chapter 10

Science of Being

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CHAPTER X

SCIENCE OF BEING

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life,...That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

- JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! -
MARTIN LUTHER.

NOTE

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

Chapter X, page 268, lines unnumbered before first paragraph.
Entire quotation in italics except for 'JOHN, First Epistle'
and 'MARTIN LUTHER'.

CHAPTER X.

SCIENCE OF BEING.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, ... That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. - JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! -
MARTIN LUTHER.

NOTE

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

Chapter X, page 268, lines unnumbered before first paragraph. Entire quotation in italics except for 'JOHN, First Epistle' and 'MARTIN LUTHER'.

CHAPTER V.

SCIENCE OF BEING.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, - that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ.

JOHN, First Epistle.

HERE I stand. I can do no otherwise; so help me God! Amen!

MARTIN LUTHER.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 164, lines unnumbered before first paragraph. None of the above quotations are in italics except for the words "First Epistle", although the type was smaller than the body of the text.

CHAPTER V.

SCIENCE OF BEING.

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

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 226th edition in 1902. Chapter V, page 149, lines unnumbered before first paragraph. None of this version is in italics.

SCIENCE AND HEALTH.

CHAPTER I.

SCIENCE OF BEING.

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

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I, page 11, lines unnumbered before first paragraph. None of this version in italics.

CHAPTER IX.

PLATFORM OF CHRISTIAN SCIENTISTS.

HERE I stand. I can do no otherwise; so help me God! Amen.

MARTIN LUTHER.

AND, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself, -
Yea, all which it inherit, - shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

THE TEMPEST.

NOTE

Prior to the 50th edition, the C.S. Platform was separated from the chapter SCIENCE OF BEING, and formed its own chapter. Thus this chapter and its opening quotations are here presented.

Chapter IX, page 377, lines unnumbered before first paragraph. This version first appeared in the 16th edition in 1886 and it remained unchanged until the 21st edition in 1886.

From the 21st edition in 1886 until the 50th edition in 1891 this chapter, PLATFORM OF CHRISTIAN SCIENTISTS, comprised chapter IX. Page number remained 377, lines unnumbered.

CHAPTER X. (chapter IX prior to 21st ed.)

PLATFORM OF CHRISTIAN SCIENTISTS.

HERE I stand. I can do no otherwise; so help me God! Amen.

MARTIN LUTHER.

AND, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself, -
Yea, all which it inherit, - shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

THE TEMPEST.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IX, page 377, lines unnumbered before the first line. 21st ed., chapter X, page 377, lines unnumbered before the first line.

ALSO NOTE

This chapter was incorporated into the chapter Science of Being beginning with the 50th edition in 1891; thus, there is no comparable paragraph in the final edition. However, there is a similarity in that the quotation by Martin Luther is now found at the beginning of Science of Being.

IN the material world, thought has brought to light
with great rapidity many useful wonders. With
like activity have thought's swift pinions been rising
towards the realm of the real, to the spiritual
Materialistic challenge cause of those lower things which give im-
pulse to inquiry. Belief in a material basis, from
which may be deduced all rationality, is slowly yielding
to the idea of a metaphysical basis, looking away from
matter to Mind as the cause of every effect. Material-
istic hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-
herd-boy with his sling, woman goes forth to battle with
Goliath.

NOTE

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

Chapter X, page 268, lines 1-13.

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IN the material world thought has brought to light,
with great rapidity, many useful wonders. With
like rapidity have thought's swift pinions been rising
towards the realm of the real, to the spiritual
Materialistic challenge. cause of those lower things which give impulse
to inquiry. Belief in a material basis, from which may
be deduced all rationality, is yielding slowly to the
idea of a metaphysical basis, looking away from matter
to Mind, as the cause of every effect. Materialistic
hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-
herd-boy with his sling, woman goes forth to battle
with Goliath.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 164, lines 1-13 (unnumbered).

IN the material world thought has brought to light,
with great rapidity, many useful wonders. With
like rapidity have thought's swift pinions been rising
towards the realm of the real, to the spiritual
Materialistic challenge. cause of those lower things which give im-
pulse to inquiry. Belief in a material basis from which
may be deduced all rationality, is yielding slowly to the
idea of a metaphysical basis, looking away from matter
to Mind as the cause of every effect. Materialistic
hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shepherd-
boy with his sling, woman goes forth to battle with
Goliath.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 268, lines 1-13.

CHAPTER V.

SCIENCE OF BEING.

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

IN the material world, thought has brought to light with great rapidity many useful wonders. With like rapidity have thought's swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things that give impulse to inquiry. The idea of a material basis, from which may be deduced all rationality, is yielding slowly to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic philosophy challenges both physics and metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter V, page 149, lines 1-13 (unnumbered) plus the chapter number, title, and Genesis quotation lines.

In the material world, thought has brought to light with great rapidity many useful wonders. With like rapidity have thought's swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things that give impulse to inquiry. The idea of a material basis, from which may be deduced all rationality, is yielding slowly to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic philosophy challenges both physics and metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1886. Chapter I, page 13, lines 21-32 (unnumbered).

ALSO NOTE

This version is identical to the later 36th edition except that in the 16th and 33rd editions, Science of Being was Chapter I and not V, and this paragraph did not begin the chapter. Thus this version does not include the chapter title and number and the introductory quotation from Genesis.

As time is working wonders in the world we call material, the swift pinions of thought are soaring to the realm of the real, the first cause of all things. A material basis whence to deduce all that is deemed rational is yielding slowly to a metaphysical basis of reasoning, changing from matter to mind to discover cause and explain effect. The honored materialistic philosophers, Professors Tyndall, Huxley, Agassiz, and so on, appear to challenge to final combat physics and metaphysics; and at this Utopian period, like the shepherd-boy with his sling, woman goes to battle with the Goliath.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vo. 1, chapter I, page 10, lines 4-14 (unnumbered).

In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on Confusion confounded the false testimony of the material senses as well as on the facts of Mind. These semi-metaphysical systems are one and all pantheistic, and savor of Pandemonium, a house divided against itself.

NOTE

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

Chapter X, page 268, lines 14-18, and page 269, lines 1-2.

Semi-metaphysical systems afford, in this final struggle for supremacy, no substantial aid to scientific Metaphysics; for their arguments are based partly ~~Confusion~~ on the testimony of the material senses, as ~~confounded.~~ well as on the facts of Mind. These systems are one and all, pantheistic, and savor of Pandemonium, a house divided against itself.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 268, lines 14-18, and page 269, lines 1-2.

Semi-metaphysical systems afford, in this final struggle for supremacy, no substantial aid to scientific metaphysics; for their arguments are based partly ~~Confusion~~ on the testimony of the material senses, as ~~confounded.~~ well as on the facts of Mind. These systems are one and all, pantheistic, and savor of Pandemonium, a house divided against itself.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 268, lines 14-18, and page 269, lines 1-2.

Popular metaphysical systems afford, in this final
struggle for supremacy, no substantial aid to true meta-
physics; because their arguments are based
Confusion
confounded. partly on the testimony of the material senses,
as well as on the facts of Mind. These systems are,
one and all, pantheistic, and savor of Pandemonium, a
house divided against itself.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter X, page 268, lines 14-18, and page 269, lines 1-2.

Popular metaphysical systems afford, in this final struggle for supremacy, no substantial aid to true metaphysics; because their arguments are partly based on the testimony of the material senses, as well as on the facts of Mind. These systems are, one and all, pantheistic, and savor of Pandemonium, a house divided against itself.

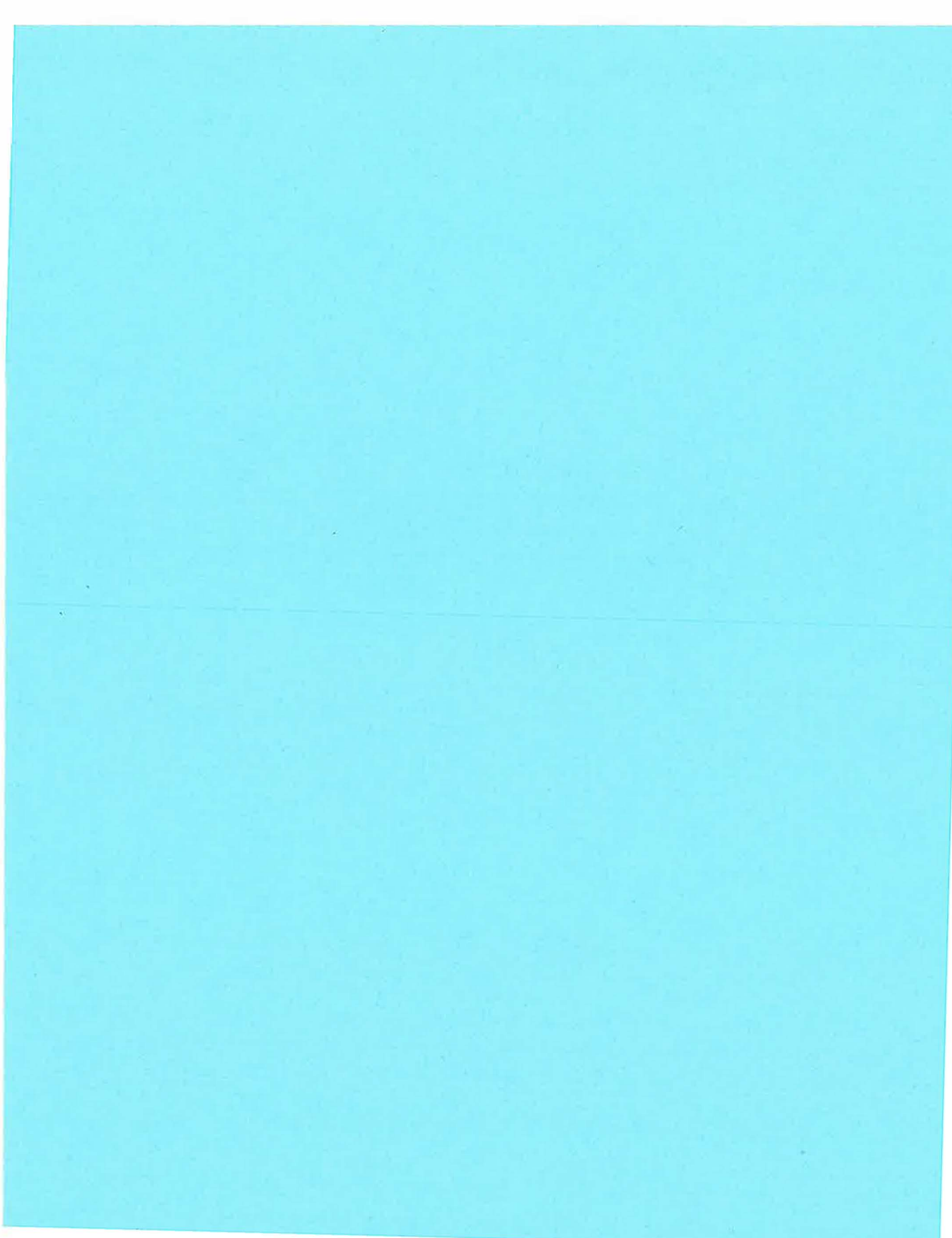
NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 164, lines 14-15, and page 165, lines 1-5 (unnumbered).

Plato, Spinoza, Kant discerned not the Science of Being. Their so-called metaphysical systems are pantheistic and pandemoniac.

NOTE

This version first appeared in the 36th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter V, page 149, lines 14-16 (unnumbered).



From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil.

NOTE

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

Chapter X, page 269, lines 3-8.

From first to last the supposed coexistence of Mind and matter, and the mingling of good and evil, have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, and the unreality, the nothingness, of evil.

NOTE

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

Chapter X, page 269, lines 3-8.

From first to last the supposed co-existence of Mind and matter, and the mingling of good and evil, have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, and the unreality, the nothingness, of evil.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 269, lines 3-8.

From first to last the supposed co-existence of Mind and matter, and the mingling of good and evil, have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of Good, and the unreality, the nothingness, of evil.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 269, lines 3-8.

From first to last the supposed union of Mind and matter, the mingling of Good and evil, have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of Good, and the unreality, the nothingness, of evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 165, lines 6-11 (unnumbered).

From first to last the unity of good and evil was the philosophy of the serpent. Jesus' demonstrations separated the chaff from the wheat. This unfolded the reality and unity of Good, and the unreality of evil.

NOTE

This version first appeared in the 36th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter V, page 149, lines 17-20 (unnumbered).

Human philosophy has made God manlike. Christian
Science makes man Godlike. The first is error; the latter
is truth. Metaphysics is above physics, and
matter does not enter into metaphysical prem- Divine
metaphysics
ises or conclusions. The categories of metaphysics rest
on one basis, the divine Mind. Metaphysics resolves
things into thoughts, and exchanges the objects of sense
for the ideas of Soul.

NOTE

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

Chapter X, page 269, lines 9-16.

Human philosophy has made God manlike. Christian
Science makes man Godlike. The first is error; the
last is Truth. Metaphysics is above physics,
and matter does not enter into metaphysical Divine
 metaphysics.
premises or conclusions. Its categories rest on one basis;
namely, the divine Mind. Metaphysics resolves things
into thoughts, and exchanges the objects of sense for the
ideas of Soul.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 269, lines 9-16.

Human philosophy has made God manlike. Christian
Science makes man Godlike. The first is error; the
last is Truth. Metaphysics is above physics,
and matter does not enter into metaphysical
premises or conclusions. Its categories rest on one
basis; namely, the divine Mind. Metaphysics resolves
things into thoughts, and exchanges the objects of sense
for the ideas of Soul.

Metaphysical
conclusions.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 165, lines 12-19 (unnumbered).

Philosophy makes God man-like; Science makes man
God-like; the first is error, the last is Truth.

Divine Science, rising
above physical theories, excludes matter, resolves things
into thoughts, and replaces the objects of material sense
with spiritual ideas.

NOTE

This version first appeared in the 36th edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter V, page 149, lines 21-22, and page 151, lines 30-32,
and page 152, line 1 (unnumbered).

ALSO NOTE

The second paragraph, beginning "Divine Science....," also
corresponds to paragraph #62 from Science, Theology, Medicine,
and is included there as well.

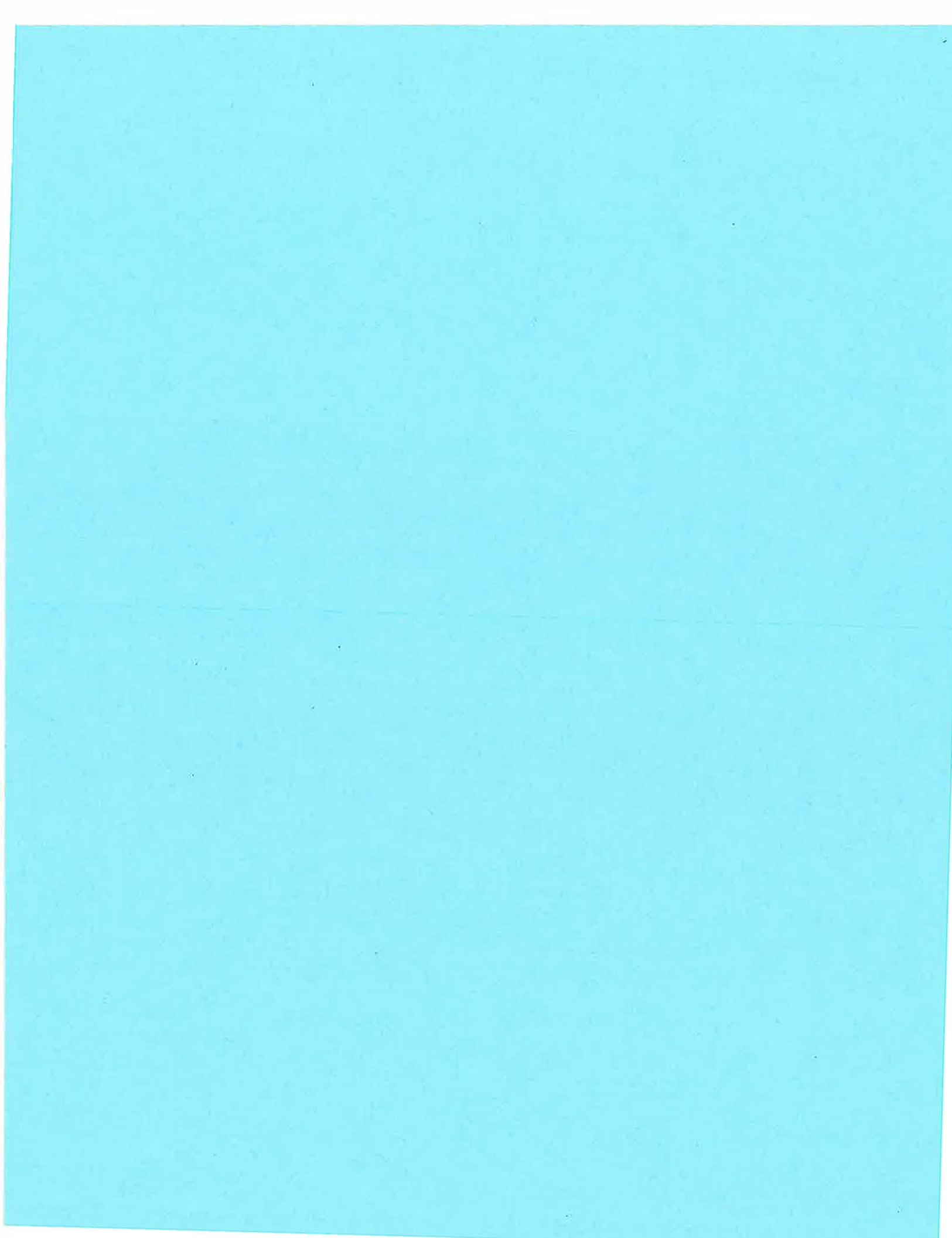
Metaphysics are above physics, and drag not matter, or what is termed that, into one of its premises or conclusions. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 11, lines 26-29 (unnumbered).

ALSO NOTE

These lines are also found in paragraph #62 of Science, Theology, Medicine, in that paragraph's comparison.



These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense, - they are good and eternal.

NOTE

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

Chapter X, page 269, lines 17-20.

These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense, - that they are good and eternal.

NOTE

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

Chapter X, page 269, lines 17-20.

These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense - that they are good and eternal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 165, lines 20-23 (unnumbered).

All Science must be divine, since
no science is of human origin. Ideas are tangible and
real to immortal consciousness; and they have the ad-
vantage of being eternal.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 16, lines 1-4 (unnumbered).
36th ed., chapter V, page 152, lines 1-4 (unnumbered).

These ideas are perfectly tangible and real to consciousness, and they have this advantage, - they are eternal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 11, lines 30-31 (unnumbered).

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems - systems based wholly or partly on knowledge gained through the material senses - are reeds shaken by the wind, not houses built on the rock.

Biblical
foundations

NOTE

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

Chapter X, page 269, lines 21-28.

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems - systems based wholly or partly on knowledge gained through the material senses - are reeds shaken by the wind, not houses built on the rock.

Biblical
foundations.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 269, lines 21-28.

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his Apostles, of the Prophets, and on the testimony of the Biblical
foundations. Science of Mind. Other foundations there are none. All other systems - systems based wholly or partly on knowledge gained through the material senses - are reeds shaken by the wind, not houses built on the rock.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 269, lines 21-28.

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his Apostles, of the Prophets, and on the testimony of the Foundations. Science of Mind. Other foundations there are none. All other systems - systems based wholly or partly on knowledge gained through the material senses - are reeds shaken by the wind, not houses built on the rock.

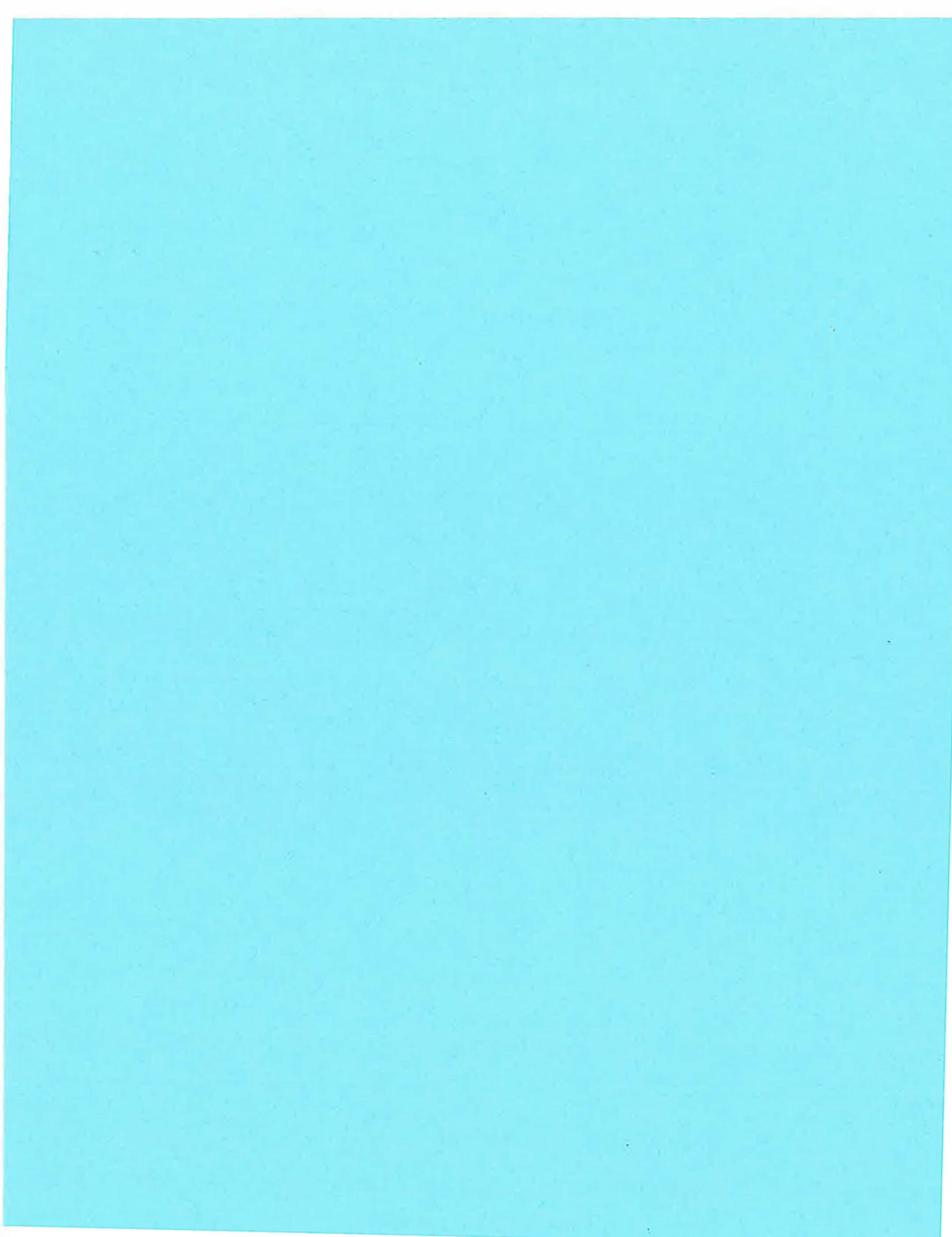
NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 165, lines 24-31 (unnumbered).

They are reeds shaken by
the wind.

NOTE

This version first appeared in 'the 36th edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter V, page 149, lines 16-17 (unnumbered).



The theories I combat are these: (1) that all is matter;
(2) that matter originates in Mind, and is as
real as Mind, possessing intelligence and life. Rejected
theories

The first theory, that matter is everything, is quite as
reasonable as the second, that Mind and matter coexist
and cooperate. One only of the following statements can
be true: (1) that everything is matter; (2) that every-
thing is Mind. Which one is it?

NOTE

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

Chapter X, page 269, lines 29-32, and page 270, lines 1-4.

The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first theory, that matter is everything, is quite as reasonable as the second, that Mind and matter coexist and cooperate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?

Rejected theories.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 269, lines 30-32, and page 270, lines 1-4.

The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first theory, that matter is everything, is quite as reasonable as the second, that Mind and matter co-exist and co-operate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?

Rejected theories.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter V, page 165, line 32, and page 166, lines 1-7 (unnumbered). 226th ed., chapter X, page 269, lines 29-32, and page 270, lines 1-4.

The theories I combat, stated fairly, are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first-named theory, that matter is everything, is quite as reasonable as the second, that Mind and matter co-exist and co-operate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?

NOTE

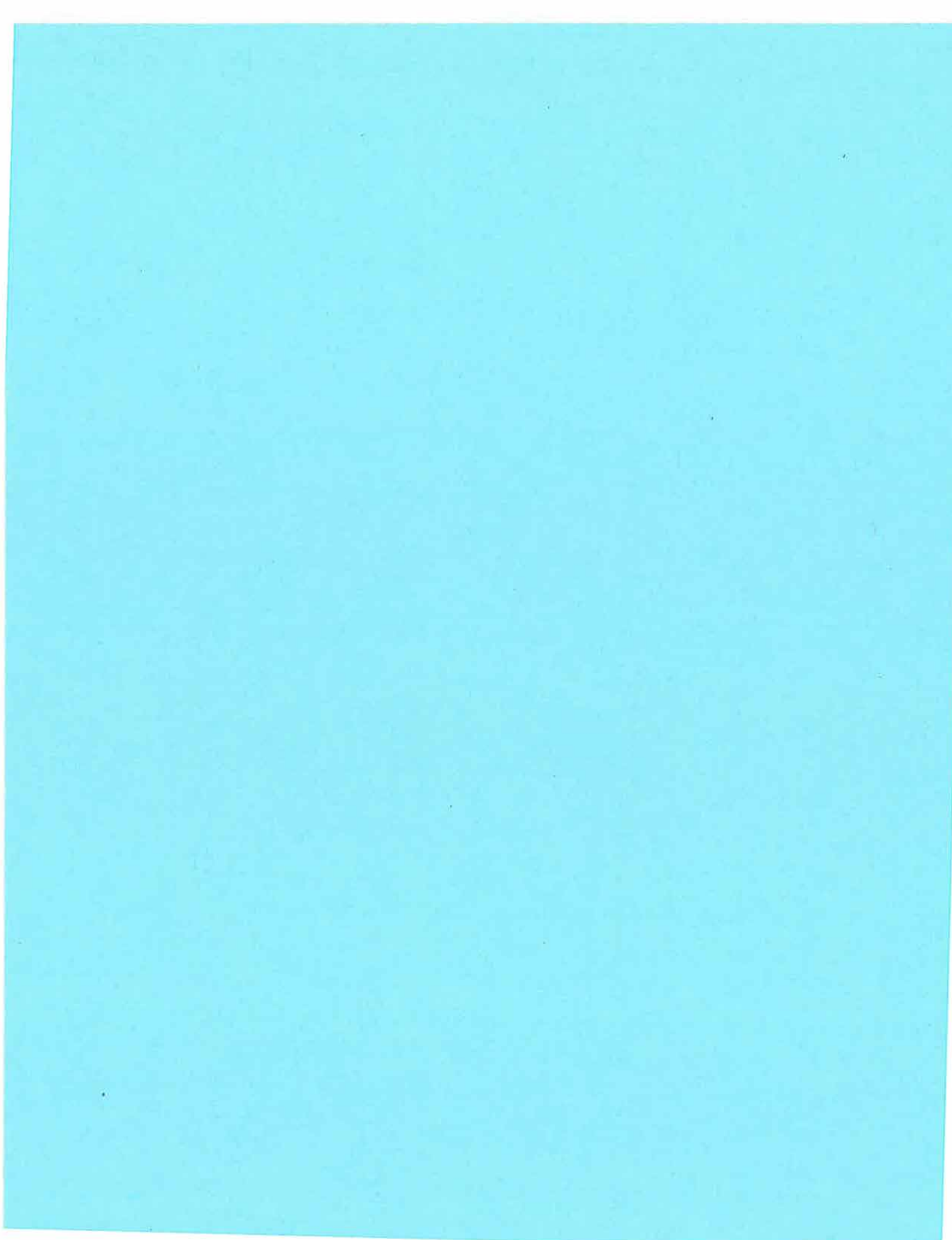
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 14, lines 1-8 (unnumbered).
36th ed., chapter V, page 150, lines 1-8 (unnumbered).

The theories

that we contest, stated fairly, are these: that all is matter; else matter originated in mind, and possesses the actual of mind, - sensation and life. The first-named theory, that all is matter, is quite as feasible as the second, that Mind and matter coexisted and co-operates. But the fact remains that one of the following statements can alone be true; namely, that all is matter, or that all is mind: which one is it?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 10, lines 14-22 (unnumbered).



Matter and Mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal. Only by understanding that there is but one power, - not two powers, matter and Mind, - are scientific and logical conclusions reached. Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.

NOTE

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

Chapter X, page 270, lines 5-13.

Matter and Mind are opposites. One is contrary to the other; hence both cannot be real. If one is real the other must be unreal. Only by understanding that there is but one power, - not two powers, matter and Mind, - are correct and logical conclusions reached. Few deny that intelligence apart from man and matter governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.

NOTE

This version first appeared in the 1906 edition (unnumbered) and it remained unchanged until the 1907 edition.
Chapter X, page 270, lines 5-13.

Matter and Mind are antagonistic, and both have not place and power. Only by understanding that there is but one power, - not two powers, matter and Mind, - are correct and logical conclusions reached. Few deny that intelligence apart from man, and which neither man nor matter has created, forms and governs the universe; and it is generally admitted that this intelligence is the eternal Mind, or divine Principle.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1906 edition (unnumbered).
Chapter X, page 270, lines 5-12

Matter and Mind are antagonistic, and both have not place and power. Only by understanding that there is but one Power, - not two powers, matter and Mind, - are correct and logical conclusions reached. Few deny that Intelligence apart from man, and which neither man nor matter has created, forms and governs the universe; and it is generally admitted that this Intelligence is the eternal Mind, or divine Principle.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. 50th ed., chapter V, page 166, lines 8-15 (unnumbered). 226th ed., chapter X, page 270, lines 5-12.

Few will deny that a higher Intelligence forms and governs the universe 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 I, page 14, lines 23-24 (unnumbered).
36th ed., chapter V, page 150, lines 23-24 (unnumbered).

Few

will deny that an intelligence apart from man formed
and governs the spiritual universe and man:

NOTE

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

Vol. 1, chapter I, page 10, lines 31-32, and page 11, line 1
(unnumbered).

The prophets of old looked for something higher than
the systems of their times; hence their fore-
Prophetic
ignorance sight of the new dispensation of Truth. But
they knew not what would be the precise nature of the
teaching and demonstration of God, divine Mind, in His
more infinite meanings, - the demonstration which was
to destroy sin, sickness, and death, establish the definition
of omnipotence, and maintain the Science of Spirit.

NOTE

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

Chapter X, page 270, lines 14-21.

The prophets of old looked for something higher
than the systems of their times; hence their
Prophetic
ignorance. foresight of the new dispensation of Truth.
But even they knew not what would be the precise
nature of the teaching and demonstration of God in His
more infinite meanings, which were to destroy sin, sick-
ness, and death, establish the definition of omnipotence,
and maintain the Science of Spirit.

NOTE

This version first appeared in the 1906 edition (unnumbered)
and it remained unchanged until the 1907 edition.
Chapter X, page 270, lines 14-21.

The prophets of old believed, but did not understand.
They looked for something higher than the systems of
their times; hence their foresight of Christ's
Prophetic
ignorance. coming, of the new dispensation of Truth.
But even they knew not what would be the precise
nature of the teaching and demonstration of God in His
more infinite meanings, which were to reinstate harmony,
destroy sin, sickness, and death, establish the definition
of omnipotence, and maintain the Science of Spirit.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1906 edition (unnumbered).
Chapter X, page 270, lines 13-21.

The Prophets of old believed, but did not understand.
They looked for something higher than the systems of
their times; hence their foresight of Christ's
Prophetic
ignorance. coming, of the new dispensation of Truth.
But even they knew not what would be the precise
nature of the teaching and demonstration of God in His
more infinite meanings, which were to reinstate harmony,
destroy sin, sickness, and death, establish the definition
of omnipotence, and maintain the Science of Spirit.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 265th edition in 1903.
50th ed., chapter V, page 166, lines 16-25 (unnumbered).
226th ed., chapter X, page 270, lines 13-21.

The prophets of old believed, but did not understand. They looked for something higher than the systems of their times; hence their foresight of Christ's coming. But even they knew not what would be the precise nature of the teaching and demonstration of God, in the more infinite meanings, that should reinstate harmony, destroy sin, sickness, and death, establish the definition of omnipotence, and give the true Science of Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 47, lines 3-10 (unnumbered). 36th ed., chapter V, page 183, lines 3-10 (unnumbered).

The pride of priesthood is the prince of this world. It has nothing in Christ. Meekness and charity have divine authority. Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick. If sin makes sinners, Truth and Love alone can unmake them. If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals.

NOTE

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

Chapter X, page 270, lines 22-30.

The pride of priesthood is the prince of this world that has nothing in Christ. Meekness and charity have divine authority. Mortals think wickedly - consequently they are wicked; they think sickly, and so become sick. If sin makes sinners, Truth and Love alone can unmake them. If a sense of disease produces suffering, and a sense of ease antidotes it, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone can heal it.

NOTE

This version first appeared in the 1906 edition (unnumbered) and it remained unchanged until the 1907 edition.

Chapter X, page 270, lines 22-30.

The pride of priesthood is the prince of this world that has nothing in Christ. Meekness and charity have divine authority. Mortals think wickedly - consequently they are wicked; they think sickly, and so become sick. If sin makes sinners, Truth and Love alone can unmake them. If a sense of disease produces suffering, and a sense of ease antidotes it, disease is mental, not material. Hence the fact in Metaphysics that the human mind alone suffers, and that the divine Mind alone can heal it.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1906 edition (unnumbered). Chapter X, page 270, lines 22-30.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the Divine power, not yet Christ's Messiahship. understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned a brief affirmative by recounting his works, instead of referring to his doctrine, confident that this exhibition of the Divine power to heal would fully answer that question to one who had prophesied the Messianic appearing. Hence his reply: "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk;...and blessed is he whosoever shall not be offended in me." In other words, he gave his benediction to whosoever should see that such effects, resulting from the divine Mind, must prove that one God or divine Principle endues man with divine health.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 270, lines 22-32, and page 271, lines 1-6.

ALSO NOTE

It is obvious that this paragraph was dropped entirely with the 261st edition, in which Mrs. Eddy added two entirely separate paragraphs in its place, consisting of lines 14-21 on page 270 of the final edition (1st replacing paragraph), and lines 22-30 of the 1910 edition (2nd replacing paragraph).

The life of Christ Jesus was not miraculous, but it was indigenous to his spirituality, - the good soil wherein the seed of Truth springs up and bears much fruit. Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. Neither emasculation, illusion, nor insubordination exists in divine Science.

NOTE

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

Chapter X, page 270, lines 31-32, and page 271, lines 1-6.

The life of Christ Jesus was not miraculous, but was indigenous to his spirituality, - the good soil wherein the seed of Truth springs up and bears much fruit. Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures, and uniting all periods in the design of God. Neither emasculation, illusion, nor insubordination exists in divine Science.

NOTE

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

Chapter X, page 270, lines 31-32, and page 271, lines 1-6.

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses, as this will be necessary for the preparation of the tax return. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. It is important to consult with a tax professional to ensure that the business is in compliance with all applicable laws. The third part of the paper discusses the importance of maintaining proper documentation for all transactions. This includes keeping receipts, invoices, and other documents that will be needed to support the tax return. The fourth part of the paper discusses the importance of keeping up to date with the latest tax software and programs. This will ensure that the business is able to accurately calculate its tax liability and prepare its tax return. The fifth part of the paper discusses the importance of keeping up to date with the latest tax forms and schedules. This will ensure that the business is able to accurately complete its tax return. The sixth part of the paper discusses the importance of keeping up to date with the latest tax rates and deductions. This will ensure that the business is able to take full advantage of all available tax benefits. The seventh part of the paper discusses the importance of keeping up to date with the latest tax credits and exemptions. This will ensure that the business is able to take full advantage of all available tax benefits. The eighth part of the paper discusses the importance of keeping up to date with the latest tax treaties and agreements. This will ensure that the business is able to take full advantage of all available tax benefits. The ninth part of the paper discusses the importance of keeping up to date with the latest tax court decisions and rulings. This will ensure that the business is able to take full advantage of all available tax benefits. The tenth part of the paper discusses the importance of keeping up to date with the latest tax legislation and regulations. This will ensure that the business is able to take full advantage of all available tax benefits.

Jesus instructed his disciples whereby to heal the sick through Mind instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, casting out all inharmony.

NOTE

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

Chapter X, page 271, lines 7-10.

Jesus instructed his disciples to heal the sick through Mind instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, casting out every kind of error.

NOTE

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

Chapter X, page 271, lines 7-10.

Jesus instructed his disciples to heal the sick through Mind, instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, casting out every kind of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 167, lines 12-15 (unnumbered).

That they might prove their Christianity, Jesus instructed his disciples to heal the sick through Mind, knowing that Truth would cast out error, and thus restore the equilibrium of the human organism. This is the philosophy of Christian cure.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 56, lines 23-27 (unnumbered). 36th ed., chapter V, page 192, lines 23-27 (unnumbered).

The application of this divine Principle, and its power to heal the sick and reform the sinner, he taught his disciples;

Again, Jesus instructed his students, as proof of their Christianity, to heal the sick through Mind instead of matter, knowing, as he did, that Truth casting out error must heal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 40, lines 19-21, and page 49, lines 4-7 (unnumbered).

In Latin the word rendered disciple signifies student; and the word indicates that the power of healing was not a supernatural gift to those learners, but the result of their cultivated spiritual understanding of the divine Science, which their Master demonstrated by healing the sick and sinning. Hence the universal application of his saying: "Neither pray I for these alone, but for them also which shall believe on me [understand me] through their word." Studious
disciples

NOTE

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

Chapter X, page 271, lines 11-19.

In Latin the word rendered disciple signifies student; and the word indicates that the power of healing was not a supernatural gift to those learners, but the result of their cultivated spiritual understanding of the divine Science which their Master demonstrated, by healing the sick and sinful. Hence the universal application of his saying: "Neither pray I for these alone, but for them also which shall believe on me [(understand me)] through their word."

Studios
disciples.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 271, lines 11-19.

In Latin the word rendered disciple signifies student; and the word indicates that the power of healing was not a supernatural gift to these learners, but the result of their cultivated spiritual understanding of the Divine Science which their Master displayed, by healing the sick and sinful. Hence the universal application of his saying: "Neither pray I for these alone, but for them also which shall believe on me [(understand me)] through their word." Discipleship.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 167, lines 16-24 (unnumbered).

In Latin the word rendered disciple signifies student; and the word indicates that healing was not a supernatural gift to these learners, but their cultivated understanding of the Divine Science taught by their Master. Hence the wide meaning of his saying: "Neither pray I for these alone, but for them which shall believe on me [(understand me)] through their word."

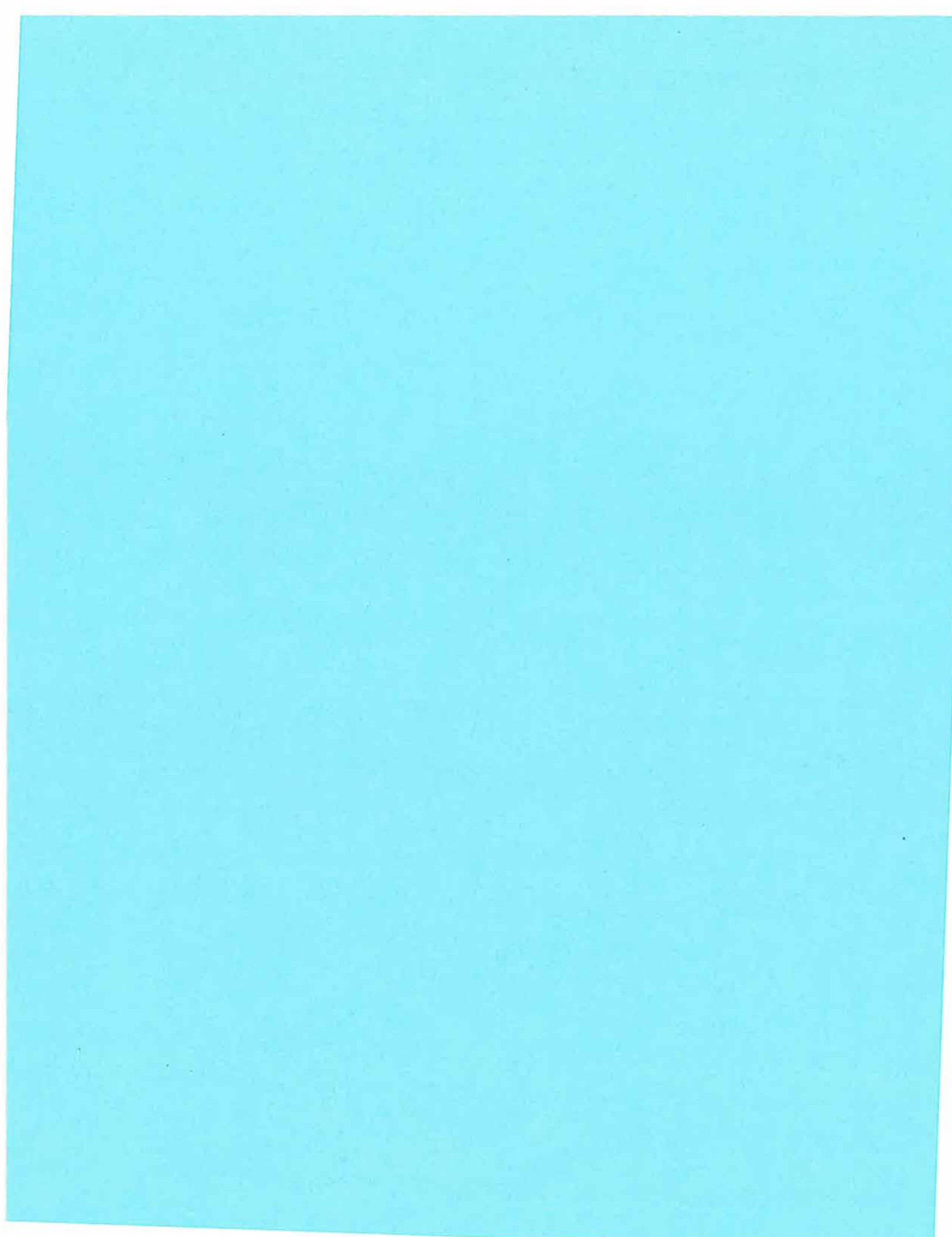
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 56, lines 28-32, and page 57, lines 1-2 (unnumbered). 36th ed., chapter V, page 192, lines 28-32, and page 193, lines 1-2 (unnumbered).

In the Latin, disciple signifies student, showing that healing was not a gift to them but the understanding that he imparted of the divine science which he taught; therefore, said he, "Neither pray I for these alone, but for them who shall understand through the word."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 49, lines 7-11 (unnumbered).



Our Master said, "But the Comforter...shall
teach you all things." When the Science of Christianity
appears, it will lead you into all truth. The
Sermon on the Mount is the essence of this
Science, and the eternal life, not the death of Jesus, is
its outcome.

New Testa-
ment basis

NOTE

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

Chapter X, page 271, lines 20-25.

Our Master said, "But the Comforter...shall teach
you all things." The Science of Christianity is the Com-
forter which leadeth into all truth. The Ser-
mon on the Mount is the essence of this Sci-
ence, and the eternal life, not the death of Jesus, is its
outcome.

New Testa-
ment basis

NOTE

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

Chapter X, page 271, lines 20-25.

Our Master said, "But the Comforter...shall teach
you all things." When the Science of Christianity ap-
pears, it will lead you into all truth. The
Sermon in the Mount is the essence of this New Testa-
ment basis.
Science, and the eternal life, not the death of Jesus, was
its outcome.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 271, lines 20-25.

Our Master said, "But the Comforter...shall teach you all things." When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, was its outcome.

New Testa-
ment basis.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 271, lines 20-25.

Our Master said, "But the Comforter...shall teach
you all things." When the Science of Christianity ap-
pears, it will lead you into all Truth. The
Sermon on the Mount is the essence of this
Science, and the eternal Life, not the death of Jesus,
was its outcome.

New Testa-
ment basis.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 167, lines 25-30 (unnumbered).

This was the Divine Science of which our Master said
"When he shall come, he will show you all things."
The Sermon on the Mount is the essence of this Science.
His life, and not his death, was its outcome.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 47, lines 30-32, and page 48, line 1
(unnumbered).
36th ed., chapter V, page 183, lines 30-32, and page 184, line 1
(unnumbered).

The Holy Ghost
is divine science, revealing and explaining this divine
triad, and is referred to in the Scriptures as the Com-
forter that leadeth into all Truth. Christianity is the
understanding of the divine Life, Truth, and Love, and
the demonstration thereof.

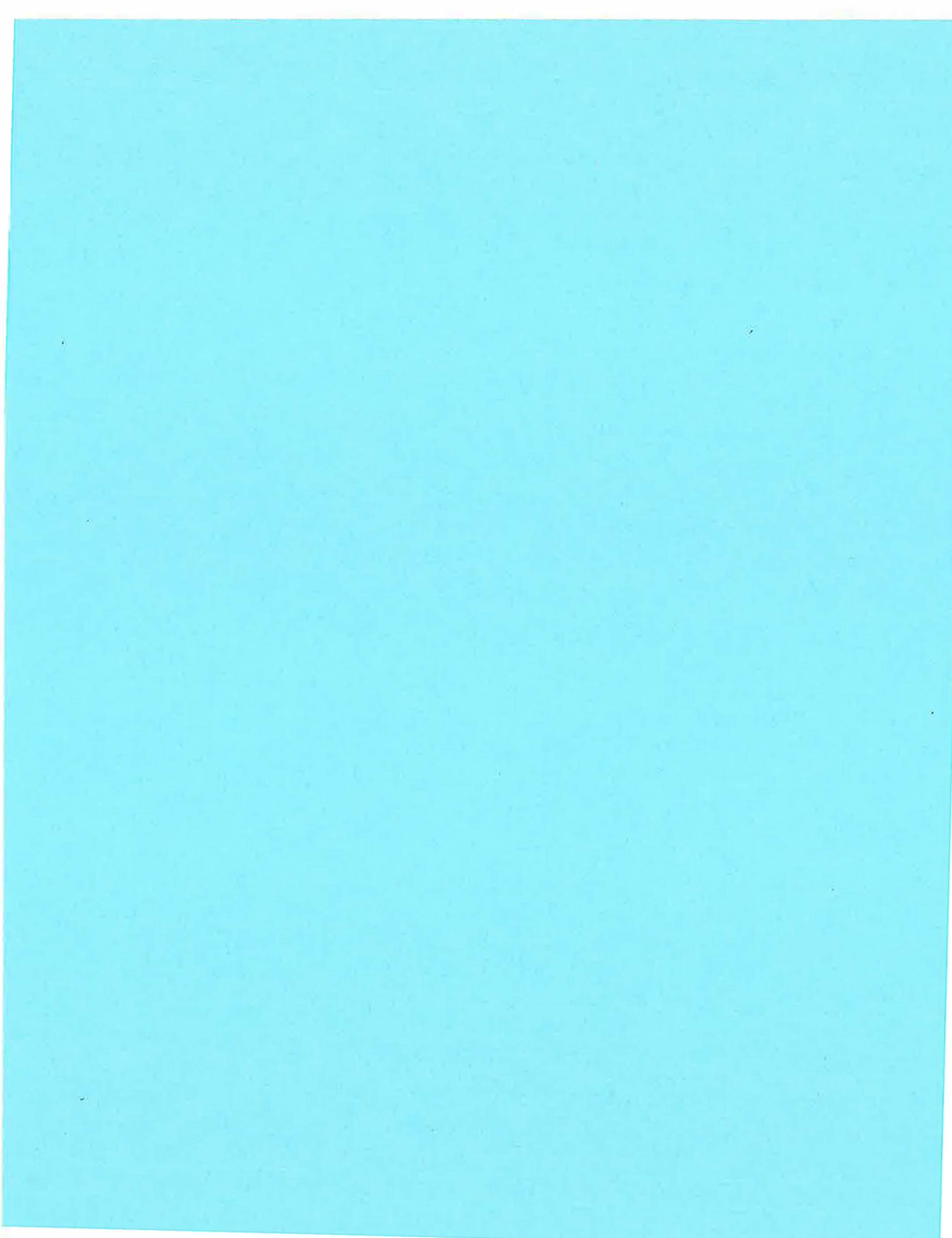
The Prin-
ciple and rules of this science he gave in the Sermon on
the Mount.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 39, lines 27-32, and page 40, lines
17-19 (unnumbered).

ALSO NOTE

The first paragraph in this version, beginning "The Holy Ghost...",
also corresponds to paragraph #242 of Science of Being, and is
found in that comparison as well.



Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and to practise

Christian healing. The Scriptures contain it.

Modern
evangel

The spiritual import of the Word imparts this power.

But, as Paul says, "How shall they hear without a preacher? and how shall they preach, except they be sent?" If sent, how shall they preach, convert, and heal multitudes, except the people hear?

NOTE

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

Chapter X, page 271, lines 26-32, and page 272, lines 1-2.

Those who are willing to leave their nets, or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and practise Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power. But, as Paul says, "How shall they hear without a preacher? and how shall they preach, except they be sent?" If sent, how shall they preach, convert, and heal multitudes except the people hear.

Modern
evangel.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 271, lines 26-32, and page 272, lines 1-2.

Those who are willing to leave their nets, or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and practise Christian healing. The Scriptures contain it. The spiritual import of

the Word imparts this power. But, as Paul
Modern
evangel. says, "How shall they hear without a preacher;
and how shall they preach, except they be sent?" If
sent, how shall they preach, convert, and heal multi-
tudes, except the rabbis are willing?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 167, lines 31-32, and page 168, lines 1-7 (unnumbered).

Those who
are willing at this hour to leave their nets, or to cast
them on the right side for Truth, have the opportunity
to learn and practise Christian healing. The Scriptures
contain it all. The spiritual import of the Word im-
parts the power. But, as Paul says, "How shall they
hear without a preacher, and how shall they preach
except they be sent?" And if sent, how shall they
preach, convert, and heal multitudes, except the rabbis
are willing?

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 48, lines 1-10 (unnumbered).
36th ed., chapter V, page 184, lines 1-10 (unnumbered).

Those who
are willing at this hour to leave their nets, or to cast
them on the other side for Truth, have the opportunity
to learn and practise Christian healing. The Scriptures
contain it all. The spiritual import of the Word im-
parts the power. But, as Paul says, "How shall they
hear without a preacher, and how shall they preach
except they be sent?" And if sent, how shall they
preach, convert, and heal multitudes, except the rabbis
are willing?

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 48, lines 1-10 (unnumbered).

Those whom he selected for his students were ready to leave their material pursuits, to leave their nets, even if they were full, and follow the teachings and the path that he was treading who had not where to lay his head.

Jesus's explanations, understood spiritually, reveal metaphysical science, and his blessed works proved it. The spiritual signification of the word alone renders the Scriptures as Jesus rendered them.

Metaphysics lead into all Truth, they enlarge the capacity for good, and proportionately diminish it for evil, whereas Truth discerned intellectually is received as a belief, and is not understood. Spiritual growth is the only evidence that we understand Christian Science or metaphysical healing.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 40, lines 23-31, and vol. 2, chapter XI, page 197, lines 7-12 (unnumbered).
By 6th ed , vol. 2, chapter X, page 151, same lines.

ALSO NOTE

The last paragraph, beginning, "Metaphysics lead into...", is not actually found in the final edition of the text; however, it seems to correspond to this paragraph #103 more than any other. It is also found in the comparison of paragraph #67 of Science, Theology, Medicine, as explained in that comparison.

The spiritual sense of truth must be gained before
Truth can be understood. This sense is assimilated only
as we are honest, unselfish, loving, and meek.
Spirituality
of Scripture In the soil of an "honest and good heart" the
seed must be sown; else it beareth not much fruit, for the
swinish element in human nature uproots it. Jesus said:
"Ye do err, not knowing the Scriptures." The spiritual
sense of the Scriptures brings out the scientific sense, and
is the new tongue referred to in the last chapter of Mark's
Gospel.

NOTE

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

Chapter X, page 272, lines 3-12.

The spiritual sense of Truth must be gained before Truth is understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. Spirituality of Scripture. In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human nature will uproot it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 272, lines 3-12.

The spiritual sense of Truth must be gained before Truth is understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. Spirituality of Scripture. In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human nature will uproot it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scriptures brings out the scientific sense, and is the "new tongues" referred to in the last chapter of Mark's Gospel.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 272, lines 3-12.

The spiritual sense of truth must be gained before Truth is understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. Spirituality of Scripture. In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human nature will uproot it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scriptures brings out the scientific sense, and is the "new tongue" referred to in the last chapter of Mark's Gospel.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 272, lines 3-12.

The spiritual sense of Truth is assimilated when the heart grows honest, unselfish, loving, and meek. In the soil of an "honest and good heart" the seed Spirituality of Scripture. must be sown; else it beareth not much fruit, for the swinish element in human hearts will uproot it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scripture brings out the Scientific sense, and is the "new tongue" referred to in the last chapter of Mark's Gospel.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 168, lines 8-16 (unnumbered).

The
spiritual sense of Truth is indigenous to the soil of a
"good and honest heart." Spiritual seed can be sown
in no other soil and bear much fruit, because the swine
in human hearts rend it. Jesus said, "Ye do greatly
err, not understanding the Scriptures." The spiritual
sense of the Scripture is the new tongue, referred to in
the last chapter of Mark's Gospel.

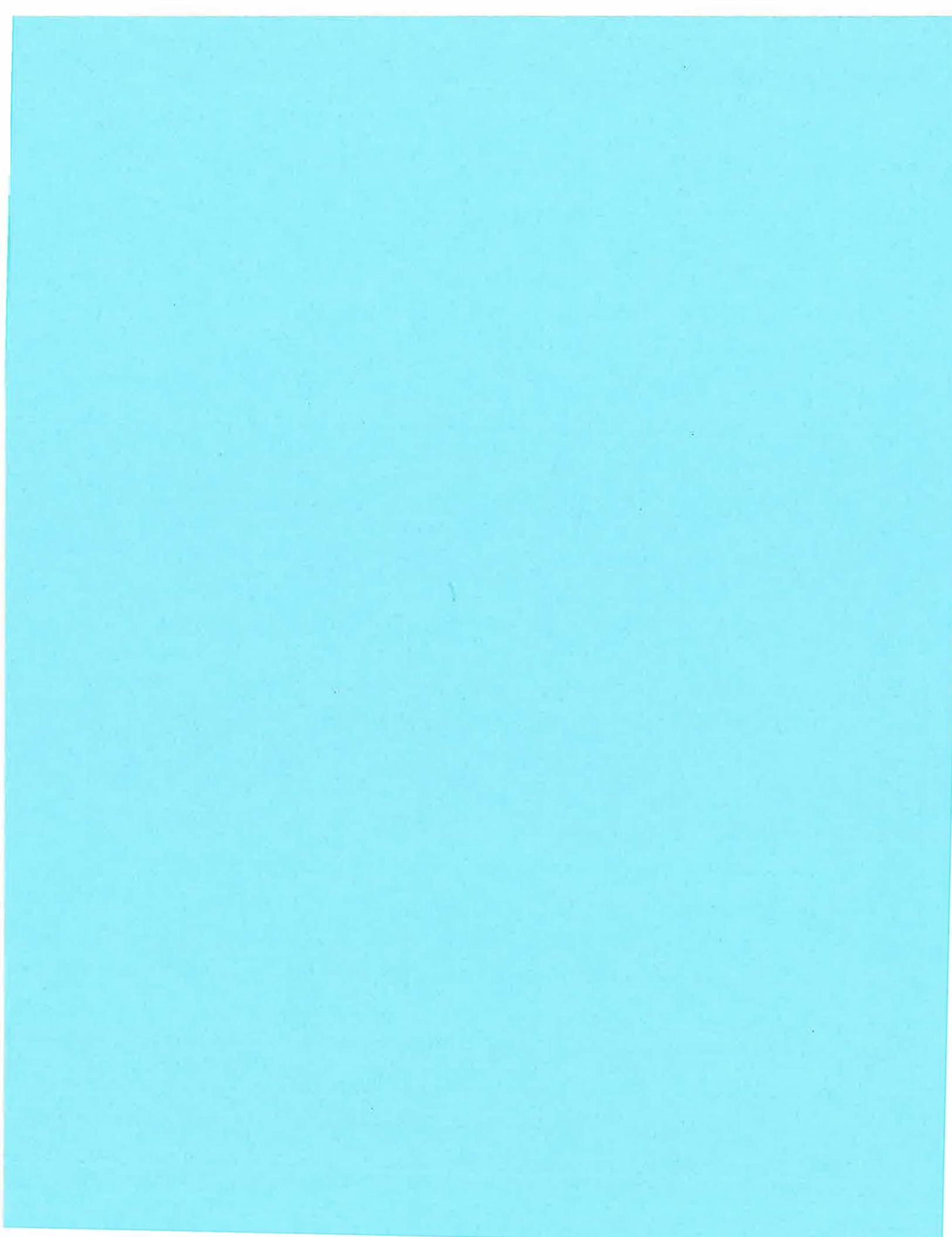
NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 48, lines 15-22 (unnumbered).
36th ed., chapter V, page 184, lines 15-22 (unnumbered).

The
spiritual sense of Truth can only be discerned by the honest, unselfish, loving, and meek; the soil of the "good and honest heart" is that in which this seed should be sown, else it beareth not much fruit, and the swine in human hearts rend you for it. The spiritual sense of the Scripture is the "new tongue" referred to in the last chapter of St. Mark, and is rendered right in healing the sick and casting out error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 41, lines 4-12 (unnumbered).



Jesus' parable of "the sower" shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept. Reading the thoughts of the people, he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

NOTE

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

Chapter X, page 272, lines 13-18.

Jesus' parable of "the sower" shows the care of our Master not to impart to dull ears and gross hearts the spiritual teachings they could not accept. Reading their thoughts, he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

NOTE

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

Chapter X, page 272, lines 13-17.

Jesus' parable of the Sower shows the care of our Master not to impart to dull ears and gross hearts the spiritual teachings they could not accept. Reading their thoughts, he said: "Give not that which is holy unto dogs, neither cast ye your pearls before swine."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 168, lines 17-22 (unnumbered).

Jesus' parable of the Sower shows the care of our Master not to impart to dull ears and gross hearts spiritual teachings they could not accept. Reading their thoughts he said, "Give not that which is holy unto dogs, neither cast ye your pearls before swine."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 48, lines 11-15 (unnumbered). 36th ed., chapter V, page 184, lines 11-15 (unnumbered).

and his parable of the sower shows the care he took not to interpret to dull ears and gross hearts that spiritual meaning when they could not accept it. Reading their thoughts, he said, as the master of metaphysics, "Give not that which is holy unto dogs, neither cast ye your pearls before swine."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 40, lines 31-32, and page 41, lines 1-4 (unnumbered).

, It is the spiritualization of thought and Christianization
of daily life, in contrast with the results of the ghastly farce
of material existence; it is chastity and purity,
Unspiritual contrasts in contrast with the downward tendencies
and earthward gravitation of sensualism and impurity,
which really attest the divine origin and operation of Chris-
tian Science. The triumphs of Christian Science are re-
corded in the destruction of error and evil, from which are
propagated the dismal beliefs of sin, sickness, and death.

NOTE

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

Chapter X, page 272, lines 19-27.

It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and Unspiritual contrasts. purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, - wherein the real attestation of the divine origin and operation of Christian Science is to be found. Its triumphs are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death.

NOTE

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

Chapter X, page 272, lines 18-27.

It is in the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence, - of chaste contrasts. Spirituality and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, - that the real attestation of the divine origin and operation of Science is to be found. Its triumphs are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 168, lines 23-32 (unnumbered).

The eternal verity of things, rightly understood, results in the attainment of truth, or spirituality, - a striking contrast to the farce of materialization. One tends to purity. The other is the downward tendency and earthward gravitation towards sensualism, or error. The elevating, healing effects, and the spiritual tendency of Christian Science, are streams which betray a pure fountain.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 16, lines 12-19 (unnumbered)
36th ed., chapter V, page 152, lines 12-19 (unnumbered).

The fact of spiritualization produces results in striking contrast to the farce of materialization: the one produces the results of chastity and purity, the other the downward tendencies and earthward gravitation of sensualism and impurity.

The exalting and healing effects of metaphysics show their fountain.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 12, lines 6-12 (unnumbered).

4

The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.

NOTE

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

Chapter X, page 272, lines 28-32.

The invisible Principle of the universe must interpret it. God is the Principle of all that represents Him, and of all that really exists. Divine Science, as God the Principle of all. demonstrated by Jesus, alone reveals a natural and divine Principle in Science.

NOTE

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

Chapter X, page 272, lines 28-32.

The invisible Principle of the universe must interpret it. God is the Principle of all that represents Him, and of all that really exists. Divine Science, as demonstrated by Jesus, alone reveals a natural and divine Principle in Science.

God the Principle, Truth immaterial.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 169, lines 1-5 (unnumbered).

The Principle of things must interpret both Science and Christianity. It is a grave mistake to attempt to steady the Ark of Science with an opinion. God is the Principle of all that represents Him, and of nothing else; for "there is none beside Him."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 17, line 32, and page 18, lines 1-4 (unnumbered).

36th ed., chapter V, page 153, line 32, and page 154, lines 1-4 (unnumbered).

ALSO NOTE

The quotation, "there is none beside Him", is today found only in C.S. Practice, paragraph #165; therefore this phrase is included with that paragraph as well. It is also included here with paragraph #18 of Science of Being because of how it is used in this version of this paragraph.

The Principle of things must interpret them; and we should never attempt with an opinion or belief to steady the altar of science. God is the Principle of all that represents Him, that is harmonious and eternal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 13, lines 27-30 (unnumbered).

i Matter and its claims of sin, sickness, and death are contrary to God, and cannot emanate from Him. There is no material truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Principle of divine Science. Deductions from material hypotheses are not scientific. They differ from real Science because they are not based on the divine law.

NOTE

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

Chapter X, page 273, lines 1-9.

Matter, and its claims to sin, sickness, and death are contrary to God, and cannot emanate from Him. There is no material Truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being, without the Principle of divine Science. Deductions from material hypotheses are not scientific. They differ from real Science inasmuch as they are not based on the divine Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 273, lines 1-9.

Matter, and its claims to sin, sickness, and death, are contrary to God, and cannot emanate from God, There is no material Truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of Being, without the Principle of Divine Science. Deductions from material hypotheses are not Scientific. They differ from real Science in not being based on Mind.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 169, lines 6-14 (unnumbered).

Matter, and its beliefs in sin, sickness, and death, are contrary to God, and cannot emanate from God. There is no material Truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of Being, without the Principle of Divine Science. Deductions from material hypotheses are not Scientific. They differ from real Science in not being based on Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 169, lines 6-14 (unnumbered).

There is no material Truth, and what are termed the personal senses can take no cognizance of spiritual Truth.

Deductions from material hypotheses are not scientific. They differ from actual Science in not being based on Mind.

Human belief has sought out many inventions, but not one of them can solve a problem without the Principle of Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 36, lines 25-26 and 31-32, and page 37, line 1, and page 38, lines 13-15 (unnumbered). 36th ed., chapter V, page 172, lines 25-26 and 31-32, and page 173, line 1, and page 174, lines 13-15 (unnumbered).

Metaphysical science reveals the spiritual fact of all things. There is no material Truth, and what is termed the personal senses can take no cognizance of spiritual Truth.

The deductions from a material basis termed natural science possess no intrinsic worth, whereas the revelations from a spiritual basis reach man with harmony, and interpret Truth, and these different sources produce different streams, as we learn from witnessing their effects.

Belief hath sought out many inventions, but not one of them can solve a problem without its Principle.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 30, lines 11-14 and 19-24, and page 32, lines 29-30 (unnumbered).

Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses, and the impossibility of attaining perfect understanding till the errors of sense are eliminated.

Science
versus
sense

NOTE

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

Chapter X, page 273, lines 10-15.

Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses, and the impossibility of attaining perfect understanding, till the errors of sense are eliminated.

Science
versus
sense.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 273, lines 10-15.

Divine Science reverses the testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses, and the impossibility of attaining perfect understanding, till the errors of sense are eliminated. Elimination.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 169, lines 15-19 (unnumbered).

Divine Science, reversing the testimony of the material senses, tears away the foundations of error. Hence the enmity between them, and the impossibility of perfect understanding till error disappears.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 36, lines 27-30 (unnumbered). 36th ed., chapter V, page 172, lines 27-30 (unnumbered).

Di-

vine or metaphysical science reverses the entire evidence before the material senses, and tears away its foundations; hence the enmity of mortal man towards it, and the impossibility for it to be understood only as the errors of belief disappear.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 30, lines 14-19 (unnumbered).

The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. Man is harmonious when governed by Soul. Hence the importance of understanding the truth of being, which reveals the laws of spiritual existence.

NOTE

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

Chapter X, page 273, lines 16-20.

The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. Man cannot be harmonious, if not governed by Soul. Hence the importance of understanding the Truth of being, which reveals the laws of spiritual existence.

NOTE

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

Chapter X, page 273, lines 16-20

The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. Man cannot be harmonious, if not governed by Soul. Hence the importance of understanding the Science of Being, which reveals the laws of spiritual existence.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 261st edition in 1902. 70th ed., chapter V, page 169, lines 20-24 (unnumbered). 226th ed., chapter X, page 273, lines 16-20.

The so-called laws of matter and medical science have never made mortals whole, harmonious, and immortal. The body cannot be harmonious, if not governed by Soul. Hence the importance of understanding the Science of Being, which reveals the laws of spiritual existence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter V, page 169, lines 20-24 (unnumbered).

The so-called laws of matter have never made mortals whole, harmonious, or immortal. Hence the importance of understanding that Science of Being which reveals perfection.

The body cannot be harmonious if not governed by Soul.

NOTE

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

16th ed., chapter I, page 38, lines 10-13 and 16-17 (unnumbered).

36th ed., chapter V, page 174, lines 10-13 and 16-17 (unnumbered).

The

so-called laws of matter can never make man healthy, harmonious, or immortal: hence the importance of understanding the spiritual law of being, that brings out the perfection and immortality of thoughts that we name things.

No more can we make the body harmonious without understanding Soul sufficiently to know that it governs the body, and that the governor is not within the governed.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 32, lines 24-29 and 31-32, and page 33, line 1 (unnumbered).

God never ordained a material law to annul the spiritual law. If there were such a material law, it would oppose the supremacy of Spirit, God, and impugn the wisdom of the creator. Jesus walked on the waves, fed the multitude, healed the sick, and raised the dead in direct opposition to material laws. His acts were the demonstration of Science, overcoming the false claims of material sense or law.

Spiritual law
the only law

NOTE

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

Chapter X, page 273, lines 21-28.

God never ordained a material law to annul the spiritual law. If there were such a law, it would annul the supremacy of Mind and wisdom of the creator. Jesus walked on the waves, fed the hungry, healed the sick, and raised the dead, in direct contradiction to material laws. His acts were the demonstration of Science, as against the false claims of material law.

Spiritual law
the only law.

NOTE

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

Chapter X, page 273, lines 21-28.

God never ordained a material law to annul the spiritual law. If there were such a law, it would annul the supremacy of Mind and wisdom of the Creator. Jesus walked on the waves, fed the hungry, healed the sick, and raised the dead, in direct contradiction to material laws. His acts were the demonstration of Science, as against the false claims of material law.

Spiritual law
the only law.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter V, page 169, lines 25-31 (unnumbered). 226th ed., chapter X, page 273, lines 21-28.

God never made a law material to annul the law spiritual; and if there were such a law, it would prevent the supremacy of Mind. Jesus trod the waves and healed the sick, in direct contradiction of what are termed material laws.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 50, lines 11-15 (unnumbered). 36th ed., chapter V, page 186, lines 11-15 (unnumbered).

God being the only intelligence, unerring mind, He never made a law material for a law spiritual to annul. Jesus proved that, when walking the wave and healing the sick, in direct antagonism to what are termed laws material.

Man made theories remedies for soul and body. Laws of matter, etc., are nothing more than laws of mortal belief. Jesus never taught or practised theology, physiology, or materia medica, but he healed the sick and reformed sinners.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 42, lines 29-33, and page 56, lines 23-27 (unnumbered).

Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain ex-

Material knowledge illusive istence. Unnecessary knowledge gained from the five senses is only temporal, - the conception of mortal mind, the offspring of sense, not of Soul, Spirit, - and symbolizes all that is evil and perishable. Natural science, as it is commonly called, is not really natural nor scientific, because it is deduced from the evidence of the material senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

NOTE

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

Chapter X, page 273, lines 29-32, and page 274, lines 1-11.

Science shows that material, conflicting mortal opinions and beliefs, at all times emit the effects of error, but this atmosphere cannot be destructive to morals and health when opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain ex-

istence. Knowledge gained from matter, and
Material knowledge
illusive. through the five senses, is only temporal, - the
conception of mortal mind, the offspring of
sense, not of Soul, Spirit, - and symbolizes all that is
evil and perishable. Natural science, as it is commonly
called, is not really natural or scientific, because it is de-
duced from the evidence of the physical senses. Ideas,
on the contrary, are born of Spirit, and are not mere
inferences drawn from material premises.

NOTE

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

Chapter X, page 273, lines 29-32, and page 274, lines 1-11.

Science shows that material views, conflicting mortal opinions and beliefs, at all times emit the odor of error, but this atmosphere cannot be destructive to morals and health when opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain ex-

istence. Knowledge gained from matter, and Material knowledge through the five senses, is only temporal, - the illusive. conception of mortal mind, the offspring of sense, not of Soul, Spirit, - and symbolizes all that is evil and perishable. Natural science, as it is commonly called, is not really natural or scientific, because it is deduced from the evidence of the physical senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 273, lines 29-32, and page 274, lines 1-11.

Science shows that material views, conflicting mortal opinions and beliefs, at all times emit the odor of error, but this atmosphere cannot be destructive to morals and health when opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Knowledge gained from matter, and through the five senses, is only temporal, - the offspring of mortal sense, not of Soul, Spirit, - and symbolizes all that is evil and perishable. Natural science, as it is commonly called, is not really natural or Scientific, because it is deduced from the evidence of the physical senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter V, page 169, line 32, and page 170, lines 1-14 (unnumbered).

Science shows that material views, conflicting mortal opinions and beliefs, at all times emit the odor of error, but this atmosphere cannot be destructive to morals and health when opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Knowledge gained from matter, and through the material senses, is only an illusion of mortal mind, - the offspring of bodily sense, not of Soul, Spirit, - and symbolizes all that is evil and perishable. Natural science, as it is commonly called, is not really natural or Scientific, because it is deduced from the evidence of the physical senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 197th edition in 1900. Chapter V, page 169, line 32, and page 170, lines 1-14 (unnumbered).

Science shows that material views, conflicting mortal opinions and beliefs, at all times emit the odor of error, an atmosphere more destructive to morals and health

Material
knowledge
illusive.

than any other form of miasma. Christian Science purifies this mental atmosphere with Truth and Love, and thus invigorates and resuscitates the body. Knowledge gained from matter, and through the material senses, is only an illusion of mortal mind, - the offspring of bodily sense, not of Soul, Spirit, - and symbolizes all that is evil and perishable. Natural science, as it is commonly called, is not really natural or Scientific, because it is deduced from the evidence of the physical senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 169, line 32, and page 170, lines 1-14 (unnumbered).

Science shows also that human views, conflicting mortal opinions and belief, at all times emit the odor of error, an atmosphere more destructive to morals and health than all other forms of miasma. Christian Science purifies this mental atmosphere, and thus invigorates and resuscitates the body.

Impressions gained through matter are the beliefs of mortal mind, - the offspring of sense not Soul, - symbolizing all that is evil and destructible.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.

33rd ed., chapter I, page 17, lines 16-21, and page 32, lines 3-6 (unnumbered).

36th ed., chapter V, page 153, lines 16-21, and page 168, lines 3-6 (unnumbered).

Science shows also that human views, conflicting mortal opinions and belief, at all times emit the odor of error, and sometimes create a poisonous atmosphere more destructive to health than all other forms of miasma. Christian Science purifies this mental atmosphere, and thus invigorates and resuscitates the body.

Impressions gained through matter are the beliefs of mortal mind, - the offspring of sense not Soul, - symbolizing all that is evil and destructible.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 17, lines 16-21, and page 32, lines 3-6 (unnumbered).

Human views, conflicting opinions and beliefs, are mortal mind that can emit a poisonous atmosphere more destructive to health than what is named material miasma.

Nothing but the understanding can correct this atmosphere, invigorate and immortalize the body.

Impressions received through the hearing of the ear, material sight, touch, etc., are beliefs. Ideas come from Soul instead of sense, from the spiritual instead of the material; for they are the offspring of Principle, and demonstrate nothing but that which is good and a blessing to man.

All material theories are man-made opinions and beliefs, referred to in the Scripture as the "tree of knowledge," or information obtained from false premises, from the testimony of a serpent since termed material sense. A sense of material things is mortal evidence, while yet it claims the authority of Mind, that is immortal. Inferences from false premises result in all the discords of mind and body.

NOTE

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

ALSO NOTE

The final paragraph in this version, beginning "All material theories...", does not really correspond to anything in later editions; however, it seems closer to this paragraph #24. Part of these lines also correspond to Genesis #100 as well.

NOTE

Chapter I, vol. 1, page 13, lines 14-18, and page 25,
lines 26-31, and page 31, lines 7-14 (unnumbered).

In the final paragraph in this version, the sentence beginning,
"Inferences from....," seems to correspond only to Science of
Being #24, while the other sentences in this final paragraph
seem to correspond both to #24 and to Genesis #100 as well.

The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity and the Science which expounds it are based on spiritual Five senses deceptive understanding, and they supersede the so-called laws of matter. Jesus demonstrated this great verity. When what we erroneously term the five physical senses are misdirected, they are simply the manifested beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These false beliefs and their products constitute the flesh, and the flesh wars against Spirit.

NOTE

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

Chapter X, page 274, lines 12-22.

The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity, and the

Five senses Science which expounds it, are based on spiritual understanding, and supersede the so-called laws of matter; Jesus demonstrated this great verity. What we term the five physical senses are simply the manifest beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These beliefs, and their products, constitute the flesh, and the flesh wars against Spirit.

NOTE

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

Chapter X, page 274, lines 12-21.

The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity, and the Science which expounds it, are based on spiritual understanding, and supersede the so-called laws of matter; Jesus demonstrated this great verity. What we term the five physical senses are simply the manifest beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These beliefs, and their products, constitute error, and this error opposes the truth of being.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 274, lines 12-21.

The senses of Spirit abide in Good, and they demonstrate Truth and Love. Hence Christianity, and the

Five senses Science which expounds it, are based on spiritual understanding, and supersede the so-called laws of matter; Jesus demonstrated this great verity. What we term the five physical senses are simply the manifest beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These beliefs, and their products, constitute error, and this error opposes the Truth of being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 274, lines 12-21.

The senses of Spirit abide in good, and they demonstrate Truth and Love. Hence Christianity, and the

Five senses
physical. Science which expounds it, are based on spiritual understanding, and have no communion with the flesh or material sense. What we term the five physical senses are simply beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These beliefs, and their products, constitute error, and this error opposes the Truth of Being.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter V, page 170, lines 15-23 (unnumbered).

The senses of Spirit abide in understanding, and they demonstrate Truth and Love. Hence Christianity, and the Science which expounds it, are based on Five senses physical. spiritual understanding, and treat as nothing all the products of material sense. What we term the five physical senses are simply beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These beliefs, and their products, constitute error, and this error opposes the Truth of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 197th edition in 1900. Chapter V, page 170, lines 15-23 (unnumbered).

The senses of Spirit are understanding, unerring and demonstrable ideas. Hence their necessity to Christianity, and to the establishment of Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 32, lines 6-8 (unnumbered).
36th ed., chapter V, page 168, lines 6-8 (unnumbered).

Spiritual understanding is un-
erring. Hence its necessity to Christianity and to estab-
lish truth.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 25, lines 31-32, and page 26, line 1
(unnumbered).

Divine Science is absolute, and permits no half-way position in learning its Principle and rule - establishing it by demonstration. The conventional firm, Impossible partnership called matter and mind, God never formed. Science and understanding, governed by the unerring and eternal Mind, destroy the imaginary copartnership, matter and mind, formed only to be destroyed in a manner and at a period as yet unknown. This suppositional partnership is already obsolete, for matter, examined in the light of divine metaphysics, disappears.

NOTE

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

Chapter X, page 274, lines 23-32.

Divine Science is absolute, and permits no half-way position in learning the Principle, and establishing the rule by demonstration. The conventional ~~Impossible~~ partnership. firm, called matter and mind, God never formed. Science and understanding, governed by the unerring and eternal Mind, destroy this imaginary copartnership, formed only to be destroyed in a manner and at a period as yet unknown. This suppositional partnership is already obsolete; for matter, examined in the light of divine Metaphysics, disappears.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 274, lines 22-31.

Divine Science is absolute, and permits no half-way position in learning a principle, and establishing a rule by demonstration. The conventional firm, ~~Impossible~~ partnership. called matter and mind, God never formed. Science and understanding, governed by the unerring and eternal Mind, destroy this imaginary copartnership, formed only to be destroyed in a manner and at a period as yet unknown. This suppositional partnership is already obsolete; for matter, examined in the light of divine Metaphysics, disappears.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 274, lines 22-31.

Divine Science is absolute, and permits no half-way positions in learning a principle, and establishing a rule by demonstration. The conventional firm, called Partnership. matter and mind, God never formed. Unerring and eternal Mind destroys this imaginary copartnership, formed only to be destroyed, in a manner and at a period as yet unknown. This suppositional partnership is already obsolete; for matter, examined in the light of Christian Science, disappears.

NOTE

This version first appeared in the 197th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter V, page 170, lines 24-32 (unnumbered).

Divine Science is absolute, and permits no half-way positions in learning a Principle, and establishing its rule by demonstration. The conventional firm, called matter and mind, God never formed. Un- Partnership. erring and eternal Mind destroys this imaginary copartnership, formed only to be destroyed, in a manner and at a period as yet unknown. This suppositional partnership is already obsolete; for matter, examined in the light of Christian Science, disappears.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 197th edition in 1900. Chapter V, page 170, lines 24-32 (unnumbered).

The conservative position, that both matter and Mind have place and power, is untenable. Science is thorough, and permits no half-way positions.

The self-styled copartnership of Mind with matter is formed only to be eventually dissolved, in a manner and at a period unknown.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 14, lines 9-11, and page 15, lines 14-16 (unnumbered).

36th ed., chapter V, page 150, lines 9-11, and page 151, lines 14-16 (unnumbered).

The conservative position that gives place and power to both matter and mind falls to the ground: science is radical, and permits no half-way positions for a rule.

The conservative firm called matter and mind God never formed. The unerring and eternal Mind destroys this imaginary copartnership, formed only to be dissolved in a manner and at a period unknown. This copartnership is obsolete.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 10, lines 22-25, and page 11. lines 14-18 (unnumbered).

Matter has no life to lose, and Spirit never dies. A partnership of mind with matter would ignore omnipresent and omnipotent Mind. This shows that matter did not originate in God, Spirit, and is Spirit the starting-point not eternal. Therefore matter is neither substantial, living, nor intelligent. The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind, - that God is Love, and therefore He is divine Principle.

NOTE

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

Chapter X, page 275, lines 1-9.

Matter has no life to lose, and Spirit never dies. A partnership of Mind with matter would ignore omnipotent Mind. This shows that matter did not originate in God, Spirit, and is not eternal. Therefore matter is neither substantial, living, nor intelligent. The starting-point of Science is that God, Spirit, is All-in-all, and there is no other might or Mind, - that God is Love, and therefore He is divine Principle.

Spirit the
starting-point.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 274, line 32, and page 275, lines 1-8.

Matter has no life to lose, and Spirit never dies. A
copartnership of Mind with matter would ignore Mind.
This shows that matter did not originate in
immortal Spirit, and is not eternal. There- Starting-
point.
fore it is neither substantial, living, nor intelligent.
The starting-point of Science is that God, Spirit, is su-
preme, and that there is no other might or Mind, - that
God is Love, and therefore He is divine Principle.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 171, lines 1-8 (unnumbered).

Any copartnership of
Mind with matter would annihilate Mind.

Matter has no life to lose, and Spirit never dies.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 15, lines 9-10, and page 25,
line 13 (unnumbered).
36th ed., chapter V, page 151, lines 9-10, and page 161,
line 13 (unnumbered).

Mortals are not intelligences, for there is but one intelligence, but one God or Mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 19, lines 14-15 (unnumbered).

To grasp the reality and order of being in its Science,
you must begin by reckoning God as the divine Principle
of all that really is. Spirit, Life, Truth, Love,
combine as one, - and are the Scriptural names Divine
synonyms
for God. All substance, intelligence, wisdom, being, im-
mortality, cause, and effect belong to God. These are
His attributes, the eternal manifestations of the infinite
divine Principle, Love. No wisdom is wise but His
wisdom; no truth is true, no love is lovely, no life is Life
but the divine; no good is, but the good God bestows.

NOTE

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

Chapter X, page 275, lines 10-19.

To grasp the reality and order of being in its Science,
you must begin by reckoning God, as the divine Prin-
ciple of all that really is. Spirit, Life, Truth,
Love, combine as one in God - and are the Divine
synonyms.
Scriptural names for Him. All substance, intelligence,
wisdom, being, immortality, cause, and effect belong to
God - these are His attributes, these the eternal mani-
festations of the infinite divine Principle, Love. No
wisdom is wise but His wisdom; no truth is true, no
love is lovely, no life is immortal but what God gives;
no good is, but the good He bestows.

NOTE

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

Chapter X, page 275, lines 9-19.

To grasp the reality and order of being in its Science,
you must begin by reckoning God, as the divine Prin-
ciple of all that really is. Spirit, Life, Truth,
Love, combine as one in God - and are the Divine
synonyms.
Scriptural names for Him. All substance, intelligence,
wisdom, being, immortality, cause, and good belong to
Him - these are His attributes, these the eternal mani-
festations of the infinite divine Principle, Love. No
wisdom is wise but His wisdom; no truth is true, no
love is lovely, no life is immortal but what He gives;
no good is, but the good He bestows.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter X, page 275, lines 9-19.

To grasp the reality and order of being in its Science,
you must begin by reckoning God, Good, as the only
Mind, Life, Substance, and Intelligence. Life,
Truth, Love, Good, are not mere attributes of Divine
synonyms.
Deity, but the highest terms we can employ to express
our thought of God. They admit of no degrees of com-
parison. Nothing can be wiser than Wisdom or truer
than Truth. Life, Love, and Good have no superiors.
Goodness is not equal to Good, which is the principle of
goodness; truth cannot be truer than Truth, nor love
more than Love.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 275, lines 9-19.

To grasp the reality and order of Being in its Science, you must begin by reckoning God, Good, as the only Mind, Life, Substance, and Intelligence. Life, Truth, Love, Good, are not mere attributes The deific attributes. of Deity, but the highest terms we can employ to express our thought of God. They admit of no degrees of comparison. Nothing can be wiser than Wisdom or truer than Truth. Life, Love, and Good have no superiors. Goodness is not equal to Good, which is the Principle of goodness. Truth cannot be truer than Truth, nor love higher than Love.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 171, lines 9-19 (unnumbered).

To grasp the reality and order of being, we must begin by reckoning God as the only Life, Substance, and Intelligence.

Life, Truth, and Love are not attributes of Deity, but the highest terms we can employ to express Him. They admit of no degrees of comparison. Nothing can be wiser than Wisdom, or truer than Truth. Life and Love have no superiors. Goodness is not equal to the Principle of goodness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 23, lines 26-28, and page 55, lines 6-11 (unnumbered). 36th ed., chapter V, page 159, lines 26-28, and page 191, lines 6-11 (unnumbered).

To gain the reality and order of being, we must begin by reckoning God as the only Life, substance, and intelligence;

Life, Truth, and Love are not attributes of Deity; they are the highest terms we can employ to express God; they are primitives and not derivatives; nothing can be wiser than Wisdom nor truer than Truth. Life and Love have no superlatives. Goodness is not equal to the Principle of goodness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 18, lines 3-5, and page 47, lines 23-28 (unnumbered).

Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,
- that is, all power, all presence, all Science. The divine completeness
Hence all is in reality the manifestation of Mind.

NOTE

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

Chapter X, page 275, lines 20-24.

Divine Metaphysics, as revealed to the understanding,
shows clearly that all is Mind, and that Mind is God,
omnipotence, omnipresence, omniscience, -
that is, all power, all presence, all Science. The divine
Hence all is in reality the manifestation of Mind. completeness.

NOTE

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

Chapter X, page 275, lines 20-24.

Divine metaphysics, as revealed to my understanding,
shows me that all is Mind, and that Mind is God,
omnipotence, omnipresence, omniscience, -
that is, all power, all presence, all Science. The divine
Hence all is in reality the manifestation of Mind. completeness.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 275, lines 20-24.

Divine Metaphysics, as revealed to my understanding,
shows me that all is Mind, and that Mind is
God, omnipotence, omnipresence, omniscience,
- alias all power, all presence, all Science. Hence all
is in reality the manifestation of Mind.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 171, lines 20-24 (unnumbered).

Divine Metaphysics, as revealed to my understanding,
shows me that all is Mind, and that Mind is
God, omnipotent, omnipresent, omniscient, - What God is.
having all power, all presence, all Science. Hence all
is in reality the manifestation of Mind.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter V, page 171, lines 20-24 (unnumbered).

From Science I learn that Mind is Omnipotence, Omnipresence, Omniscience, all power, all presence, all Science; that there is but one cause, - hence but one Mind; that God creates and controls all.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 18, lines 18-21 (unnumbered).
36th ed., chapter V, page 154, lines 18-21 (unnumbered).

From Science I learn that Mind is omnipotent and omnipresent, the universal cause and Creator; that there is but one cause, - hence but one Mind and one government; that God creates and controls all.

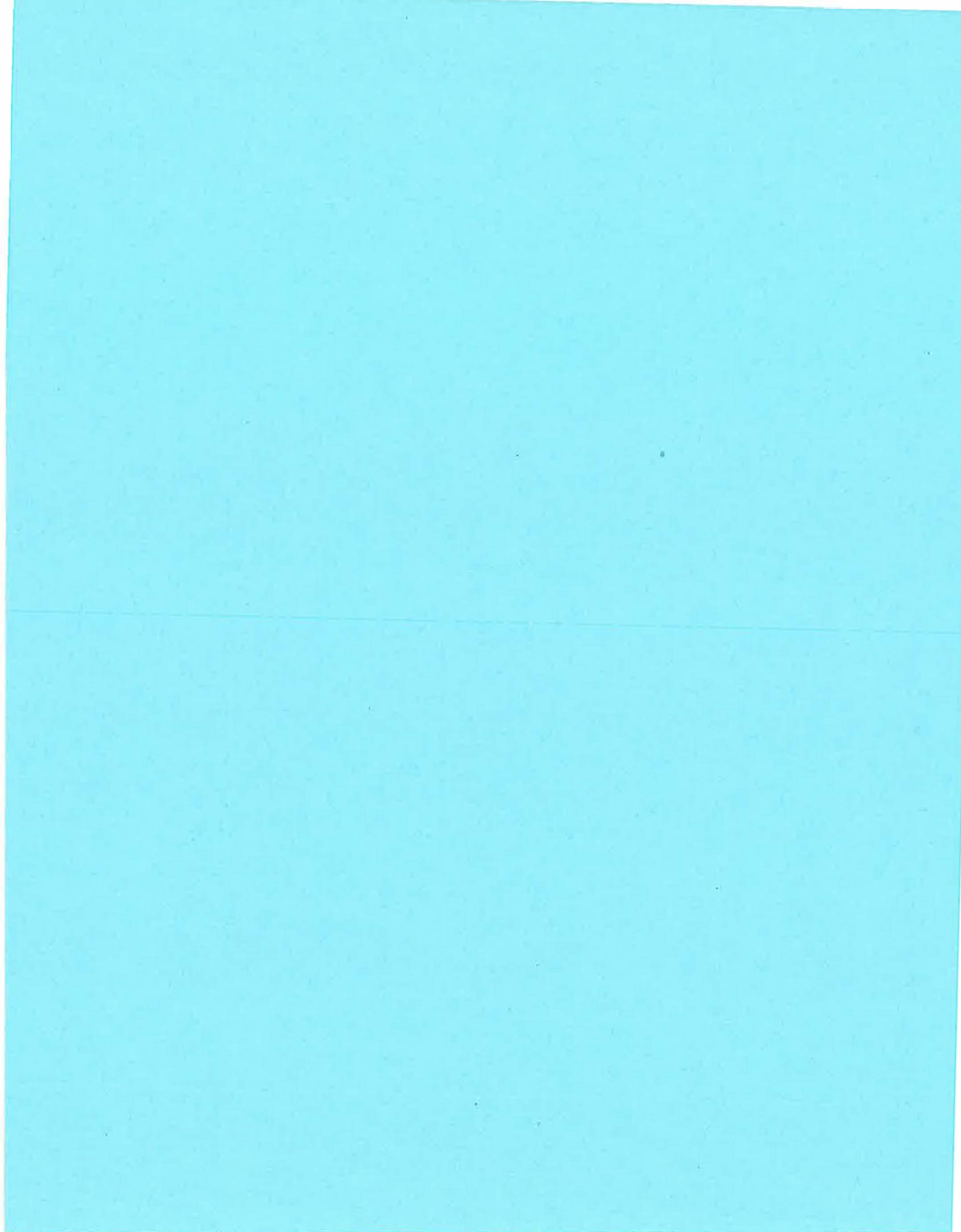
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 18, lines 18-21 (unnumbered).

We learn from divine science that the unerring and eternal Mind is omnipotent and omnipresent, a universal cause and the only Creator, and there is no other causation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 14, lines 8-11 (unnumbered).



Our material human theories are destitute of Science.
The true understanding of God is spiritual. It robs the
grave of victory. It destroys the false evidence that mis-
leads thought and points to other gods, or other so-called
powers, such as matter, disease, sin, and death, superior
or contrary to the one Spirit.

NOTE

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

Chapter X, page 275, lines 25-30.

All our material human theories are destitute of Science. The true understanding of God is spiritual. It robs the grave of victory. It destroys the false evidence that misleads thought and points to other gods, or other so-called powers, such as matter, disease, sin, and death, superior or contrary to the one omnipotent Spirit.

NOTE

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

Chapter X, page 275, lines 25-30.

All our merely human theories are destitute of Science. The true understanding of God is divine. It robs the grave of victory. It destroys the false evidence that misleads thought and points to other gods, other powers, such as disease, sin, and death, superior or contrary to the one omnipotent God.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 275, lines 25-30.

All our merely human theories are destitute of Science. The true understanding of God is divine. It robs the grave of victory. It takes away sin, and the delusion that there are other gods, other powers, such as disease, sin, and death, superior or contrary to the one omnipotent God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 275, lines 25-30.

All our merely human theories are destitute of Science. The true understanding of God is eternal. It robs the grave of victory. It takes away sin, and the delusion that there are other gods, other powers, such as disease, sin, and death, superior or contrary to the one omnipotent Good.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 171, lines 25-30 (unnumbered).

The true idea of God gives the true Love and Life,
robs the grave of victory, takes away all sin, and the
delusion that there are other gods, and leads mortals to
the feet of Love.

All human theories are destitute of
real foundations.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter I (Science of Being), page 200, lines 4-7, and
chapter X (Platform of Christian Scientists), page 380,
lines 26-27 (unnumbered).

ALSO NOTE

The phrase, "and leads mortals to the feet of Love," is found
only in the chapter Atonement, paragraph #17 in the final ed.
Therefore it is included in the comparison of that paragraph.
However, it is also included here because it seems to fit and
to complete the idea presented in the sentence.

The true idea of God gives the true Love and Life, robs the grave of victory, takes away all sin, and the delusion that there are other gods, and leads mortals to the feet of Love.

Mediumship and Spiritualism are destitute of real foundations.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I (Science of Being), page 64, lines 4-7, and chapter IX (Platform of Christian Scientists), page 380, lines 26-27 (unnumbered).

ALSO NOTE

See notes on 36th edition for explanation of the phrase, "and leads mortals to the feet of Love."

Only the true idea of God takes away the sting of death, masters sickness and sin, and the lion lies down with the lamb, the beliefs that would rob God fall at the feet of Love.

Mediumship or Spiritualism is without foundation or fact.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 55, lines 16-19, and vol. 2, chapter XI (Platform), page 195, lines 32-33 (unnumbered).

ALSO NOTE

The phrase, "the beliefs that...", from page 55, chapter I, also corresponds to paragraph #17 from Atonement, and is thus included in that comparison as well.

Mediumship or Spiritualism is
without foundation or fact.

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 145, lines 11-12
(unnumbered).

Truth, spiritually discerned, is scientifically understood.
It casts out error and heals the sick.

NOTE

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

Chapter X, page 275, lines 31-32.

Truth, spiritually discerned, is Scientifically understood. It casts out error and heals the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition.

Chapter V, page 171, lines 31-32.

XVIII. Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick.

NOTE

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

16th ed., chapter IX (Platform of Christian Scientists), page 382, lines 1-2 (unnumbered).

21st ed., chapter X (same page and lines).

XVII. That Truth must be spiritually discerned to be scientifically understood; that Truth casts out error and heals the sick.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI (Platform), page 196, lines 30-32 (unnumbered).

By 6th ed., chapter X page 150, same lines.

XVII. That Truth must be spiritually discerned to be scientifically understood; and Truth is what heals the sick in science.

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 11-13 (unnumbered).

Having one God, one Mind, unfolds the power that
heals the sick, and fulfils these sayings of Scripture, "I
am the Lord that healeth thee," and "I have
Universal
brotherhood found a ransom." When the divine precepts
are understood, they unfold the foundation of fellowship,
in which one mind is not at war with another, but all have
one Spirit, God, one intelligent source, in accordance with
the Scriptural command: "Let this Mind be in you,
which was also in Christ Jesus." Man and his Maker
are correlated in divine Science, and real consciousness
is cognizant only of the things of God.

NOTE

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

Chapter X, page 276, lines 1-11.

Having one God, one Mind, unfolds the power that
heals the sick, and fulfils these scriptures, "I am the
Universal Lord that healeth thee;" and "I have found
brotherhood. a ransom." When these divine precepts are
understood they explain the foundation of brotherhood,
wherein one mind is not at war with another, but all
have one Spirit, Soul or God, one intelligent source, in
accordance with the Scriptural command: "Let this
Mind be in you, which was also in Christ Jesus."
Man and his Maker are correlated in divine Science,
and consciousness is cognizant only of the things of
God.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter X, page 276, lines 1-12.

Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: "Thou shalt have no other gods before me," and "Love Universal brotherhood. thy neighbor as thyself." When these divine commands are understood they unfold the foundation of brotherhood, wherein one mind is not at war with another, but all have one Spirit, Soul or God, one intelligent source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus." Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 276, lines 1-12.

Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: "Thou shalt have no other gods before Me," and "Love Universal brotherhood. thy neighbor as thyself." When these divine commands are understood they unfold the foundation of brotherhood, wherein one mind is not at war with another, but all have one Spirit, Soul or God, one intelligent source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus." Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 276, lines 1-12.

Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: "Thou shalt have no other gods before Me," and "Love Universal brotherhood. thy neighbor as thyself." When these divine commands are understood they unfold the principle of brotherhood, wherein one mind is not at war with another, but all have one Mind, one Soul, one God, one intelligent Source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus." Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 276, lines 1-12.

Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: "Thou shalt have no other gods before Me," and "Love thy neighbor as thyself." When these divine commands are understood they unfold the Principle of brotherhood, wherein one mind is not at war with another, but all have one Mind, one Soul, one God, one intelligent Source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus." Man and his Maker are correlated in Divine Science, and consciousness is cognizant only of the things of God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 172, lines 1-12 (unnumbered).

When this is understood it will unfold the universal brotherhood of man, wherein one mind is not at war with another, but all have one Mind, one Soul. Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 29, lines 8-13 (unnumbered).
36th ed., chapter V, page 165, lines 8-13 (unnumbered).

When this is understood it
will unfold the universal brotherhood of man, wherein
one mind is not at war with another, but all have
One Mind. Man and his Maker are inseparable in
Science, and sense takes cognizance only of the things
of God.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 29, lines 8-13 (unnumbered).

and reveals but one Mind, one Spirit; thus precluding the possibility of sin, sickness, or death, or having more than one God when being is understood, and establishing the universal brotherhood of man, wherein one mind contends not with another, but all are of one mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 23, lines 3-7 (unnumbered).

The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal..

NOTE

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

Chapter X, page 276, lines 12-16.

The realization that all discord is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal.

NOTE

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

Chapter X, page 276, lines 13-17.

The realization that all discord is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 172, lines 13-17 (unnumbered).

The realization that all discord is unreal brings into human view, from their true source, thoughts and things beautiful and immortal.

Harmony in man is as real and immortal as in music.
Discord is unreal and mortal.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 16, lines 9-11, and page 22, lines 24-25 (unnumbered).
36th ed., chapter V, page 152, lines 9-11, and page 158, lines 24-25 (unnumbered).

The
realization that all discord is unreal, brings into human
view, from their true source, thoughts and things beautiful and immortal.

Harmony in man is as real and immortal as in music.
Discord is unreal and mortal.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 16, lines 8-11, and page 22, lines 24-25
(unnumbered).

the realization of this will bring out objects from a higher source of thought; hence more beautiful and immortal.

Harmony is real and immortal: discord is unreal and mortal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 12, lines 4-5, and page 17, lines 7-8 (unnumbered).

If God is admitted to be the only Mind and Life,
there ceases to be any opportunity for sin and death.

When we learn in Science how to be perfect
Perfection
requisite even as our Father in heaven is perfect,
thought is turned into new and healthy channels, -
towards the contemplation of things immortal and away
from materiality to the Principle of the universe, includ-
ing harmonious man.

NOTE

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

Chapter X, page 276, lines 17-24.

If God is admitted to be the only Mind and Life,
there ceases to be any opportunity for sin and death.

When we learn in Science how to be perfect,
Perfection
requisite. even as our Father in heaven is perfect,
thought will be turned into new and healthy channels,
- toward the contemplation of things immortal, and
away from materiality to the Principle of the universe,
including man.

NOTE

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

Chapter X, page 276, lines 18-25.

If God is admitted to be the only Mind and Life,
there ceases to be any opportunity for sin and death.

When we learn in Science how to be perfect,
Perfection.

even as our Father in Heaven is perfect,
thought will be turned into new and healthy channels,
- towards the contemplation of things immortal, and
away from materiality to the Principle 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 V, page 172, lines 18-25 (unnumbered).

If God be admitted as the only Mind and Life, there is left no room for sin and death. When we learn in Science how to be perfect, even as our Father in Heaven is perfect, thought is turned into new and healthy channels, - towards the contemplation of things immortal, and away from the personality to the Principle of man.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 41, lines 4-10 (unnumbered).
36th ed., chapter V, page 177, lines 4-10 (unnumbered).

Reasoning, based upon Principle, lifts the contemplation of Life and intelligence above mortality, and gathers thought into a sense of harmony and immortality, away from the sense of sin, sickness, and death.

Admitting God the only Mind and Life leaves no occasion for sin or death, turns thought into new and healthy channels, to the contemplation of immortal things, and away from the person to the Principle of man; whence we learn his science, and how to be perfect even as the Father, the eternal intelligence, is perfect.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 31, lines 14-18, and page 35, lines 16-21 (unnumbered).

ALSO NOTE

The first paragraph above, beginning "Reasoning, based upon....," also corresponds to paragraph #208 from Science of Being, and is thus presented in that comparison as well.

Material beliefs and spiritual understanding never
mingle. The latter destroys the former. Discord is the
nothingness named error. Harmony is the somethingness
named Truth.

NOTE

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

Chapter X, page 276, lines 25-28.

Error and understanding never mingle. The latter destroys the former. Discord is the nothingness named error. Harmony is the somethingness of Truth.

NOTE

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

Chapter X, page 276, lines 26-28.

Belief and understanding never mingle. The latter destroys the former. Discord is the nothingness of error. Harmony is the somethingness of Truth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 276, lines 26-28.

Belief and understanding never mingle. The latter destroys the former. Discord is the nothingness of Error. Harmony is the somethingness of Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 172, lines 26-28 (unnumbered).

Superstition and Understanding can never combine. The latter destroys the former. Discord is the nothingness of error; harmony is the somethingness of Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 22, lines 25-28 (unnumbered). 36th ed., chapter V, page 158, lines 25-28 (unnumbered).

Belief and understanding never mingle; the latter destroys the former: discord is the nothingness of error; harmony is the somethingness of Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 17, lines 8-11 (unnumbered).

That matter is substantial, or has life and sensation,
is one of the false beliefs of mortals, and exists only
in a suppositious mortal consciousness.
One cause
supreme. Hence, as we approach Spirit and Truth, we
lose the consciousness of matter. The admission that
there can be material substance requires another
admission, - namely, that matter is self-creative, self-
existent, and therefore eternal. From this it would
follow that there are two eternal causes, warring for-
ever with each other; and yet we say that Spirit is
supreme and omnipotent.

NOTE

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

Chapter X, page 278, lines 12-22.

That matter is substantial, or has life and sensation, is one of the false beliefs of mortals, and exists only in a suppositious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission, - namely, that matter is self-creative, self-existent, and therefore eternal. From this it would follow that there are two eternal causes, warring forever with each other; and yet we say that Spirit is supreme and omnipotent.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 174, lines 12-22 (unnumbered).

Approaching Spirit, we lose all consciousness of matter.

The admission that there is substance-matter requires another admission, equally false - that matter is self-creative, self-existent, and eternal; from which it would follow that there are two eternal causes, warring forever with each other; yet it cannot be so, since the One Spirit is supreme and all-powerful.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 20, lines 6-7, and page 26, lines 21-26 (unnumbered).

As we approach
Spirit, we lose all consciousness of matter.

The admission that there is substance-matter requires another admission, equally false - that there is no substance-Spirit, and matter is self-creative, self-existent, and eternal; whence it would follow that there are two eternal causes, warring forever with each other; yet it cannot be so, since the One Spirit is supreme.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.

33rd ed., chapter I, page 20, lines 5-6, and page 26, lines 21-26 (unnumbered).

36th ed., chapter V, page 1456, lines 5-6, and page 162, lines 21-26 (unnumbered).

and as we approach it we shall lose
all consciousness of matter.

To admit there is such a thing as matter requires
another admission equally false; namely, that matter is
self-creative, self-existent, and therefore eternal. Whence
it follows there are two eternal causes warring forever
with each other, and yet we say that Spirit is supreme and
omnipotent.

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 15, lines 15-15, and page 20, lines
20-25 (unnumbered).

The belief of the eternity of matter contradicts the demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in matter and must return to dust, - logic which would prove his annihilation.

NOTE

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

Chapter X, page 278, lines 23-27.

The belief of the eternity of matter contradicts the demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in dust and must return to it, - logic which would prove his annihilation.

NOTE

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

Chapter X, page 278, lines 23-27.

The belief of the eternity of matter contradicts the demonstration of Life as Spirit, and leads to the conclusion that if man is material, he originated Dust to dust. in dust and must return to it, - logic which would prove his annihilation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 174, lines 23-27 (unnumbered).

The notion of the eternity of matter contradicts the demonstration of Life as Spirit; and this contradiction would lead to the inference that if man is matter, he originated in dust and must return to it - logic which would prove his annihilation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 26, lines 28-32 (unnumbered).
36th ed., chapter V, page 162, lines 28-32 (unnumbered).

and that matter is eternal contradicts the demonstration of Life as Spirit, which would leave us to conclude that man originated in dust and returned to it, and the logic of events proved annihilation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 20, lines 26-29 (unnumbered).

All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the opposite of life, substance, and intelligence. Matter, with its mortality, cannot be substantial if Spirit is substantial and eternal. Which ought to be substance to us, - the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? A New Testament writer plainly describes faith, a quality of mind, as "the substance of things hoped for."

NOTE

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

Chapter X, page 278, lines 28-32, and page 279, lines 1-5.

All that we term sin, sickness, and death is comprised
in a belief in matter. We define matter as error, be-
cause it is a false sense of life, substance, and
Substance
is Spirit. intelligence. Matter, with its mortality, can-
not be substantial if Spirit is substance and eternal.
Which ought to be substantial to us, - the erring,
changing, and dying, the mutable and mortal, or the
unerring, immutable, and immortal? A New Testa-
ment writer plainly describes faith, a quality of mind,
as "the substance of things hoped for."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 278, lines 28-32, and page 279, lines 1-5.

All that we term sin, sickness, and death is comprised in a belief in matter. We define matter as error, because it is a false claim to life, substance, Substantial immateriality. and intelligence. Matter, with its beliefs, cannot be substantial if Spirit is Substance. Which ought to be substantial to us, - the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? A New Testament writer plainly describes faith, a quality of Mind, as "the substance of things hoped for."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 174, lines 28-32, and page 175, lines 1-5 (unnumbered).

What is termed Matter cannot be substance, if Spirit is substance. A New Testament writer plainly describes a quality of Mind, faith, as "the substance of things hoped for." Which ought to be substance - the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? Naming matter, or what is so called, a lawgiver, simply indicates a delusion that material law exists. This is a self-evident mistake.

V. Spirit is the only Substance, - "the substance of things hoped for, and the evidence of things not seen."

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 50, lines 3-11, and chapter IX (Platform of Christian Scientists), page 377, lines 15-16 (unnumbered).

36th ed., chapter V (Science of Being), page 186, lines 3-11, and chapter X (Platform of Christian Scientists), page 377, lines 15-16 (unnumbered).

ALSO NOTE

In the first paragraph, the sentences beginning, "Naming matter...", could also be said to correspond to either paragraph #81 or #82 of Science, Theology, Medicine because of the 'lawgiver' reference; however, these two paragraphs are presented elsewhere in these editions. Also, the last paragraph here from the Platform chapter does correspond to paragraph #250 from Science of Being as well.

Because God is Spirit, the unerring and eternal Soul,
He is separate from mortal thought, the erring, chang-
ing, and dying. -

What is termed matter cannot be substance if Spirit is
substance, and Paul plainly stated in Mind "the substance
of things hoped for." Which ought to be substance to
us, the erring, changing, and dying, the mutable and
mortal, or the unerring, immutable, and immortal? That
matter, or what is called thus, is a lawgiver, is simply a
belief and error; or that there is a material law is a self-
evident mistake.

V. That Spirit is the only substance, even "the sub-
stance of things hoped for and the evidence of things not
seen." The spiritual and eternal are substance, whereas
the material and temporal are not substance.

hence, matter was never
made, and is a chimera, a belief, and error. The unerr-
ing and immortal are God and the idea of God; the
erring or mortal is nothingness; the former is real, the
latter is unreal.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 31, lines 19-21, and page 42, lines
22-29, and vol. 2, chapter XI (Platform), page 192, lines
14-17, and page 195, lines 19-23 (unnumbered).

By 6th ed., vol. 2, chapter X, pages 146 and 149, same lines.

ALSO NOTE

The last two paragraphs of this version (both from vol. 2) also correspond to other paragraphs in the text. The paragraph beginning, "V. That Spirit is...", corresponds to paragraph #250 of Science of Being, and the paragraph beginning "hence, matter was...", also corresponds to paragraph #258 of Science of Being. Both of these two paragraphs are presented in the comparisons of those other paragraphs as well.

even "the substance of things hoped for and the evidence of things not seen." The spiritual and eternal are substance, whereas the material and temporal are not substance.

hence, matter was never made, and is a chimera, a belief and error. The unerring and immortal, are God and the idea of God; the erring or mortal, is nothingness; the former is real, the latter is unreal.

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 141, line 25, and page 142, lines 1-3, and page 144, lines 30-32, and page 145, lines 1-2 (unnumbered).

ALSO NOTE

These two paragraphs which comprise this early version of paragraph #42 of Science of Being also each corresponds to another paragraph in the text. The first paragraph above also corresponds to #250 of Science of Being, and the second paragraph above also corresponds to paragraph #258 of Science of Being. Both are presented in those comparisons as well.

The doom of matter establishes the conclusion that
matter, slime, or protoplasm never originated
in the immortal Mind, and is therefore not Material
mortality
eternal. Matter is neither created by Mind nor for the
manifestation and support of Mind.

NOTE

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

Chapter X, page 279, lines 6-10.

The doom of matter establishes the conclusion that matter never originates, never did originate, in the immortal Mind, and is therefore not eternal substance, Life, or intelligence. Matter is Material mortality. therefore not created by Mind, nor for the manifestation and support of Mind.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 279, lines 6-11.

The doom of matter establishes the conclusion that matter never originates, never did originate, in the immortal Mind, and is therefore not eternal Substance, Life, or Intelligence. Matter is Material mortality. therefore not created by Mind, nor for the manifestation and support of Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 279, lines 6-11.

The mortality of matter establishes the conclusion that matter never originates, never did originate, in the immortal, and is therefore not eternal Substance, Life, or Intelligence. Matter is therefore not created by Mind, or for the manifestation and support of Mind. Material mortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 175, lines 6-11 (unnumbered).

The mortality of matter confirms the conclusion that it never originated in the immortal; and is therefore not eternal Substance, Life, or Intelligence. Matter was therefore not created by Mind, or for Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 15, lines 4-7 (unnumbered).
36th ed., chapter V, page 151, lines 4-7 (unnumbered).

Matter is an error of statement, for there is no matter.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 11, lines 8-9 (unnumbered).

Ideas are tangible and real to immortal consciousness,
and they have the advantage of being eternal.

Spirit and matter can neither coexist nor co-
operate, and one can no more create the other than
Truth can create error, or vice versa.

Spiritual
tangibility

NOTE

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

Chapter X, page 279, lines 11-15.

Ideas are tangible and real to immortal consciousness,
and they have the advantage of being eternal.
Spirit and matter cannot coexist nor cooperate, Spiritual
and one can no more create the other than Truth can cre- tangibility
ate error, or vice versa.

NOTE

This version first appeared in the 1907 edition and it
remained unchanged until the 1908 edition.
Chapter X, page 279, lines 11-15.

Ideas are tangible and real to immortal consciousness;
and they have the advantage of being eternal.
Spirit and matter cannot coexist or cooperate; and one can no more create the other than Truth
can create error, or vice versa.

Spiritual
tangibility.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 279, lines 12-16.

Ideas are tangible and real to immortal consciousness;
and they have the advantage of being eternal.

Spirit and matter cannot co-exist or co-operate; and one can no more create the other, than Truth can create error, or vice versa.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 175, lines 12-16 (unnumbered).

Spirit and its formations are the only realities of being. Neither partnership nor fellowship can exist between opposites. One can no more create the other than Truth can create error, or vice versa.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 20, lines 28-32 (unnumbered). 36th ed., chapter V, page 156, lines 28-32 (unnumbered).

Spirit and its formations are all that are real: no partnership or fellowship exists between those two opposites, Spirit and matter. They cannot co-exist or co-operate, and either one can no more create the other than Truth can create error, and vice versa.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 15, lines 28-32 (unnumbered).

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love.

NOTE

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

Chapter X, page 279, lines 16-21.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, whose only idea, or intelligence, is in God. Spirit is reached only through the understanding and demonstration of Life and Truth and Love.

NOTE

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

Chapter X, page 279, lines 17-21.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, whose only Life, or Intelligence, is God. Spirit is reached only through the understanding and demonstration of Life and Truth and Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 279, lines 17-21.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of Being are seen, whose only Life, or Intelligence, is God. Spirit is reached only through the understanding and demonstration of Life and Truth and Love.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 175, lines 17-21 (unnumbered).

The
belief disappears, that Life and Intelligence are in or of
matter, as the immortal facts of being are seen, whose
only Life, or Intelligence, is God, or good. Spirit is
reached only through the understanding and demon-
stration of Life, Truth, and Love.

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 25, lines 13-18 (unnumbered).
36th ed., chapter V, page 161, lines 13-18 (unnumbered).

The
belief disappears, that Life and Intelligence are in or of
matter, as the immortal facts of being are near, whose
only Life, or Intelligence, is God, or good. Spirit is
reached only through the understanding and demon-
stration of Life, Truth, and Love.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 25, lines 13-18 (unnumbered).

Mortal man is
the belief that Life and intelligence are in and of matter,
which belief disappears as the immortal appears whose
only Life and intelligence is God - good. Spirit is only
reached through the understanding and demonstration
of Life, Truth, and Love.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 19, lines 15-20 (unnumbered).

Every system of human philosophy, doctrine, and
medicine is more or less infected with the pantheistic
belief that there is mind in matter; but this
belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached
only through the knowledge that there are not two
bases of being, matter and mind, but one alone, -
Mind.

Pantheistic
tendencies

NOTE

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

Chapter X, page 279, lines 22-29.

Every system of human philosophy, doctrine, and
medicine is more or less infected with the pantheistic
belief that there is mind in matter; but
this belief contradicts alike revelation and Pantheistic
tendencies.
right reasoning. A logical and scientific conclusion is
reached only through the knowledge that there are
not two bases of being, matter and mind, but one alone,
- namely, Mind.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 279, lines 22-29.

Every system of human philosophy, doctrine, and
medicine is more or less infected with the pantheistic
belief that there is mind in matter; but
this belief contradicts alike revelation and Pantheistic
tendencies.
right reasoning. A logical and scientific conclusion is
reached only through the knowledge that there are
not two bases of life, matter and mind, but one alone, -
namely, Mind.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 279, lines 22-29.

Every system of human philosophy, doctrine, and
medicine is more or less infected with the pantheistic
belief that there is mind in matter; but this
belief contradicts alike revelation and right
reasoning. A logical and Scientific conclusion is
reached only through the knowledge that there are
not two bases of life, matter and mind, but only one, -
namely, Mind.

Pantheistic
tendencies.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 175, lines 22-29 (unnumbered).

Every system
of human philosophy, doctrine, and medicine is more
or less infested with the pantheistic notion of Mind in
matter; but this pantheism contradicts alike revelation
and right reason.

A
logical and scientific conclusion is reached only through
the knowledge that there are not two bases of life, -
matter and Mind, - but one, namely, Mind.

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.

33rd ed., chapter I, page 15, lines 10-14 and 17-20 (unnumbered).

36th ed., chapter V, page 151, lines 10-14 and 17-20 (unnumbered).

Every system
of human philosophy, doctrine, and medicine is more
or less infested with the pantheistic notion of Mind in
matter; but this pantheism contradicts alike revelation
and right reason.

A
logical and scientific conclusion is reached only through
the knowledge that there are not two bases of life, -
namely, matter and Mind, - but one, Mind.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 15, lines 10-14 and 17-20 (unnumbered).

Only by understanding there
are not two, matter and mind, is a logical and correct
conclusion obtained of either one.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 11, lines 19-21 (unnumbered).

Pantheism, starting from a material sense of God,
seeks cause in effect, Principle in its idea, and life and
intelligence in matter.

NOTE

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

Chapter X, page 279, lines 30-32.

Pantheism, starting from a material sense of God,
seeks cause in effect, principle in its idea, and life and
intelligence in matter.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter V, page 175, lines 30-32 (unnumbered).
226th ed., chapter X, page 279, lines 30-32.

It is obvious that matter has no Divine Principle or proof. Material sense has never seen God, or man made in His likeness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IX (Platform of Christian Scientists), page 379, lines 13-15 (unnumbered). 21st ed., chapter X (same page and lines).

ALSO NOTE

This version is not terribly similar to the paragraph as we have it today, or even to the 50th edition version which immediately followed this one. However, use of key words such as Principle and material sense seem to indicate that this paragraph corresponds to #47 from Science of Being.

The so-called mortal mind is belief; the immortal Mind is Principle, understanding, and the idea which represents it. Matter is without Principle or proof. Man is idea; and Spirit or Soul, either of which is Mind, and Mind is God, is the Principle of this idea, and both are infinite if one is, and both are eternal if one is, for man is the image and likeness of God. Personal or material sense hath never seen man;

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 194, lines 3-10 (unnumbered). By 6th ed., chapter X, page 148, same lines.

ALSO NOTE

The phrase, "Man is idea;" also corresponds to paragraph #31 of Recapitulation, and is presented in both comparisons.

The so-called mortal mind is belief; the immortal Mind is Principle, understanding, and the idea which represents it. Matter is without Principle or proof. Man is idea; and Spirit or Soul, either of which is Mind, and Mind is God, is the Principle of this idea, and both are infinite if one is, and both are eternal if one is, for man is the image and likeness of God, Infinity. Personal, or material sense hath never seen man;

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 143, lines 13-21 (unnumbered).

ALSO NOTE

The phrase, "Man is idea", is also found to correspond to paragraph #31 of Recapitulation, and is presented in that comparison as well.

In the infinitude of Mind, matter must be unknown.

Symbols and elements of discord and decay are not prod-

The things	ucts of the infinite, perfect, and eternal <u>All</u> .
of God are	From Love and from the light and harmony
beautiful	which are the abode of Spirit, only reflections

of good can come. All things beautiful and harmless are
ideas of Mind. Mind creates and multiplies them, and
the product must be mental.

NOTE

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

Chapter X, page 280, lines 1-8.

Matter is unknown in the infinitude of Mind. Sym-
bols and elements of discord and decay are not prod-
ucts of the infinite, perfect, and eternal All.
The things of God are beautiful. From Love, and the light and harmony which
are the abode of Spirit, only reflections of
good can come. All things beautiful and harmless are
ideas of Mind. Mind creates and multiplies them, and
the product can be only mental.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 280, lines 1-8.

Matter is unknown in the infinitude of Mind. Sym-
bols and elements of discord and decay are not prod-
ucts of the infinite, perfect, and eternal All.
The things of God are beautiful. From Love, and the light and harmony which
are the abode of Spirit, only reflections of
Good can come. All things beautiful and harmless are
ideas of Mind. Mind creates and multiplies them, and
the product can be only mental.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 280, lines 1-8.

Matter is unknown in the universe of Mind. Symbols
and elements of discord and decay are not products of
the perfect and eternal One. From the in-
Symbolic limitation. finite light and harmony which are the abode
of Spirit, only reflections of Good can come. Trees,
plants, and flowers are ideas of Mind. Mind multiplies
them, and the product can be only mental.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 176, lines 1-7 (unnumbered).

As Mrs. Hemans says: -

There are swift hours in life - strong, rushing hours,
That do the work of tempests in their might!
They shake down things that stood as rocks and towers
Unto th' undoubting mind; they pour in light
Where it but startles, like a burst of day,
For which the uprooting of an oak makes way;
They sweep the coloring mist from off our sight.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 20, line 32, and page 21, lines
1-7 (unnumbered).

36th ed., chapter V, page 156, line 32, and page 157, lines
1-7 (unnumbered).

ALSO NOTE

Paragraph #48 did not exist in the textbook prior to the 50th
edition in anything resembling its present form. However, these
lines by Mrs. Hemans all deal with symbols (such as rocks,
towers, light, day), and as such these lines were undoubtedly
the ones dropped to make room for our present paragraph #48.

Finite belief can never do justice to Truth in any direction. Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls.

NOTE

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

Chapter X, page 280, lines 9-15.

Finite belief can never do justice to Truth in any direction. It limits all things, and would compress Mind, which is infinite, beneath a skull-bone. Such belief can neither apprehend nor worship the infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of the divisibility of Soul and substance.

NOTE

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

Chapter X, page 280, lines 9-15.

Finite belief can never do justice to Truth in any direction. It limits all things, and would compress Mind, which is infinite, beneath a skull-bone. Such belief can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of the divisibility of Soul and substance.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 280, lines 9-15.

Finite belief can never do justice to Truth in any direction. It limits all things, and would compress Mind, which is infinite, beneath a skull-bone. Such belief can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of the divisibility of Soul and Substance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 280. lines 9-15.

Finite belief can never do justice to Truth in any direction. It limits all things, and would compress Mind, which is infinite, beneath a skull-bone. Such belief can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of the divisibility of soul and substance.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 176, lines 8-14 (unnumbered).

Finite knowledge does no justice to Truth in any direction. It limits all things, and would compress Infinite Mind within a skull. It can neither apprehend nor worship the Infinite. To accommodate a human finite sense of Soul, it seeks to divide the One Soul into many.

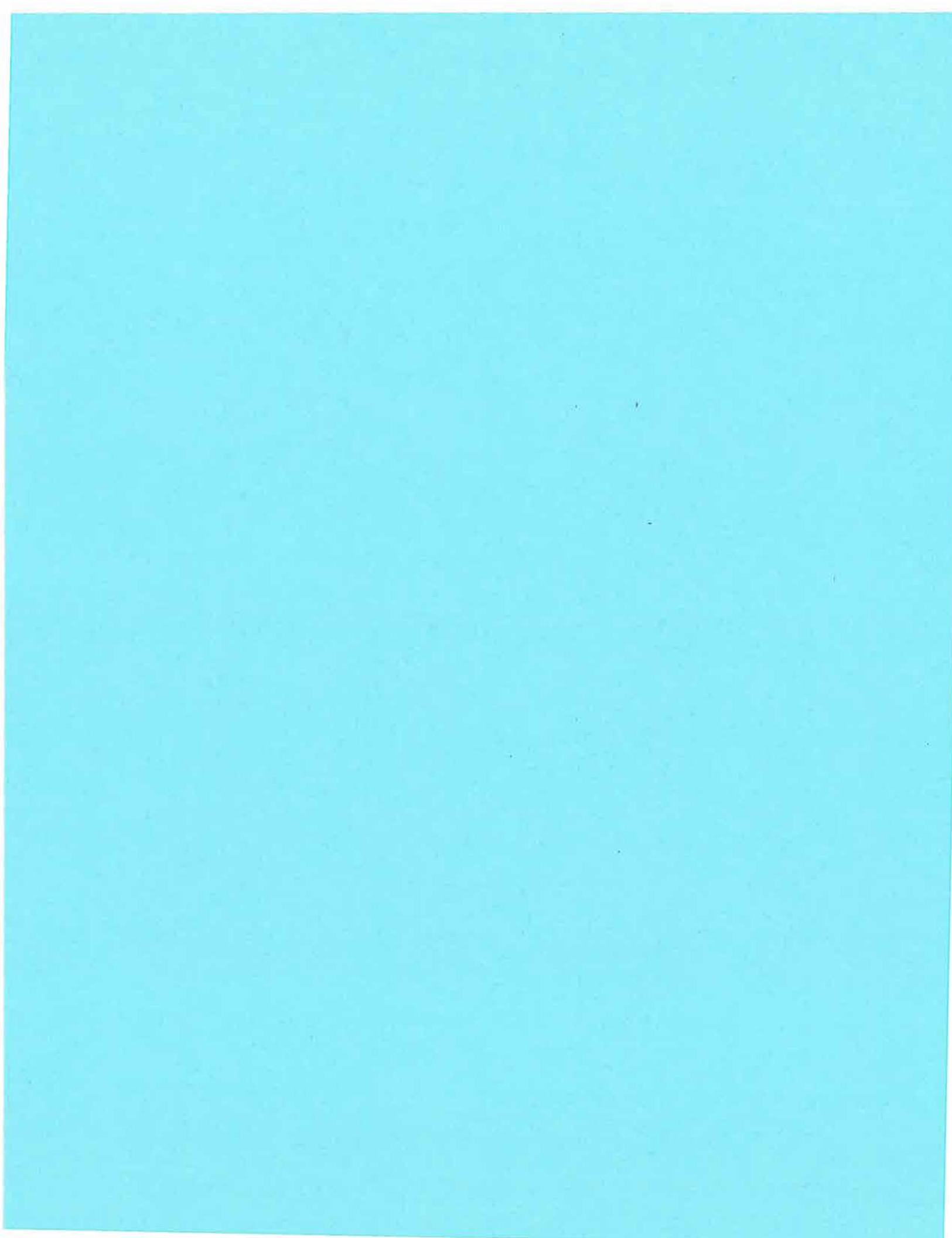
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 30, lines 11-16 (unnumbered). 36th ed., chapter V, page 166, lines 11-16 (unnumbered).

Finite belief can never do justice to Truth in any direction: it limits all things, and would compress Mind, that is infinite, beneath a skull-bone. It can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of Soul.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapte 1, page 24, lines 5-10 (unnumbered).



Through this error, human belief comes to have "gods many and lords many." Moses declared as Jehovah's

Belief in many gods first command of the Ten: "Thou shalt have no other gods before me!" But behold the zeal of belief to establish the opposite error of many minds. The argument of the serpent in the allegory, "Ye shall be as gods," urges through every avenue the belief that Soul is in body, and that infinite Spirit, and Life, is in finite forms.

NOTE

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

Chapter X, page 280, lines 16-24.

Through this error human belief comes to have "gods many and lords many." Moses declared, as Jehovah's first command of the Ten: "Thou shalt have Belief in many gods. no other gods before me!" but behold the zeal of belief to establish the opposite error, of many deities. The argument of the serpent in the allegory, "Ye shall be as gods," urges, through every avenue, the belief that Soul is in body, and that Spirit, infinite Life, is in finite forms.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 280, lines 16-24.

Through this error human belief comes to have "gods many and lords many." Moses declared, as Jehovah's first command of the Ten: "Thou shalt have Belief in many gods. no other gods before Me!" but behold the zeal of belief to establish the opposite error, of many deities. The argument of the serpent in the allegory, "I will make you as gods," urges, through every avenue, the belief that Soul is in body, and that Spirit, infinite Life, is in finite forms.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 280, lines 16-24.

Through this error human belief comes to have "lords many and gods many." Moses declared, as Jehovah's

first command of the Ten: "Thou shalt have Gods many.

no other gods before Me!" but behold the zeal of belief to establish the opposite error, of many deities. The argument of the serpent in the allegory, "I will make you as gods," urges, through every avenue, the belief that soul is in body, and that God, infinite Life, is in finite forms.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 176, lines 15-23 (unnumbered).

This error has "lords many and gods many."

Jesus said, "Thou shalt love thy neighbor as thyself," and Jehovah's first command is, "Thou shalt have no other gods before Me;" but behold the zeal of belief to establish the opposite error of "gods many." The Serpent's argument in the Eden allegory, "I will make you as gods," runs through every avenue of mortal belief, asserting Soul to be in body, and Infinite Life to be in finite forms.

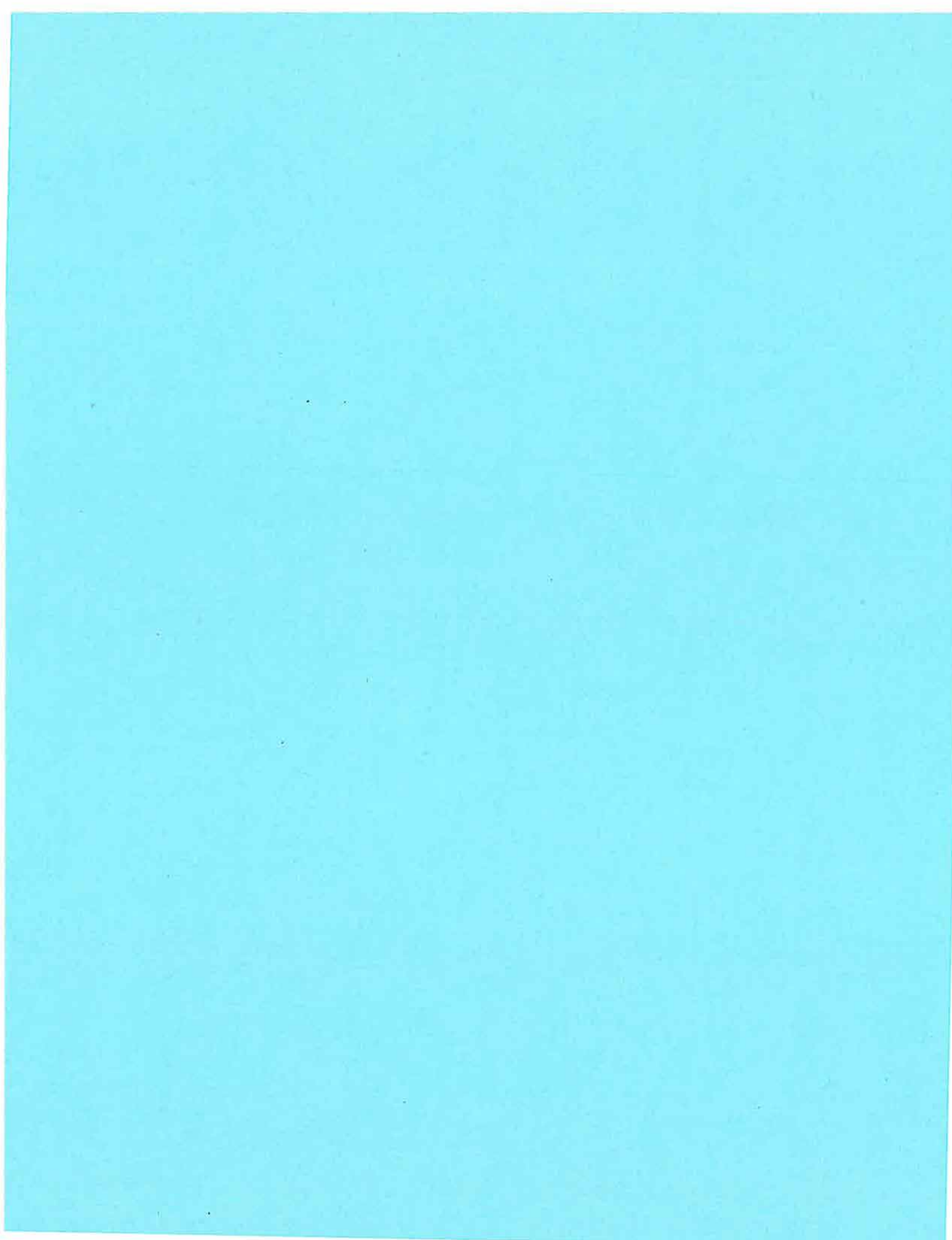
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 30, lines 16-25 (unnumbered). 36th ed., chapter V, page 166, lines 16-25 (unnumbered).

Through this error it has "lords many and gods many." While Jesus said, "Thou shalt have no other gods before me, and thou shalt love thy neighbor as thyself," we behold the zeal of belief to establish the opposite error of gods many; that argument of the snake, in the allegory, "I will make ye as gods," goes on through every avenue of belief that soul is in body, and God, infinite Life, in finite forms.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 24, lines 10-17 (unnumbered).



Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being Sensation-less body perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man, - through Mind, not matter. The only excuse for entertaining human opinions and rejecting the Science of being is our mortal ignorance of Spirit, - ignorance which yields only to the understanding of divine Science, the understanding by which we enter into the kingdom of Truth on earth and learn that Spirit is infinite and supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

NOTE

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

Chapter X, page 280, lines 25-32, and page 281, lines 1-6.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and
Sensation- God, the Soul of man and of all existence,
less body. being perpetual in His own individuality,
harmony, and immortality, imparts and perpetuates
these qualities in man, - through Mind, not matter.
The only excuse for entertaining human opinions, and
rejecting the Science of being, is our mortal ignorance
of Spirit, - ignorance which yields only to the understanding of divine Science, whereby we enter into the kingdom of Truth on earth, and learn that Spirit is infinite and supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 280, lines 25-32, and page 281, lines 1-6.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and

Sensation- God, the Soul of man and of all existence,
less body. being perpetual in His own individuality,

harmony, and immortality, imparts, perpetuates these qualities in man mentally, - through Mind, not matter. The only excuse for entertaining human opinions, and rejecting the Science of being, is our mortal ignorance of Spirit, - ignorance which yields only to the understanding of divine Science, whereby we enter into the kingdom of Truth on earth, and learn that Spirit is infinite and supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 280, lines 25-32, and page 281, lines 1-6.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and
Sensation- God, the Soul of man and of all existence,
less body. is perpetual in His own individuality, harmony, and immortality, and therefore perpetuates these qualities in man mentally, - through Mind, not matter. The only excuse for entertaining human opinions, and rejecting the Science of Being, is our mortal ignorance of Spirit, - ignorance which yields only to the understanding of divine Science, whereby we enter into the kingdom of Truth on earth, and learn that Spirit is infinite and supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 280, lines 25-32, and page 281, lines 1-6.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and
Sensationless God, the Soul of man and of existence, is
and sentient. perpetual in His own individuality, harmony,
and immortality, thus perpetuating these qualities in
man.

The only excuse for entertaining human opinions, and rejecting the Science of Being, is our mortal ignorance of Spirit, - ignorance which yields only to the understanding of Divine Science, whereby we enter into the kingdom of Truth on earth, and learn that Spirit is supreme, and matter but an error of belief. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 176, lines 24-32, and page 177, lines 1-5 (unnumbered).

The only excuse for entertaining such opinions is our mortal ignorance of Spirit, - ignorance that yields only to the understanding of immortal existence, as revealed in that Science whereby we enter into the Kingdom of Truth on earth, and learn that Spirit is supreme, and that matter is a falsity claiming some other power or presence besides Him. Spirit and matter no more commingle than light and darkness. When one appears the other disappears.

Rightly understood, instead of possessing sentient matter we have sensationless bodies; and God, the Soul of man or existence, is perpetual in His individuality, harmony, and immortality.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 22, lines 15-23, and page 26, lines 12-15 (unnumbered).

36th ed., chapter V, page 158, lines 15-23, and page 162, lines 12-15 (unnumbered).

The only excuse for entertaining such opinions is our mortal ignorance of Spirit, - ignorance that yields only to the understanding of immortal existence, as revealed in that Science whereby we enter into the Kingdom of Truth on earth, and learn that Spirit is supreme, and that matter is a belief in some other power or presence besides Him. Spirit and matter no more commingle than light and darkness. When one appears the other disappears.

Rightly understood, instead of possessing sentient matter we have sensationless bodies; and God, the Soul of man or existence, is perpetual in His individuality, harmony, and immortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 22, lines 15-23, and page 26, lines 12-15 (unnumbered).

The only excuse for entertaining such opinions is our ignorance of Spirit, that can yield only to the understanding of divine science, whereby we enter into the kingdom of Truth, and learn that Spirit is supreme, and matter but an error of belief, and they no more commingle than light and darkness; when one appears the other disappears.

and in place of sentient matter we have sensationless bodies, and God the Soul of the body, and man's existence perpetual in its identification of Deity, harmony, and immortality.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 17, lines 1-7, and page 20, lines 16-19 (unnumbered).

Error presupposes man to be both mind and matter.
Divine Science contradicts the corporeal senses, rebukes
mortal belief, and asks: What is the Ego,
whence its origin and what its destiny? The God and
His image
Ego-man is the reflection of the Ego-God; the Ego-man
is the image and likeness of perfect Mind, Spirit, divine
Principle.

NOTE

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

Chapter X, page 281, lines 7-13.

Error alone presupposes man to be both mind and matter. Divine Science contradicts the corporeal senses, rebukes mental belief, and asks: What is the Ego, whence its origin, and what its destiny? The Ego-man is the reflection of the Ego-God, the image and likeness of perfect Mind, Spirit, Soul, Principle, and not of corporeality. The Ego.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter V, page 177, lines 6-12 (unnumbered).

Error alone presupposes man to be both mind and matter. Divine Science contradicts the corporeal senses, rebukes mental belief, and asks: What is the Ego, whence its origin, and what its destiny? The Ego-man is the reflection of the Ego-God, of perfect Mind, Spirit, Soul, Principle, and not of corporeality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter V, page 177, lines 6-12 (unnumbered).

To the question, "What is the Ego; whence its origin, what its destiny?" Christian Science replies: I is Spirit or Soul, not physical sense.

Man, in the likeness of God, is not matter.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 23, lines 6-8 and line 12 (unnumbered).
36th ed., chapter V, page 159, lines 6-8 and 12 (unnumbered).

To the question, "What is the Ego; whence its origin, what its destiny?" Christian Science replies: I is Spirit or Soul, not physical sense.

Man, made in the likeness and image of God, is not matter, but the idea of Spirit.

NOTE

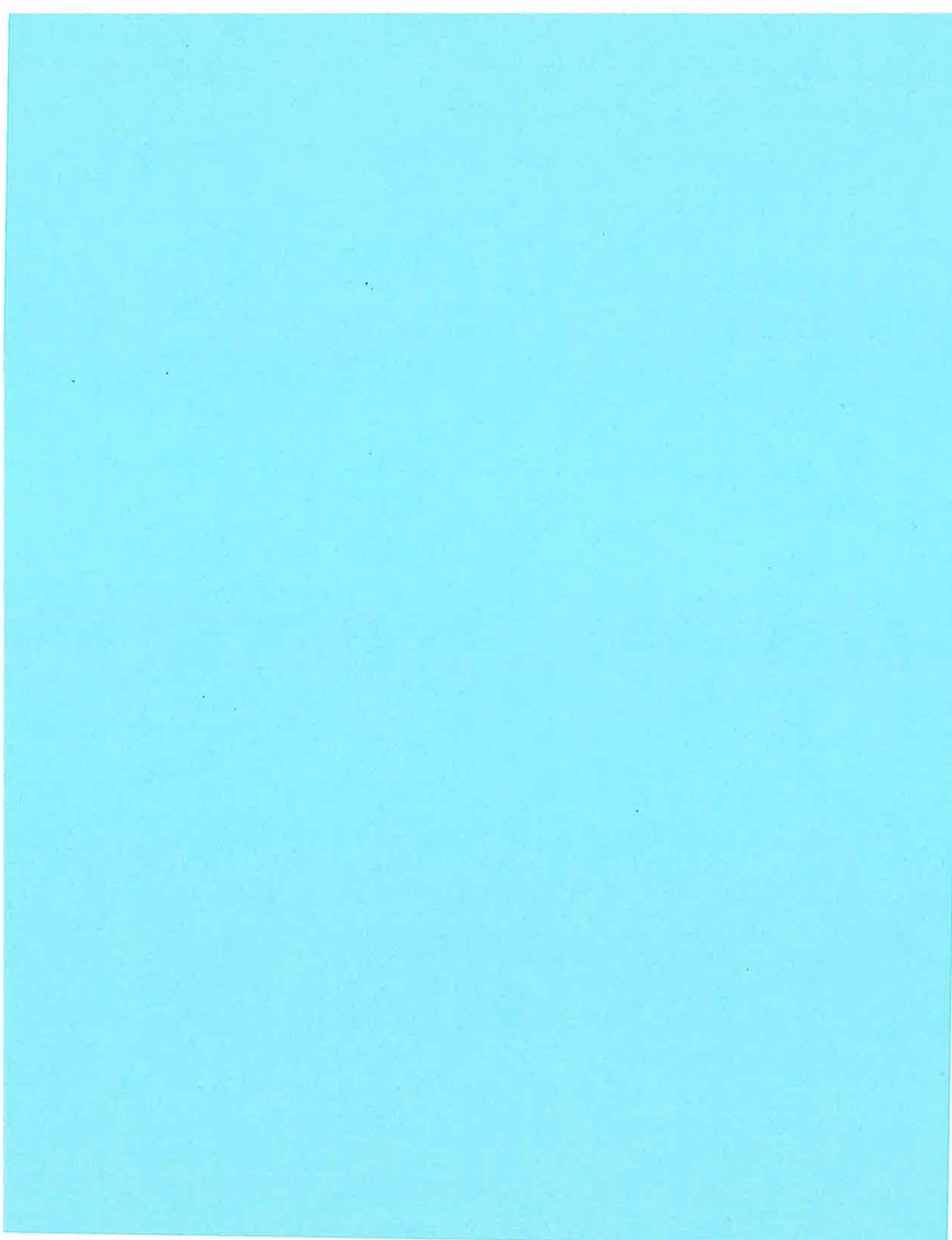
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 23, lines 6-8, and lines 11-12 (unnumbered).

and asks, What is the "I," whence its origin, and
what its destiny? The "I" is Spirit, Soul not sense,
God and not man, Principle and not person:

he is the image
and likeness of Him, and is harmonious and immortal.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 17, lines 20-22 and 24-25 (unnumbered).



The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things.

NOTE

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

Chapter X, page 281, lines 14-17.

The one Ego, one Mind, or Spirit, called God, is infinite individuality supplying all form and comeliness, which reflects reality and divinity in individual man and things.

NOTE

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

Chapter X, page 281, lines 14-17.

The one Ego, one Mind, or Spirit, called God, is infinite Individuality supplying all form and comeliness, which reflects reality and divinity in individual man and things.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 281, lines 14-17.

The one Ego, one Mind, or Spirit, called God, is infinite Spirit and infinite individuality, supplying all form and comeliness, which reflects divinity in individual man and things.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter V, page 177, lines 13-16 (unnumbered).

The one Ego, one Mind, or Spirit, called God, is spiritual and infinite individuality, supplying all form and comeliness, which reflects divinity in individual man and things.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter V, page 177, lines 13-16 (unnumbered).

There is but one I,
one Mind or Spirit, because there is but one God. Man
reflects this one Mind, and the personal I surrenders to
the Father, from whom man's individuality is reflected
spiritually.

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 23, lines 8-12 (unnumbered).
36th ed., chapter V, page 159, lines 8-12 (unnumbered).

There is but one I,
one Mind or Spirit, because there is but one God. Man
reflects this one Mind, and the personal I surrenders to
the Father.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 23, lines 8-11 (unnumbered).

and there is
but one I, but one Mind or Spirit, because there is but
one God, and man reflects this one God;

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 17, lines 22-24 (unnumbered).

The mind supposed to exist in matter or beneath a skull bone is a myth, a misconceived sense and false conception as to man and Mind. When we put off the false sense for the true, and see that sin and mortality have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or rightful existence. They are native nothingness, out of which error would simulate creation through a man formed from dust.

NOTE

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

Chapter X, page 281, lines 18-26.

The mind supposed to exist in matter, or beneath a skull-bone, is a myth, a misconceived sense and false conception as to man and Mind. We shall learn that sin and mortality are without any actual origin or rightful existence, when we put off the false sense for the true, and see that they have neither Principle nor permanency. They are native nothingness, out of which error would simulate creation, through a man formed from dust instead of Deity.

NOTE

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

Chapter X, page 281, lines 18-26.

The mind supposed to exist in matter, or beneath a skull-bone, is a myth, a misconceived sense and false conception as to man and Mind. We shall learn that sin and mortality are without any actual origin or rightful existence, when we put off the false sense for the true, and see that they have neither principle nor permanency. They are native nothingness, out of which error would simulate creation, through a man formed from dust instead of Deity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 281, lines 18-26.

The mind supposed to exist in matter, or beneath a skull-bone, is a myth, a misconceived sense and false statement as to man and Mind. We shall
False sense.
all learn that sin and mortality are without
any actual origin or rightful existence, when we put off
the false sense for the true, and see that they have
neither principle nor permanency. They are native
nothingness, out of which error would simulate creation,
through a man formed from dust instead of Deity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 177, lines 17-25 (unnumbered).

To say that Mind is beneath a skull-bone is a false description of intelligence. Sin and suffering belong not to a Divine Mind. Without rightful origin or existence, they have neither Principle nor permanence, but belong to the native nothingness of error, - simulating the creation of Mind through dust that returns to dust, instead of through Spirit that is eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 22, lines 29-32, and page 23, lines 1-3 (unnumbered). 36th ed., chapter V, page 158, lines 29-32, and page 159, lines 1-3 (unnumbered).

ALSO NOTE

Part of these lines, those beginning "Sin and suffering...", and continuing thru the remainder of this paragraph, also correspond to paragraph #77, and are thus included in that comparison as well.

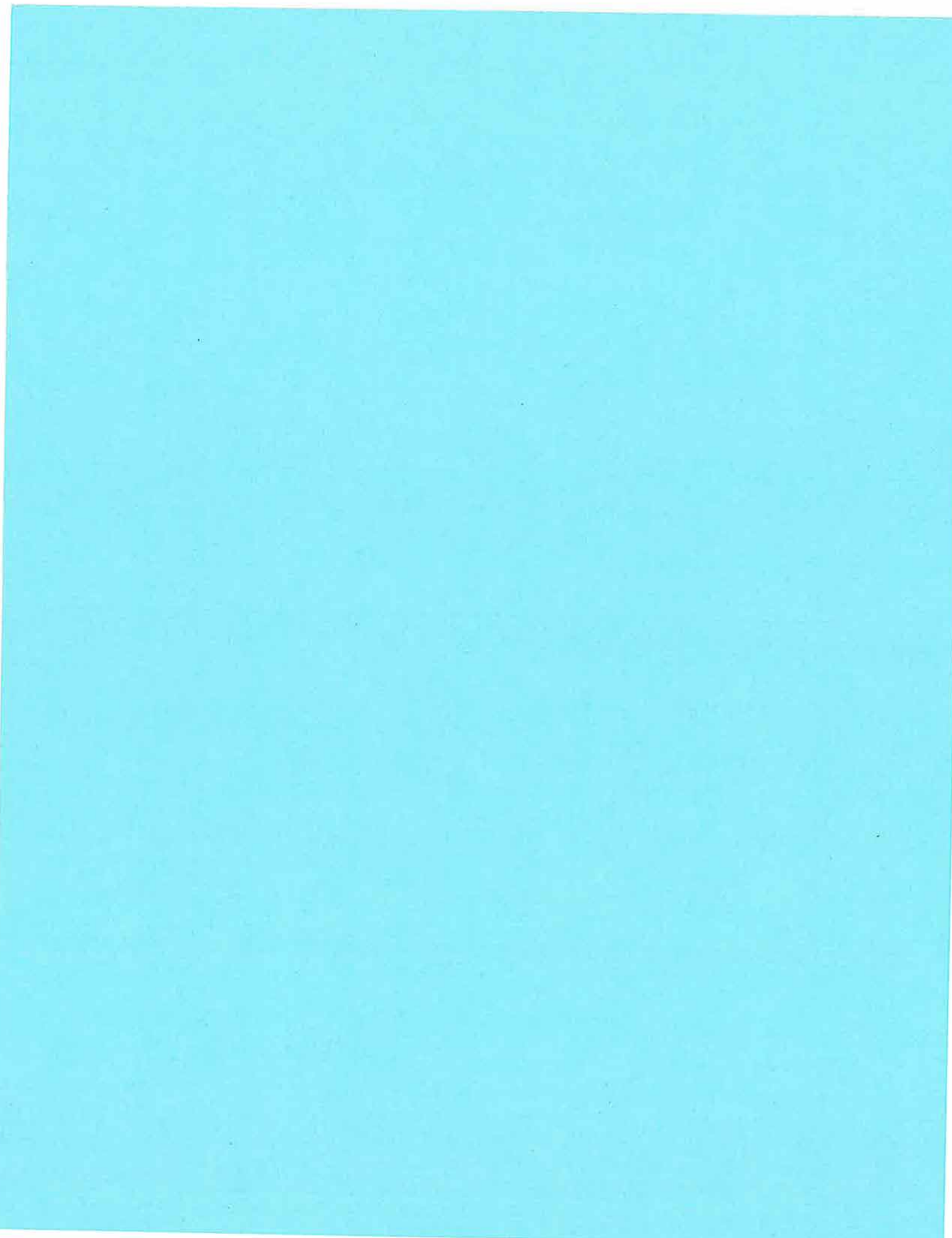
The so-called mind beneath a skull-bone is a myth, a false statement of man; and we shall all learn that sin and mortality are without any actual origin or rightful existence, having neither Principle nor permanency; they are the native nothingness out of which error would simulate creation through dust instead of Deity.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 17, lines 12-17 (unnumbered).

ALSO NOTE

Part of these lines also correspond to paragraph #77 and are also presented in that comparison of the chapter Science of Being.



Divine Science does not put new wine into old bottles,
Soul into matter, nor the infinite into the finite. Our
false views of matter perish as we grasp
the facts of Spirit. The old belief must be
cast out or the new idea will be spilled, and the in-
spiration, which is to change our standpoint, will be
lost. Now, as of old, Truth casts out evils and heals
the sick.

The true
new idea

NOTE

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

Chapter 281, lines 27-32, and page 282, lines 1-2.

Divine Science does not put new wine into old bottles,
Soul into matter, nor the infinite into the finite. Our
false views of matter perish as we grasp
the facts of Spirit. The old belief must be cast out, or the new idea will be spilled, and the in-
spiration, which is to change our standpoints, will be
lost. Now, as of old, Truth casts out evils and heals
the sick.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 281, lines 27-32, and page 282, lines 1-2.

Divine Science does not put new wine into old bottles,
Soul into matter, nor the Infinite into the finite. Our
false views of matter perish as we grasp
the facts of Spirit. The old belief must be The true
new idea.
cast out, or the new idea will be spilled, and the in-
spiration, which is to change our standpoints, will be
lost. Now, as of old, Truth casts out evils and heals
the sick.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 281, lines 27-32, and page 282, lines 1-2.

Divine Science does not put new wine into old bottles,
Soul into matter, nor the Infinite into the finite. Our
false views of matter perish as we grasp the True idea.
facts of Spirit. The old belief must be cast
out, or the new idea will be spilled, and the inspiration,
which is to change our standpoints, will be lost. Now,
as of old, Truth casts out error and heals the sick.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 177, lines 26-32 (unnumbered).

Divine Science puts not new wine into old bottles,
Soul into matter, nor the Infinite into the finite. Our
false views of matter must perish before we can grasp
the facts of Spirit. The old belief must disappear, or
the new idea will be spilled, and the inspiration that
changes our standpoints will be gone. Now, as of old,
Truth casts out error and heals the sick.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 28, lines 11-17 (unnumbered).
36th ed., chapter V, page 164, lines 11-17 (unnumbered).

Divine science puts not new wine
into old bottles, Soul into body, the infinite into a finite.
Our beliefs of matter must yield before we can grasp the
facts of Spirit. The old belief must disappear, or the new
idea will be spilled and the inspiration gone that lifts
our being higher, restores Christian healing, and explains
the great facts of being, raises the dead, changes our
standpoints of reasoning from matter to Spirit, and now
as of old casts out devils, - error, - and heals the sick.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 22, lines 1-9 (unnumbered).

The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal Mind and temporary material existence never unite in figure or in fact.

NOTE

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

Chapter X, page 282, lines 3-13.

The real Life, or Mind, and its opposite - the so-called material life - are figured by two geometrical symbols, a circle, or sphere, and a straight line. The Figures of being. circle represents the infinite, without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents self-existent and eternal individuality and Mind; the straight line, a belief in a self-existent and temporary material existence.

NOTE

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

Chapter X, page 282, lines 3-11.

The real Life, or Mind, and its opposite - the so-called material life - are figured by two geometrical symbols, a circle, or sphere, and a straight line. The Figures of being. circle represents the Infinite, without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents self-existent and eternal individuality and Mind; the straight line, a belief in a self-existent and temporary material existence.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 282, lines 3-11.

The real Life, or Mind, and its opposite - the so-called material life - are figured by two geometrical symbols, a circle, or sphere, and a straight line. The circle represents the Infinite, without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents self-existent and eternal individuality and Mind; the straight line, a belief in a self-existent and temporary material existence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 178, lines 1-8 (unnumbered).

Life and its opposite (the so-called life in matter) are figured by two geometrical symbols, a circle and straight line. The circle represents the infinite, without beginning or end. The straight line represents the finite, which has both beginning and ending. The sphere represents self-existent and eternal Mind; the straight line, a belief in self-existent and temporal matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 48, lines 23-29 (unnumbered). 36th ed., chapter V, page 184, lines 23-29 (unnumbered).

Life, and its opposite, named life in matter, are symbolized by two geometrical figures, a circle and a straight line, the circle representing the infinite, without beginning or end, the straight line the finite, that which hath a beginning and ending. The sphere represents self-existent and eternal Mind; the straight line a belief of self-existent and temporal matter. Life, Truth, and Love are Spirit, the substance of Mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 41, lines 13-20 (unnumbered).

A straight line finds no abiding-place in a curve, and a curve finds no adjustment to a straight line. Similarly, matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error has no foothold in Truth. Mind cannot pass into non-intelligence and matter, nor can non-intelligence become Soul. At no point can these opposites mingle or unite. Even though they seem to touch, one is still a curve and the other a straight line.

NOTE

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

Chapter X, page 282, lines 14-22.

The opposite symbols, above referred to, never unite in figure or fact. The straight line finds no abiding-place in a curve, and the curve finds no adjustment to the straight line. Matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error has no foothold in Truth. Mind cannot pass into non-intelligence and matter, nor can non-intelligence become Soul. At no point can these opposites mingle or unite. Even though they seem to touch, one is still a curve, and the other remains a straight line.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter V, page 178, lines 22-32 (unnumbered).
226th ed., chapter X, page 282, lines 12-22.

These opposite symbols never unite in figure or Soul. The straight line finds no abiding-place in a curve, and the curve no adjustment to the straight line.

Matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error no foothold in Truth. Intelligence cannot pass into non-intelligence and matter, nor can non-intelligence become Spirit. At no point can these opposites mingle or unite. Truly says a humorous poet: -

There is no force, however great
Can stretch a cord, however fine,
Into a horizontal line,
That shall be accurately straight.

Even though they seem to touch, one is still a curve,
and the other remains a straight line.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 49, lines 1-16 (unnumbered). 36th ed., chapter V, page 185, lines 1-16 (unnumbered).

And *

these opposite figures never unite in symbol or Soul.
The straight line can find no place in a curve, and the
curve has no adjustment to the straight line; matter has
no place in Spirit, and Spirit has no place in matter;
Truth has no foothold in error, and error finds none in
Truth; intelligence cannot pass into non-intelligence, or
matter, and non-intelligence cannot become Spirit. At
no point can these two opposites mingle or unite and
present the same phenomena; if they touch, one is still
a curve and the other a straight line.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 41, lines 24-32, and page 42, lines
1-2 (unnumbered).

There is no inherent power in matter; for all that is material is a material, human, mortal thought, always governing itself erroneously.

NOTE

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

Chapter X, page 282, lines 23-25.

There is no inherent power in matter; for all that is material is a material, human, mortal thought, and is always governed by that thought.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 178, lines 9-11 (unnumbered).

There is no inherent power in matter; for all that is material is a product of material, human, mortal thought, and is always governed by that thought.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 178, lines 9-11 (unnumbered).

Matter is to be classified as error, because it falsely claims Life, Substance, and Intelligence - a claim ignored by Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, lines 23-25 (unnumbered), page 21. 36th ed., chapter V, page 157, lines 23-25 (unnumbered).

ALSO NOTE

These lines also closely resemble paragraph #43; however, this paragraph is presented elsewhere in the text in this edition. Therefore, these lines are presented only in the comparison of paragraph #58.

We classify
matter as error, because it is a false claim to Life, substance, and intelligence; and ignored by Spirit, it is dust to dust.

There is no
inherent power in what is termed matter; for all that is material is a product of mortal thought, and governed by that thought.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 16, lines 11-14, and page 26, lines 12-15 (unnumbered).

Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind.

NOTE

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

50th ed., chapter V, page 178, lines 20-21 (unnumbered).

226th ed., chapter X, page 282, lines 26-27.

Truth is the intelligence of Mind;
error is the so-called intelligence of matter.

NOTE

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

16th ed., chapter I, page 48, line 32, and page 49, line 1
(unnumbered).

36th ed., chapter V, page 184, line 32, and page 185, line 1
(unnumbered).

Truth is the intelligence of
Mind, error the so-called intelligence of matter.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 41, lines 23-24 (unnumbered).

Whatever indicates the fall of man or the opposite of
God or God's absence, is the Adam-dream, which is neither
Mind nor man, for it is not begotten of the
Truth is not
inverted Father. The rule of inversion infers from
error its opposite, Truth; but Truth is the light which
dispels error. As mortals begin to understand Spirit,
they give up the belief that there is any true existence
apart from God.

NOTE

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

Chapter X, page 282, lines 28-32, and page 283, lines 1-3.

Whatever indicates the fall of man, or the opposite of God, or God's absence, is the Adam-dream, which dream was neither Mind nor man, for it was not be- Truth is not gotten of the Father. The rule of inversion inverted. infers from error its opposite, Truth; and Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter X, page 282, lines 28-32, and page 283, lines 1-3.

Whatever indicates the fall of man, or the opposite of God, or God's absence, is a mortal belief; and this belief is neither Mind nor man, for it is not begotten of the Father. Truth is not inverted. The rule of inversion infers from error its opposite, Truth; and Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 282, lines 28-32, and page 283, lines 1-3.

Whatever indicates the opposite of God, or His absence, is only a mortal belief; and this belief is neither the Mind nor body of man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; and Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 178, lines 12-19 (unnumbered).

Whatever indicates the opposite of God, or His absence, is only a mortal belief; and this belief is neither the mind nor body of man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; and Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter V, page 178, lines 12-19 (unnumbered).

Error is without the reality of Truth. The rule of reversion infers from error its opposite, Truth; and Truth is the link connecting man with his Maker. As mortals begin to understand Spirit they will give up the belief that there is aught substantial or intelligent - that there is any life - outside of God.

Sin, sickness, death, - whatever indicates the opposite of God, or His absence, - is a belief only, and this belief is neither the mind nor body of man, for it is not begotten of the Father.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 21, lines 16-21, and page 25, lines 1-4 (unnumbered).

36th ed., chapter V, page 157, lines 16-21, and page 161, lines 1-4 (unnumbered).

ALSO NOTE

The first sentence in this paragraph does not exist in any form in any edition beginning with the 50th (the version immediately following this one). The line is included here because this is where it was placed in these early editions.

for one is Truth, and the other error; and error is without the reality of Truth. When we understand Spirit, we shall yield the belief that Life, substance, or intelligence is aught but God.

Sickness, sin, or death, whatever is the opposite or absence of God, is a belief that is neither Mind nor one of its faculties, and is unreal because it is not begotten of the Father, Truth and Love.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 16, lines 7-10, and page 19, lines 4-8 (unnumbered).

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom "yesterday, and to-day, and forever." Matter and its effects - sin, sickness, and death - are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding.

Source of
all life and
action

NOTE

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

Chapter X, page 283, lines 4-12.

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom "yesterday, and to-day, and forever." Matter and its effects - sin, sickness, and death - are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no beliefs, but rests upon understanding.

Source of
all life and
action

NOTE

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

Chapter X, page 283, lines 4-12.

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. It is the same Life, Love, and wisdom, "yesterday, and to-day, and forever." Matter and its effects - sin, sickness, and death - are states of mortal mind which act, react and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no beliefs, but rests upon understanding.

Source of
all life and
action.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 283, lines 4-12.

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. It is the same Life, Love, and Wisdom, "yesterday, and to-day, and forever." Matter and its beliefs - sin, sickness, and death - are states of mortal mind which act, react and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no beliefs, but rests upon understanding.

Source of
all life and
action.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 283, lines 4-12.

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. It is the same Life, Love, and Wisdom, "yesterday and to-day and forever."

Source of all
movement.

Matter and its beliefs - sin, sickness, and death - are states of mortal mind, which acts, reacts, and then comes to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no beliefs, but rests upon understanding.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 179, lines 1-9 (unnumbered).

Mind is the source of all movement. There is no inertia in Mind's perpetual and harmonious action. Mortal mind, prolific of error, sickness, sin, and death, acts and reacts, and then comes to a stop; but this error is not the actual Mind, which is the same Life, Truth, and Love, "yesterday, to-day, and forever." Ideas rest on understanding, not on belief.

XI. Divine Science shows that matter and mortal body are the illusions of human belief, which seems to appear and disappear, to mortal sense alone.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I (Science of Being), page 32, lines 31-32, and page 33, lines 1-5, and chapter IX (Platform of Christian Scientists), page 379, lines 8-10 (unnumbered). 36th ed., chapter V (Science of Being), page 168, lines 31-32, and page 169, lines 1-5, and chapter X (Platform of Christian Scientists), page 379, lines 8-10 (unnumbered).

ALSO NOTE

The second paragraph here in this version beginning "Divine Science shows...", is vastly different from the final edition version, and is included here because of the use of key words that seem to match up with this paragraph and no where else.

Mind

is the source of all action, and there is no inertia in it. Perpetual and harmonious action belong to unerring Mind. What is termed mortal mind is prolific of error, sickness, sin, and death. It acts and it reacts, then stops. But these are the results of a belief, and not the facts of Mind, that is the same in Life, Truth, and Love yesterday, to-day, and forever. Ideas, like numbers and notes, are governed by their Principle, which admits of no beliefs, but rests upon the understanding.

XI. That Science decides matter or the mortal body to be nothing but a belief and an illusion.

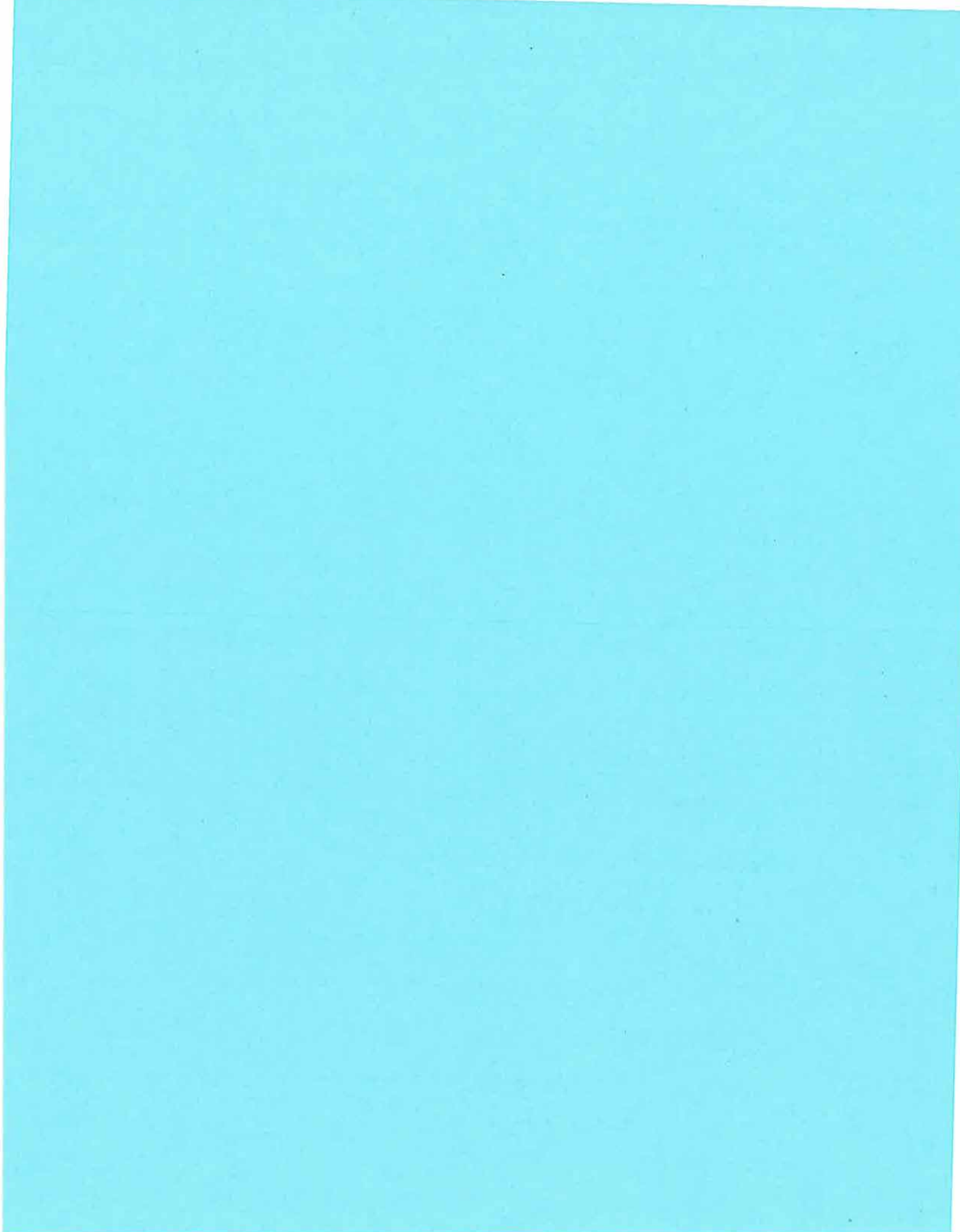
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 26, lines 21-30, and vol. 2, chapter XI (Platform), page 193, lines 31-32 (unnumbered). By 6th ed., vol. 2, chapter X, page 147, same lines.

XI. That Science decides matter or the mortal
body, to be nothing but a belief and illusion.

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 143, lines 9-10
(unnumbered).



But what say prevalent theories? They insist that Life, or God, is one and the same with material life so-called. They speak of both Truth and error as mind, and of good and evil as spirit. They claim that to be life which is but the objective state of material sense, - such as the structural life of the tree and of material man, - and deem this the manifestation of the one Life, God.

NOTE

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

Chapter X, page 283, lines 13-20.

But what say prevalent theories? They insist that Life, or God, is one and the same with material life, so-called. They speak of both Truth and error as mind, and of good and evil as spirit. They claim that to be life which is but the objective state of material sense, - such as the structural life of the tree and of material man, - and deem it the manifestation of the one Life, God.

NOTE

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

Chapter X, page 283, lines 13-20.

But what say prevalent theories? They insist that Life, or God, is one and the same with material life, so called. They speak of both Truth and error as mind, and of Good and evil as spirit. They claim that to be life which is but the objective state of material sense, - such as the structural life of the tree and of material man, - and deem it the manifestation of the one Life, God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 283, lines 13-20.

But what say prevalent theories? They insist that Life, or God, is one and the same with material life, so called. They speak of both Truth and error as mind, and of Good and evil as spirit. They claim that to be life which is but the objective state of material sense, - such as the structural life of the tree and of material man, - and deem it the manifestation of the one Life, God.

Structure
and life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 179, lines 10-17 (unnumbered).

But what say our theorists? They insist that Life, or God, is one and the same with the so-called life of matter. They speak of both error and Truth as Mind, and of Spirit as both good and evil. They claim as Life organic such life as the senses perceive, the structural life of the tree and material man. Vegetable and animal life they deem the manifestation of the One Life, - that is, God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 49, lines 17-24 (unnumbered). 36th ed., chapter V, page 185, lines 17-24 (unnumbered).

But what say
our theories? They insist upon Life which is God, and
there is no other Life, being one and the same with that
which is termed the life of matter; they speak of both
error and Truth as mind, and of infinite Spirit as of finites
or spirits, and of Spirit as both good and evil. Our theories
claim the phenomena of life is what we term organized
and structural life, such as the senses take in, as the life
of the tree, the plant, and material man. This so-called
vegetable and animal life, they conclude, is the manifesta-
tion of the life that God bestows.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 42, lines 2-12 (unnumbered).

This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, can-
not be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated. We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere.

Spiritual
structure

NOTE

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

Chapter X, page 283, lines 21-31.

This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, Spiritual structure. cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be stated accurately. We must receive it in the understanding, and live it in daily life; and unless we so do we cannot teach Science, any more than we can teach and illustrate geometry by calling a curve a straight line, or calling a straight line a sphere.

NOTE

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

Chapter X, page 283, lines 21-31.

This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the Patriarchs, unless its Science be stated accurately. We must receive it in the understanding, and live it in daily life; and unless we so do we cannot teach Science, any more than we can teach and illustrate geometry by calling a curve a straight line, or calling a straight line a sphere.

Spiritual
structure.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 283, lines 21-31.

This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the Patriarchs, unless its Science be stated accurately. We must receive it in the understanding, and live it in daily life; and unless we so do we cannot teach Science, any more than we can teach and illustrate geometry by calling a curve a straight line, or calling a straight line a sphere.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 179, lines 18-28 (unnumbered).

This incorrect belief regarding Life detracts from the character or nature of Deity so essentially, that we lose the true sense of God's power in our false estimates of what really manifests Him. Misstating the Divine Principle, or Life, we can no longer practically demonstrate it in length of days, like the patriarchs; nor can we rest in the harmony of Divine Science, any more than we can teach and illustrate geometry by calling a curve a straight line, or a straight line a sphere.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 49, lines 25-31, and page 50, lines 1-2 (unnumbered). 36th ed., chapter V, page 185, lines 25-31, and page 186, lines 1-2 (unnumbered).

This incorrect belief regarding life deteriorates from the character or nature of Deity so essentially that we lose the true sense of God in such false estimates of what manifests Him. Misstating the divine Principle, that alone is Life, we can never demonstrate this Principle in length of days, like the patriarchs, or be governed by its divine science in Christianity, any more than we can teach and illustrate geometry by calling a curve a straight line, and a straight line a sphere.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 42, lines 12-21 (unnumbered).

Are mentality, immortality, consciousness, resident in matter? It is not rational to say that Mind is infinite, but dwells in finiteness, - in matter, - or that matter is infinite and the medium of Mind.

NOTE

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

Chapter X, page 283, line 32, and page 284, lines 1-3.

Are mentality, immortality, consciousness, resident in matter? It is not rational to say that Mind is infinite, but dwells in finiteness, - in matter, - or that matter is the medium of Mind.

NOTE

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

Chapter X, page 283, line 32, and page 284, lines 1-3.

Are mentality, immortality, consciousness, resident in matter? It is not rational to say that Mind is infinite, but dwells in finiteness, in matter, or that matter is the medium of Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 179, lines 29-32 (unnumbered).

Are Mind, immortality, and consciousness resident in matter? Is God the source of matter, or does He dwell within the opposite of Himself?

To say that Mind is in matter, or that matter is the medium of Mind, is no more rational than to say that a rock embraces an embryonic tree, and becomes the medium of the tree's development and individuality.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 20, lines 17-19, and page 22, lines 11-14 (unnumbered). 36th ed., chapter V, page 156, lines 17-19, and page 158, lines 11-14 (unnumbered).

Are mortal, mind, sensation, and consciousness resident in matter? Is God the source of mortal mind?

To say that Mind is in matter, or that matter is the medium of Mind, is no more rational than to say that a rock embraces an embryonic tree, and becomes the medium of the tree's development and individuality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 20, lines 17-18, and page 22, lines 11-14 (unnumbered).

That Mind is
in matter, or that matter is the medium of Mind, is no
more natural or real, than for a rock to embrace a tree
in embryo and become the medium of its development
and identification.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 16, lines 29-32, and page 17, line 1
(unnumbered).

If God were limited to man or matter, or if the infinite could be circumscribed within the finite, God would be corporeal, and unlimited Mind would seem Mind never limited to spring from a limited body; but this is an impossibility. Infinite Mind can have no starting-point, and can return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

NOTE

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

Chapter X, page 284, lines 4-10.

If God is limited to man or matter, or if the infinite could be circumscribed within the finite, God would then be corporeal, and unlimited Mind would seem Mind never limited. to spring from a limited body; but this is an impossibility. Mind can have no starting-point, and can return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

NOTE

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

Chapter X, page 284, lines 4-10.

If God is limited to man or matter, or if the Infinite could be circumscribed within the finite, God would then be corporeal, and unlimited Mind would seem Mind never limited. to spring from a limited body; but this is an impossibility. Mind can have no starting-point, and can return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 284, lines 4-10.

If God is limited to man or matter, or if the Infinite could be circumscribed within the finite, God would then be corporeal, and unlimited Mind would seem Starting-point. to spring from a limited body; but this is an impossibility. Mind can have no starting-point, and return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 180, lines 1-7 (unnumbered).

If the Infinite were within the finite, God would be human, and unlimited Mind spring from a limited body; whereas limitless Mind can have no starting-point and return to no limit, but must forever radiate through unfathomable space. Mind is not person. Pre-existing, it must antedate all material formation. Having no starting-point, Mind can never be in bonds, or be fully manifested through personality.

At first limited, it would ultimately return to its limitations, and hence would be finite. The Infinite and Everlasting have no starting-points.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 31, lines 10-17, and chapter IX, (Platform of Christian Scientists), page 378, lines 21-23 (unnumbered).

36th ed., chapter V (Science of Being), page 167, lines 10-17, and chapter X (Platform of Christian Scientists), page 378, lines 21-23 (unnumbered).

Theology,
presupposing the infinite within the finite, concludes that
God is a person, that unlimited Mind starts from a limited
body, overlooking the fact that, if Mind is limitless, it
never returns to a limited body, but must radiate through
unfathomable space. Nor could Mind be infinite and
start from a finite form or personality. Infinite Mind pre-
exists, and antedates all formations, and that Mind never
started from a body or could be fully manifested through
personality.

for,
having a finite origin, starting from limits and returning
to limits, it would be finite. The infinite and forever
hath no starting point.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 24, lines 31-32, and page 25, lines
1-8, and vol. 2, chapter XI (Platform), page 193, lines
11-14 (unnumbered).
By 6th ed., vol. 2, chapter X, page 147, same lines.

for, having a finite origin, starting from limits and returning to limits, it would be finite. The infinite and forever hath no starting point.

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 142, lines 21-23 (unnumbered).

Is God's image or likeness matter, or a mortal, sin,
sickness, and death? Can matter recognize Mind?

Material
recognition
impossible

Can infinite Mind recognize matter? Can the
infinite dwell in the finite or know aught un-
like the infinite? Can Deity be known through
the material senses? Can the material senses, which re-
ceive no direct evidence of Spirit, give correct testimony
as to spiritual life, truth, and love?

NOTE

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

Chapter X, page 284, lines 11-18.

Can God create or accept such representatives of Himself as mortals, sin, sickness, and death? Can matter recognize Mind? Can infinite Mind recognize impossible. matter? Can the infinite dwell in the finite or know aught outside of infinity? Can Deity be known through the material senses? Can these senses, which afford no direct evidence of Spirit, give correct testimony as to infinite Life, Truth, and Love?

NOTE

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

Chapter X, page 284, lines 11-18.

Can God create or accept such representatives of Himself as mortals, sin, sickness, and death? Can matter recognize Mind? Can infinite Mind recognize matter? Can the Infinite dwell in the finite or know aught outside of infinity? Can Deity be known through the material senses? Can these senses, which afford no direct evidence of Spirit, give correct testimony as to infinite Life, Truth, and Love?

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 284, lines 11-18.

Can God create or accept such representatives of Himself as mortals, sin, sickness, and death? Can matter recognize Mind? Can infinite Mind recognize matter? Can the Infinite dwell in the finite or know aught outside of Infinity? Can Deity be known through the material senses? Can these senses, which afford no direct evidence of Spirit, give correct testimony as to infinite Life, Truth, and Love?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 284, lines 11-18.

Can God create or accept such representatives of
Himself as mortals, sin, sickness, and death? Can
matter recognize Mind? Can Mind recognize
Recognition impossible. matter? Can the Infinite know aught out-
side of Infinity? Can Deity be known through the
material senses? Can these senses, which afford no
direct evidence of God, give correct testimony as to
infinite Life, Truth, and Love?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 180, lines 8-15 (unnumbered).

But He giveth
not sin, pain, or death. Can matter recognize Mind?
Can Deity be known by the bodily senses, - taste,
touch, sight, smell, hearing? Can these senses, which
afford no direct evidence of God, give correct testimony
as to Life, Truth, or Love? Could God create such
false representations of Himself as sin, sickness, and
death?

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 20, lines 19-26 (unnumbered).
36th ed., chapter V, page 156, lines 19-26 (unnumbered).

But He giveth not sin, shame, and pain. Can matter recognize Mind? Can Deity be known by the bodily senses, - taste, touch, sight, smell, hearing? Can these senses, which afford no direct evidence of God, give correct testimony as to Life, Truth, or Love? Could God create such false representations of Himself as sin, sickness, and death?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 20, lines 19-25 (unnumbered).

The so-called personal senses afford no evidence of God. We can neither see through the eye, hear through the ear, feel through the senses, taste or smell Spirit; and that which affords no evidence of God gives but an incorrect testimony of Life, Truth, and Love; and God never created such false heralds of himself as a mortal man, sin, sickness, or death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 20-27 (unnumbered).

ALSO NOTE

These lines also correspond to paragraph #68, although in the next revision (the 16th ed.), these lines are missing and some lines of poetry are in their place. But in our final edition paragraph #68 is similar to these early lines. Also, in our current edition paragraph #66 is in the form of questions rather than statements (like here); thus paragraph #67, which answers the questions. However, in these early versions where the sentences are not framed as questions, the 67th paragraph is not actually in the text. Thus the final phrase, beginning "and God never....," must serve as an early version of paragraph #67 as well as a part of paragraph 66.

The answer to all these questions must forever be in the negative.

NOTE

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

Chapter V, page 180, lines 16-17 (unnumbered) - 50th ed.

Chapter X, page 284, lines 19-20 - 226th ed.

The answer must be in the negative.

NOTE

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

16th ed., chapter I, page 20, lines 25-26 (unnumbered).

33rd ed., chapter I, page 20, line 26 (unnumbered).

36th ed., chapter V, page 156, line 26 (unnumbered).

and God never created such false
heralds of himself as a mortal man, sin, sickness, or
death.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Voo. 1, chapter I, page 15, lines 25-27 (unnumbered).

ALSO NOTE

See notes on paragraph #66 for further explanation.

The physical senses can obtain no proof of God. They
can neither see Spirit through the eye nor hear it through
the ear, nor can they feel, taste, or smell Spirit.
Our physical
insensibility to Spirit Even the more subtile and misnamed ma-
terial elements are beyond the cognizance
of these senses, and are known only by the effects com-
monly attributed to them.

NOTE

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

Chapter X, page 284, lines 21-27.

The physical senses can afford no proof of God. We
can neither see Spirit through the eye, nor hear it through
the ear; nor can we feel, taste, or smell Mind.
Our physical
insensibility to Spirit. Even the more subtile and misnamed material
elements are beyond the cognizance of these
senses, and are known only by certain effects commonly
attributed to them.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 284, lines 21-27.

The physical senses can afford no evidence of God.
We can neither see Spirit through the eye, nor hear it
through the ear; nor can we feel, taste, or
Our physical insensibility to Spirit. smell Mind. Even the more subtile and mis-
named material elements are beyond the cog-
nizance of these senses, and are known only by certain
effects commonly attributed to them.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 180, lines 18-24 (unnumbered).

In the words of F.W.H. Myers: -

Oh could I tell, ye surely would believe it!

Oh could I only say what I have seen!

How should I tell, or how can ye receive it,

How, till He bringeth you where I have been?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 26, lines 16-20 (unnumbered). 36th ed., chapter V, page 162, lines 16-20 (unnumbered).

ALSO NOTE

The lines of poetry were completely dropped from the text by the 50th edition (the next immediate revision after this one). Therefore there are no lines in the current edition which exactly correspond to these. However, paragraph #68 is similar in content and it does not appear in this version in any other form. Therefore these lines are used as the early version of paragraph #68.

The so-called personal senses afford no evidence of God. We can neither see through the eye, hear through the ear, feel through the senses, taste or smell Spirit; and that which affords no evidence of God gives but an incorrect testimony of Life, Truth, and Love;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 15, lines 20-25 (unnumbered).

ALSO NOTE

See paragraph #66 for further explanation.

According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man. Matter is not sentient and cannot be cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity.

NOTE

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

Chapter X, page 284, lines 28-32, and page 285, lines 1-6.

According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but no sensation nor report goes from material body to Mind. The inter-communication is always from God to His idea, man. Matter is not sentient and cannot be cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.
Chapter X, page 284, lines 28-32, and page 285, lines 1-6.

According to Christian Science the true senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but no sensation or report comes back from body to Mind. The intercommunication is always between God and man. Matter is not sentient, and cannot be really cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not alone hereafter, in what men call Paradise, but here and now; for it is the great fact of being, for time and eternity.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 284, lines 28-32, and page 285, lines 1-5.

According to Christian Science the true senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but no sensation or report comes back from body to Mind. The intercommunication is always between God and man. Matter is not sentient, and cannot be really cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material. This Science of Being obtains not alone hereafter, in what men call Paradise, but here and now; for it is the great fact of being, for time and eternity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 284, lines 28-32, and page 285, lines 1-5.

According to Christian Science the true senses of man are spiritual, emanating from Divine Mind. Thought passes from God to man, but no sensation or report comes back from body to Mind. The intercommunication is always between Mind and thought. Matter is not sentient, and cannot be really cognizant of good or of evil, of pleasure or pain. Man's individuality is not material. This Science of Being obtains not alone hereafter, in what men call Paradise, but here and now; for it is the great fact of Being, for time and eternity.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 180, lines 25-32, and page 181, lines 1-2 (unnumbered).

According to Christian Science the true senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but no sensation or report comes back from body to Mind. The intercommunication is always between Mind and thought. Matter is not sentient, and cannot be really cognizant of good or of evil, of pleasure or pain. Man's individuality is not material. This Science of Being obtains not alone hereafter, in what men call Paradise, but here and now; for it is the great fact of Being, for time and eternity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter V, page 180, lines 25-32, and page 181, lines 1-2 (unnumbered).

In the divine sequence the senses of man are ever spiritual, attached to Soul instead of matter, and thought passes from Soul to govern man, but never returns a sensation or report from matter to Soul, for matter is not, and cannot be, cognizant of evil or good.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 28, line 32, and page 29, lines 1-5 (unnumbered).

36th ed., chapter V, page 164, line 32, and page 165, lines 1-5 (unnumbered).

In the divine sequence the senses of man are ever spiritual, attached to Soul instead of the body; and thought passes from Soul to body, to govern it, but never returns a sensation or report from body to Soul, for the body is not, and cannot be, cognizant of evil or good.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 28, line 32, and page 29, lines 1-5 (unnumbered).

In this divine
and metaphysical science we find the senses of man are
spiritual, and attached to Soul instead of body; that
thought passes from Soul to body, from Principle to its
idea, to govern it, but never returns a sensation or report
from body to Soul, for the body is not cognizant of evil .
or good.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 22, lines 26-32 (unnumbered).

What, then, is the material personality which suffers,
sins, and dies? It is not man, the image and likeness
of God, but man's counterfeit, the inverted
likeness, the unlikeness called sin, sickness,
and death. The unreality of the claim that a mortal is
the true image of God is illustrated by the opposite na-
tures of Spirit and matter, Mind and body, for one is
intelligence while the other is non-intelligence.

The human
counterfeit

NOTE

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

Chapter X, page 285, lines 7-14.

What, then, is the material personality which suffers,
sins, and dies? It is not man, the image and likeness
of Truth, but man's counterfeit, the inverted
likeness, or error, sin, sickness, and death.

The human
counterfeit.

The unreality of the claim that a mortal is the true
image of God is illustrated by the opposite natures of
Spirit and matter, for one is intelligence while the other
is non-intelligence.

NOTE

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

Chapter X, page 285, lines 6-13.

What, then, is the material personality which suffers,
sins, and dies? It is not man, the image and likeness
of Truth, but man's counterfeit, the inverted
likeness, or error, sin, sickness, and death. The human
 counterfeit.

The unreal claim of mortal mind to be the true image of
man's Maker is illustrated by the optical line of incidence,
which takes always the opposite direction from the line
of reflection.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 278th edition in 1903.
Chapter X, page 285, lines 6-13.

What, then, is the material personality which suffers,
sins, and dies? It is not man, the image and likeness
of Truth, but man's counterfeit, the likeness
of error, sin, sickness, and death. The unreal
claim of mortal mind to be the true image of man's
Maker is illustrated by the optical line of incidence,
which takes always the opposite direction from the line
of reflection.

The human
counterfeit.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 181, lines 3-10 (unnumbered).

What is the material personality which we call I?
It is the embodiment of sin, sickness, and death. It is
a false claimant of that true manhood which is the image
of the Maker, as the angle of incidence is the reverse
of the angles in the objects reflected.

We must leave sin, sickness, and death out
of the account, regarding them as not the reality of
being, but as its counterfeit,

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 20, lines 8-12, and page 23, lines 28-30
(unnumbered).

What is this "I" that is
personality and not Spirit?

leaving sin, sickness, and death out of our record,
regarding them as they are, not the reality of being,
but its counterfeit,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 15, lines 15-16, and page 18, lines
5-7 (unnumbered).

Is God a physical personality? Spirit is not physical.
The belief that a material body is man is a false con-
ception of man. The time has come for a
finite conception of the infinite and of a ma-
terial body as the seat of Mind to give place
to a diviner sense of intelligence and its manifestations, -
to the better understanding that Science gives of the
Supreme Being, or divine Principle, and idea.

Material
miscon-
ceptions

NOTE

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

Chapter X, page 285, lines 15-22.

Is God a physical personality? Spirit is not physical.
The belief that mind sins, or is within the cranium, is a
false conception of intelligence. The time
has come for this finite conception of the in-
finite, and of a material body as the seat of
Mind, to give place to a diviner sense of Mind and its
manifestations, - to the better understanding that Science
gives of the Supreme Being, or divine Principle, Life,
Truth, Love.

Material
miscon-
ceptions.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 285, lines 14-22.

Is God a physical personality? Spirit is not physical.
The belief that mind sins, or is within the cranium, is a
false conception of intelligence. The time
has come for this finite conception of the In-
finite, and of a material body as the seat of
Mind, to give place to a diviner sense of Mind and its
manifestations, - to the better understanding that Science
gives of the Supreme Being, or divine Principle, Life,
Truth, Love.

Material
miscon-
ceptions.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter X, page 285, lines 14-22.

Is God a physical personality? Spirit is not physical,
the idea that mind is within the cranium is a false con-
ception of intelligence. The time has come
for this finite conception of the Infinite, and a
material body, as the seat of mind, to give
place to a diviner sense of Mind and its manifesta-
tions, - to the better understanding that Science gives
of the Supreme Being, or divine Principle, Life, Truth,
Love.

Material
miscon-
ceptions.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 181, lines 11-19 (unnumbered).

Is God a physical personality? The idea that mind is within the cranium is a false conception of intelligence. The time has come for this finite conception of the material body, as the seat of mind, to give place to a diviner sense of Mind and its manifestations, - to the better understanding that Science gives of the Supreme Being, or divine Principle, called - in the Scriptures - Life, Truth, Love.

Material
miscon-
ceptions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 181, lines 11-19 (unnumbered).

The time has come for this finite notion, of the body as God, to give place to a diviner sense of Mind and its manifestation, in the better understanding that Science gives of the Supreme Being, or Divine Principle, named, in the Scriptures, Life, Truth, 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, page 44, lines 30-32, and page 45, lines 1-2 (unnumbered). 36th ed., chapter V, page 180, lines 30-32, and page 181, lines 1-2 (unnumbered).

The time has come for a belief in the person of God to give place to the better understanding of the science of the divine Principle, named God, through which to gain man's harmony and immortality.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 39, lines 1-4 (unnumbered).

By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power.

Salvation
is through
reform

NOTE

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

Chapter X, page 285, lines 23-31.

By interpreting God as a corporeal Saviour, but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon, and not through reform, and resort to matter, instead of Spirit, for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher platform, they will seek to learn, not from matter, but from divine Principle, how to demonstrate the Christ, Truth, as the healing and saving power of God.

Salvation
is through
reform.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 285, lines 23-31.

By interpreting God as a corporeal Saviour, but not as the saving Principle, we shall continue to seek salvation through pardon, and not through reform, and resort to matter, instead of Spirit, for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher platform, they will seek to learn, not from matter, but from divine Principle, how to demonstrate the Christ as the healing and saving power. Salvation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 181, lines 20-28 (unnumbered).

Interpreting God

as a personal Saviour, instead of the saving Principle, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit to heal the sick.

As Divine Science compels this advancement, mortals will seek to learn, not from a person, but from the Divine Principle, how to understand and demonstrate Christ as healing and saving.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 45, lines 2-10 (unnumbered).
36th ed., chapter V, page 181, lines 2-10 (unnumbered).

Hitherto theology
has interpreted God as a personal Saviour instead of a
saving Principle, and employed matter instead of Spirit
to heal the sick; but as progress compels the change, we
shall seek not of a person but a Principle the remedy
for every ill.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 39, lines 4-9 (unnumbered).

It is essential to understand, instead of believe, what relates most nearly to the happiness of being. To seek Truth through belief in a human doctrine is not to understand the infinite. We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration, for this is fatal to a knowledge of Science. The understanding of Truth gives full faith in Truth, and spiritual understanding is better than all burnt offerings.

NOTE

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

Chapter X, page 285, line 32, and page 286, lines 1-8.

It is essential to understand, instead of believe, what relates most nearly to the happiness of being. To seek Truth through belief in a human doctrine is not to understand the infinite. We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration; for this is fatal to a knowledge of Science. The understanding of Truth gives real faith in it, and is better than all burnt offerings.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 285, line 32, and page 286, lines 1-8.

It is essential to understand, instead of believe, what relates most nearly to the happiness of being. To seek Truth through belief in a human doctrine is not to understand the Infinite. We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration; for this is fatal to a knowledge of Science. The understanding of Truth gives real faith in it, and is better than all burnt offerings.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 285, line 32, and page 286, lines 1-8.

It is essential to understand, instead of believe, what relates most nearly to the happiness of Being. To seek Truth through belief in a human doctrine is not to understand the Infinite. We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration; for this is fatal to a knowledge of Science. The understanding of Truth gives real faith in it, and is better than all burnt offerings.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 181, lines 29-32, and page 182, lines 1-5 (unnumbered).

It is essential to understand, instead of believe, what relates most nearly to the happiness of Being. To seek Truth through belief in a human Saviour is not to understand the Infinite. We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration; for this is fatal to a knowledge of Science. The understanding of Truth gives real faith in it, and is better than all burnt offerings.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 181, lines 29-32, and page 182, lines 1-5 (unnumbered).

To seek Truth through
belief, is seeking the immutable and immortal through
the mutable and mortal; and to depend upon belief
instead of demonstration is fatal to Science.

It is essential to understand, instead of believe, what
relates most to the happiness of being. The comprehen-
sion of Truth gives the proper faith in it, and is better
than all burnt-offerings.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 45, lines 10-17 (unnumbered).
36th ed., chapter V, page 181, lines 10-17 (unnumbered).

To seek Truth through or of a belief is to ask the changing and erring to explain the immutable and immortal; and to call a belief Truth is an ignorance with grave consequences. A belief can neither explain Principle nor demonstrate it. To understand, instead of believe, what relates most to the happiness of being is essential, to understand Truth, gives us faith in it, and, because God is Truth, to understand Him is better than all burnt offerings.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 39, lines 9-17 (unnumbered).

The Master said, "No man cometh unto the Father
[(the divine Principle of being)] but by me," Christ,
Life, Truth, Love; for Christ says, "I am the way."
Physical causation was put aside from first to
last by this original man, Jesus. He knew that the
divine Principle, Love, creates and governs all that
is real.

NOTE

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

Chapter X, page 286, lines 9-15.

The Master said, "No man cometh unto the Father
[(the divine Principle of being)] but by me." Christ,
Truth and Life, reveals the divine Principle; for Christ
said, "I am the way." Physical causation was put
aside, from first to last, by this original man, Jesus.
He knew that divine Principle alone creates and governs
all that is real.

NOTE

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

Chapter X, page 286, lines 9-15.

The Master said, "No man cometh unto the Father
[(the Principle of Being)] but by me." Christ, the Truth
and Life of man, reveals the divine Principle; for Christ
said, "I am the Way, the Truth, and the Life." Physical
causation was put aside, from first to last, by this ori-
ginal man, Jesus. He knew that divine Principle alone
creates and governs the real.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 182, lines 6-12 (unnumbered).

The Master said, "No man cometh unto the Father
[(the Principle of Being)] but by me." Christ, the Truth
and Life of man, must be the divine Principle; for Christ
said, "I am the Way, the Truth, and the Life." Physical
causation was put aside, from first to last, by this ori-
ginal man, Jesus. He knew that divine Principle alone
creates and governs the real.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter V, page 182, lines 6-12 (unnumbered).

The Master said, "No man cometh unto the Father [(the Principle of Being)] but by me." Christ, the Truth and Life of man, must be Principle, not person, for Christ saith, "I am the Way, the Truth, and the Life."

Personal causation, or effect, was put aside from first to last in the life of this original man, Jesus. Divine Principle must create and govern all that is real.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.

33rd ed., chapter I, page 45, lines 17-21 and 24-27 (unnumbered).
36th ed., chapter V, page 181, lines 17-21 and 24-27 (unnumbered).

The Master said, "No man cometh unto the Father [(the Principle of Being)] but by me." Christ, the Truth and Life of man, must be Principle, not person, for Jesus said "I am the Way, the Truth, and the Life."

Personal causation, or effect, was put aside from first to last in the life of this original man, Jesus. Principle must create and govern all that is real.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 45, lines 17-21 and 24-27 (unnumbered).

The Master said, "No man cometh to the Father (the Principle of being) except through me." Was this "me" the man Jesus, or Christ, the Truth and Life of that man? Jesus answered this question by saying, "I and the Father are one," and "I am the Way, the Truth, and the Life."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 39, lines 17-22 (unnumbered).

In the Saxon and twenty other tongues good is the term
for God. The Scriptures declare all that He
Goodness
a portion
of God
made to be good, like Himself, - good in
Principle and in idea. Therefore the spiritual
universe is good, and reflects God as He is.

NOTE

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

Chapter X, page 286, lines 16-20.

In the Saxon tongue good was the term for God.

Goodness
a portion
of God.

The Scriptures declare all that He made to be
good, like Himself, - good in Principle and
in idea. Therefore the spiritual universe is
good, and reflects God as He is.

NOTE

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

Chapter X, page 286, lines 16-20.

In the Saxon tongue good was the term for God.

Goodness
and God. The Scriptures declare all He made to be
good, like Himself, - good in Principle and
in idea. Therefore the spiritual universe is good, and
reflects God as He is.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 182, lines 13-17 (unnumbered).

In the Saxon language good was the term for God.
The Scriptures declare all that He made to be good, like
Himself: good in Principle and idea, - good as God,
man, and the universe, which reflect the one Substance,
Intelligence, and Soul.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 18, lines 22-26 (unnumbered).
36th ed., chapter V, page 154, lines 22-26 (unnumbered).

ALSO NOTE

This paragraph also corresponds to paragraph #235 of Science
of Being in these early, pre-50th edition versions. Thus it
is also included in the comparison of that paragraph as well.

In the original text good was the term for God, and all that He made was good like unto Himself. Because Spirit is real, and matter its direct opposite, matter is the unreal. Spirit is Principle, and man its idea: immortality is the real, and mortality the unreal. God is Spirit, and Spirit is Principle; and Principle is Life, Truth, and Love, - the only substance and intelligence, the Soul of the universe and of man. Principle and idea are God and man, and the universe is embraced in the idea; Principle being Spirit, its idea must be spiritual. All is Mind: there is no matter.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 14, lines 13-23 (unnumbered).

ALSO NOTE

This paragraph, in these early editions, corresponds to both this paragraph (#75), but also to paragraph #235, and is thus included in both comparisons. Also, the final three lines, beginning, "Principle and idea...", is similar to the present Recapitulation #4, and is included in that comparison.

God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human, involving error, and since God, Spirit, is the Spiritual thoughts only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal. Transitory thoughts are the antipodes of everlasting Truth, though (by the supposition of opposite qualities) error must also say, "I am true." But by this saying error, the lie, destroys itself.

NOTE

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

Chapter X, page 286, lines 21-30.

God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human, involving error; and since God, Spirit, is the Spiritual thoughts. only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal. Transitory thoughts are the antipodes of everlasting Truth; though (by the supposition of opposites) error must also say, "I am true." But this saying destroys itself.

NOTE

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

Chapter X, page 286, lines 21-30.

God's thoughts are perfect and eternal, are Substance and Life. Material and temporal thoughts are human, involving error; and since God, Spirit, is the Spiritual thoughts. only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal. Transitory thoughts are the antipodes of everlasting Truth; though (by the supposition of opposites) error must also say, "I am true." But this saying destroys itself.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 286, lines 21-30.

God's thoughts are perfect and eternal, are Substance
and Life. Imperfect and temporal thoughts are human,
involving error; and since God, Spirit, is the
Divine
thoughts. only cause, they lack a divine cause. The
temporal and material are not then creations of Spirit.
They are but counterfeits of the spiritual and eternal.
Such transitory thoughts are the antipodes of Truth;
though (by the supposition of opposites) these errors must
also say, "We are true." But this saying destroys itself.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until 226th edition in 1902.
Chapter V, page 182, lines 18-26 (unnumbered).

God's thoughts are perfect and eternal, are Substance and Life. Imperfect and temporal thoughts are human, involving error; and since God, Spirit, is the Divine only cause, they lack a divine cause. The thoughts. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal. Such transitory thoughts are the antipodes of Truth; though (by the law of opposites) these errors must also say, "We are true."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter V, page 182, lines 18-26 (unnumbered).

The visible and material are but poor counterfeits of the invisible and spiritual. God's thoughts are perfect and eternal. The imperfect and temporal are human thoughts, involving error, - causeless events and occurrences. Such transitory thoughts are the antipodes of Truth; though by the law of opposites these errors must also say, "We are true."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 18, lines 26-32 (unnumbered). 36th ed., chapter V, page 154, lines 26-32 (unnumbered).

The visible universe, and what is termed material man, are the poor counterfeits of the invisible and spiritual, universe and man. Eternal things are God's thoughts in the realm of the real. Temporal things are the beliefs of mortals, and are the unreal, they being the opposite of the spiritual and eternal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 14, lines 24-29 (unnumbered).

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate and maintains man's spiritual identity.

NOTE

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

Chapter X, page 286, lines 31-32, and page 287, lines 1-8.

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of dust must return to dust. Error supposes man to be both mental and material; but divine Science contradicts this postulate, and maintains his spiritual identity.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 286, lines 31-32, and page 287, lines 1-8.

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of dust must return to dust. Error supposes man to be both mental and material; but divine Science contradicts this postulate, and maintains his spiritual identity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter X, page 286, lines 31-32, and page 287, lines 1-8.

Sin, sickness, and death are comprised in human material belief, and belong not to a divine Mind. They are without a real origin or existence. They have neither principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of dust must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate, and rebukes material sense.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 182, lines 27-32, and page 183, lines 1-4 (unnumbered).

Sin, sickness, and death are comprised in human material belief, and belong not to a divine Mind. They are without a real origin or existence. They have neither principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Deity. All creations of Spirit are eternal; but creations of dust must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate, and rebukes material sense.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 182, lines 27-32, and page 183, lines 1-4 (unnumbered).

the creations of Spirit are spiritual; for they cannot be material; they are ideas of Principle thrown off from Soul, instead of sense, and their Substance is their Principle.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 239, lines 1-4 (unnumbered).

In
Genesis, the spiritual record of the universe and man
is lost sight of, it was so materialized by uninspired
writers;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 238, lines 30-32, and page
239, line 1 (unnumbered).

Sin, sickness, death, are
comprised in a belief in matter.

Sin and suffering belong
not to a Divine Mind. Without rightful origin or existence, they have neither Principle nor permanence, but belong to the native nothingness of error, - simulating the creation of Mind through dust that returns to dust, instead of through Spirit that is eternal. Error supposes man to be both mental and material. Divine Science contradicts this postulate, and rebukes material sense.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 14, lines 26-27, and page 22, lines 30-32, and page 23, lines 1-5 (unnumbered). 36th ed., chapter V, page 150, lines 26-27, and page 158, lines 30-32, and page 159, lines 1-5 (unnumbered).

ALSO NOTE

The lines on pages 22-23 (16th ed) and pages 158-159 (36th ed) also correspond to paragraph #54 as well as to this paragraph 77.

All that
we term sin, sickness, and death is comprised in the
belief of matter.

a
false statement of man; and we shall all learn that sin and
mortality are without any actual origin or rightful exist-
ence, having neither Principle nor permanency; they are
the native nothingness out of which error would simulate
creation through dust instead of Deity. Error alone pre-
supposes man both mind and matter, while divine sci-
ence, contradicting the so-called personal senses, rebukes
belief,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Chapter I, vol 1, page 11, lines 4-6, and page 17, lines
12-20 (unnumbered).

ALSO NOTE

Some of the lines in this paragraph also correspond to para-
graph #54 of Science of Being and are found in that comparison
as well. However, there are equally lines in this paragraph
that apply only to #77, just as there are other lines in #54
which are not presented here in the comparison of #77.

We call the absence of Truth, error. Truth and error are unlike. In Science, Truth is divine, and the infinite God can have no unlikeness. Did God, Truth, create error? No! "Doth a fountain send
Divine
allness
forth at the same place sweet water and bitter?" God being everywhere and all-inclusive, how can He be absent or suggest the absence of omnipresence and omnipotence? How can there be more than all?

NOTE

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

Chapter X, page 287, lines 9-16.

We call the absence of Truth, error. Truth and error are opposites. In Science, Truth is divine, and the infinite God can have no opposite. Did God, Truth, create error? No! "Doth a fountain send forth at the same place sweet water and bitter?" God being everywhere and all-inclusive, how can He be absent, or suggest the absence of omnipresence? How can there be more than all?

Divine
allness.

NOTE

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

Chapter X, page 287, lines 9-16.

We call the absence of Truth, error. Truth and error are opposites. In Science, Truth is divine, and the infinite God can have no opposite. Did God, Truth, create error? No! "Doth a fountain send forth at the same place sweet water and bitter?" God being everywhere and all-inclusive, how can He be absent, or suggest the absence of omnipotence? How can there be more than all?

Divine
allness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 287, lines 9-16.

We call the absence of Truth, error. Truth and error, to human apprehension, are opposites. In Science, Truth is God, and God has no opposite. He is all; therefore error is unreal. Did God create error? No! "Doth a fountain send forth, at the same place, sweet waters and bitter?" God being everywhere and all-inclusive, how can He be absent, or suggest the absence of omnipotence? How can there be more than all? Divine all.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 183, lines 5-13 (unnumbered).

They are error, and error is the opposite of Truth. If one is real, the other must be unreal.

The absence of Truth we name Error. But did God create error? How could He create the absence or opposite of Himself? He is ever-present and He is the all. The same fountain sends not forth sweet and bitter waters. Being omnipresent, God can never be absent.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 20, lines 27-28, and page 24, lines 1-5 (unnumbered). 36th ed., chapter V, page 156, lines 27-28, and page 160, lines 1-5 (unnumbered).

Truth is real: error is the opposite of Truth;
therefore error is unreal.

The absence of Truth we name error. But did God
create error? No; the same fountain sendeth not forth
sweet and bitter waters; and God is never absent, being
Omnipresence.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 15, lines 27-28, and page 18,
lines 10-13 (unnumbered).

ALSO NOTE

The first sentence of this version, beginning "Truth is real...,"
also corresponds to paragraph #81 of Science of Being, and is
presented in that comparison as well.

Neither understanding nor truth accompanies error,
nor is error the offshoot of Mind. Evil calls itself some-
thing, when it is nothing. It saith, "I am man, but I am
not the image and likeness of God;" whereas the Scrip-
tures declare that man was made in God's likeness.

NOTE

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

Chapter X, page 287, lines 17-21.

Neither understanding nor truth accompanies error;
nor is error the offshoot of Mind. Evil calls itself
something, when it is nothing. It saith, "I am man,
but I am not the image and likeness of God;" whereas
the Scriptures declare that man was made in God's
likeness.

NOTE

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

Chapter X, page 287, lines 17-22.

Neither understanding nor Truth accompanies error;
nor is error the offshoot of Mind. Evil calls itself
something, when it is nothing. It saith, "I
am man, but I am not the image and likeness
of God;" whereas the Scriptures declare that man was
made in God's likeness.

Mental
offshoots.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 183, lines 14-19 (unnumbered).

Neither understanding nor Truth accompanies error,
nor is error the offshoot of Intelligence. Evil calls itself
something when it is nothing. It saith, "I am man, but
I am not the image and likeness of God."

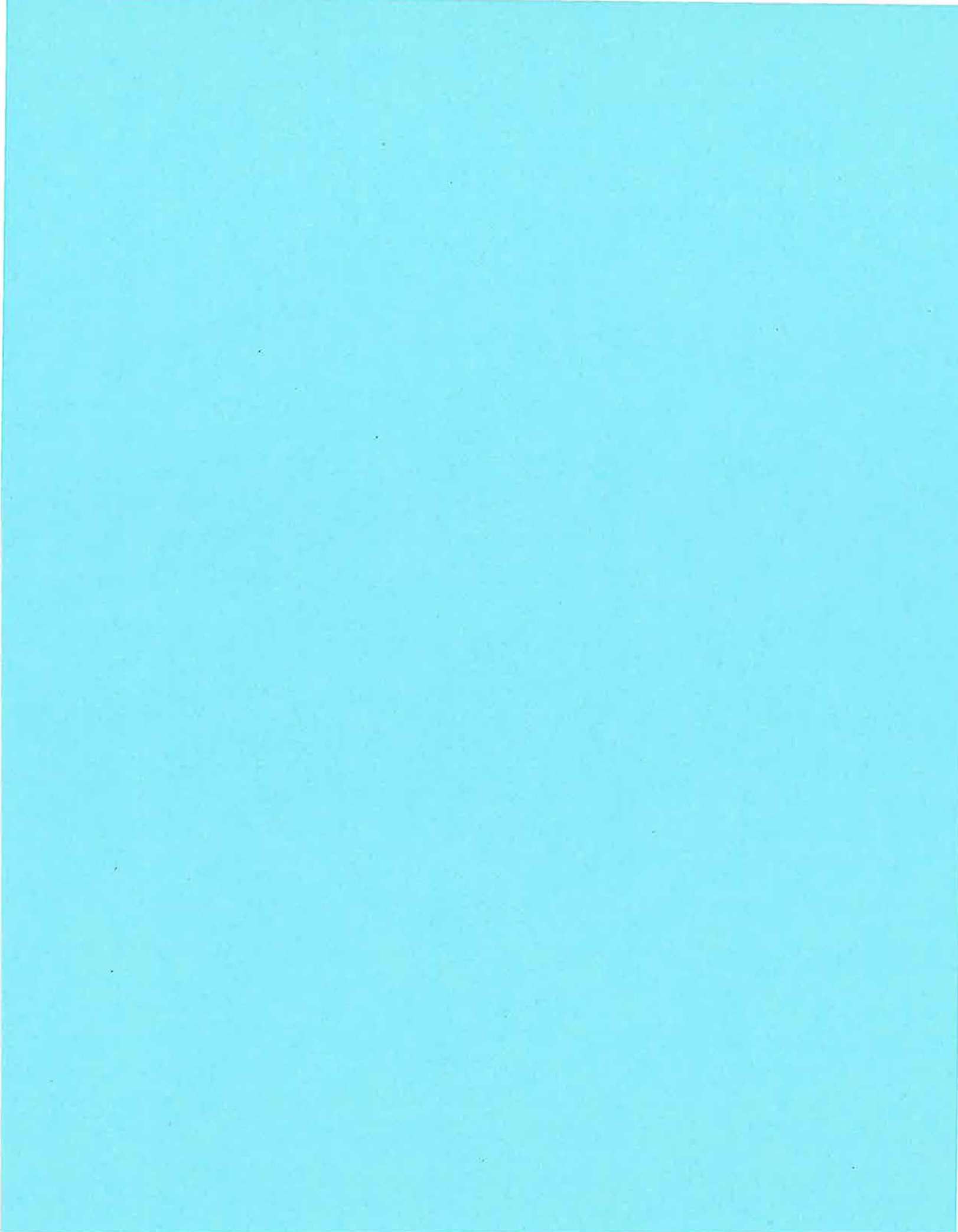
NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 25, lines 19-22 (unnumbered).
36th ed., chapter V, page 161, lines 19-22 (unnumbered).

God is not the author of error, inasmuch as Truth is not the origin of error, and error is not the result of intelligence. Belief is the author of error, and calls itself something when it is nothing; that saith I am man, but I am not the image and likeness of God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 19, lines 21-25 (unnumbered).



Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and it has no real existence. The supposition that life, substance, and intelligence are in matter, or of it, is an error. Error unveiled
Matter is neither a thing nor a person, but merely the objective supposition of Spirit's opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence will finally yield to Truth, - to the recognition of Spirit and of the spiritual creation.

NOTE

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

Chapter X, page 287, lines 22-31.

Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and has no real existence. The supposition that life, substance, and intelligence are in matter, or of it, is an error. Matter is neither a thing nor a person, but merely the objective representation of Spirit's opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence must yield to Truth only, - to the recognition only of Spirit, and of a spiritual creation.

Error
unveiled.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 287, lines 23-32.

Error is false, mortal belief; it is illusion, without spiritual identity or principle, and has no real existence.

The supposition that life, substance, and in-

telligence are in matter, or of it, is an error.

Error
unveiled.

Matter is neither a thing nor a person, but merely the objective representation of Spirit's opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence must yield to Truth only, - to the recognition only of Spirit, and of a spiritual creation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 287, lines 23-32.

Error is mortal belief, is illusion, without spiritual identity or principle, and has no real existence. The supposition that life, substance, and intelligence are in matter, or of it, is an error. Error defined.

Matter is neither a thing nor a person, but merely the objective representation of Spirit's opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence must yield to Truth only, - to the recognition only of Spirit, and of a spiritual creation.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 183, lines 20-29 (unnumbered).

Error is mortal belief, is illusion, without spiritual identity or principle, and has no real existence. The supposition that life, substance, and intelligence are in matter, or of it, is an error. Error defined.

Matter is neither a thing nor a person, but merely the objective representation of error. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence must yield to Truth only, - to the recognition only of Spirit, and of a spiritual creation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter V, page 183, lines 20-29 (unnumbered).

Error is human illusion, without personal identity or principle, and has no existence save to mistaken human belief. It is a mistake to suppose that Life, Substance, and Intelligence are in matter, or of it; for matter is neither thing, nor person, but merely human belief. The five physical senses imagine Truth and error as mingling in a mind both good and evil. This false evidence must yield to the appreciation of Spirit and His creation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 24, lines 6-13 (unnumbered).
36th ed., chapter V, page 160, lines 6-13 (unnumbered).

Error is a belief without identity or Principle, and exists not except in belief. That Life, substance, or intelligence belongs to matter is a mistake; therefore, it is an error or belief that should not be defined as a person or thing, an agent or actor. The so-called senses of matter named the five personal senses will define error and Truth, as mingling until their false evidence yields to the understanding of Spirit and its creations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 18, lines 13-21 (unnumbered).

Truth cannot be contaminated by error. The statement that Truth is real necessarily includes the correlated statement, that error, Truth's unlikeness, is unreal.

NOTE

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

Chapter X, page 287, line 32, and page 288, lines 1-2.

Truth cannot be contaminated by error. The statement that Truth is real, necessarily includes the correlated statement, that error is unreal.

NOTE

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

50th ed., chapter V, page 183, lines 30-32 (unnumbered).

226th ed., chapter X, page 288, lines 1-3.

The statement that "Truth is real" necessarily includes the corresponding statement, "Error is unreal."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 19, lines 25-26 (unnumbered). 36th ed., chapter V, page 155, lines 25-26 (unnumbered).

Truth is real: error is the opposite of Truth;
therefore error is unreal.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 15, lines 27-28 (unnumbered).

ALSO NOTE

These lines also correspond to paragraph #78 of Science of
Being, and are presented in that comparison as well.

The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and the great conflict senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.

NOTE

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

Chapter X, page 288, lines 3-8.

The suppositional warfare between truth and error is only the mental conflict between the testimony of the spiritual senses and the evidence of the material senses, and this warfare between the Spirit and flesh shall settle all questions through faith in, and the understanding of divine Love.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 288, lines 4-9.

The suppositional warfare between Truth and error is only the mental conflict between the testimony of the spiritual senses and the evidence of the material senses, and this warfare between the Spirit and flesh shall settle all questions through faith in, and the understanding of divine Love.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 288, lines 4-9.

The suppositional warfare between Truth and error is only the mental conflict between the testimony of the spiritual senses and the evidence of the material senses, and this warfare will continue till every question between them shall be settled through faith and the understanding of Love.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 240th edition in 1902.
Chapter V, page 184, lines 1-6 (unnumbered) - 50th ed.
Chapter X, page 288, lines 4-9 - 226th ed.

The suppositional warfare between Truth and error is only the mental conflict between the testimony of the spiritual senses and the evidence of the material senses, and this warfare will continue till every question between them shall be settled through faith in immortal Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 184, lines 1-6 (unnumbered).

Human opinions and beliefs, the testimony of material sense, cause the suppositional warfare between Truth and error, between the evidences of the spiritual senses and of the so-called material senses; and this warfare will continue until every question between them is determined by the immutable Principle of right.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 36, lines 19-24 (unnumbered). 36th ed., chapter V, page 172, lines 19-24 (unnumbered).

Human opinions and beliefs, the testimony of material sense, cause the warfare between Truth and error, between the evidences of the spiritual senses and of the so-called material senses; and this warfare will continue until every question between them is determined by the immutable Principle of right.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 36, lines 19-24 (unnumbered).

Doctrines, theories, and knowledge are speculative opinions and beliefs, the testimony of what is termed material sense; hence the warfare between Truth and error and the evidences of the spiritual and the so-called material senses until each and every question is determined by the immutable Principle, the real.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 30, lines 6-11 (unnumbered).

Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth. As St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).

NOTE

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

Chapter X, page 288, lines 9-19.

Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared, the tumult dies away in the distance, and the raindrops of divinity refresh the earth.

NOTE

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

Chapter X, page 288, lines 10-19.

Superstition and understanding can never combine.
When the final physical and moral effects of Christian
Science are fully apprehended, the conflict between
truth and error, understanding and belief, Science and
material sense, foreshadowed by the Prophets and
inaugurated by Jesus, will cease, and spiritual harmony
reign. The lightnings and thunderbolts of error may
burst and flash till the cloud is cleared, the tumult dies
away in the distance, and the raindrops of divinity
refresh the earth.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter X, page 288, lines 10-19.

Superstition and understanding can never combine. The latter destroys the former. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between Truth and error, understanding and belief, Science and material sense, foreshadowed by the Prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The lightnings and thunderbolts of error may burst and flash till the cloud is cleared, the tumult dies away in the distance, and the raindrops of divinity refresh the earth.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 288, lines 10-19.

Superstition and understanding can never combine. The latter destroys the former. Before the final physical and moral effects of Christian Science are fully apprehended, the conflict between Truth and error, understanding and belief, Science and material sense, foreshadowed by the Prophets and inaugurated by Jesus, must be carried on to its end. The lightnings and thunderbolts of error must burst and flash till the cloud is cleared, the tumult dies away in the distance, and the raindrops of divinity refresh the earth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 288, lines 10-19.

Superstition and understanding can never combine. The latter destroys the former. Before the physical and moral effects of Christian Science are fully apprehended, the conflict between Truth and error, understanding and belief, Science and material sense, foreshadowed by the Prophets and inaugurated by Jesus, must be carried on to its end. The lightnings and thunderbolts of error must continue to burst and flash; but as the tumult dies away in the distance, the raindrops of divinity will refresh the earth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 184, lines 7-16 (unnumbered).

Before the physical and moral effects of Christian Science are fully seen, Understanding and belief, Truth and error, Science and material sense, will meet in a war of ideas; and this war will continue until the thunderbolts of error die away in the distance, and the claims of Science are acknowledged.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 17, lines 22-27 (unnumbered).
36th ed., chapter V, page 153, lines 22-27 (unnumbered).

But, before
this result is obtained, understanding and belief must be
classified as Truth and error, that meet in a war of ideas,
until the thunderbolts of belief shall burst and die away
in the distance, and the rain-drops of Truth refresh the
parched earth.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 13, lines 18-23 (unnumbered).

The chief stones in the temple of Christian Science are
to be found in the following postulates: that Life is God,
good, and not evil; that Soul is sinless, not
The chief stones in the temple to be found in the body; that Spirit is not, and
cannot be, materialized; that Life is not subject
to death; that the spiritual real man has no birth, no ma-
terial life, and no death.

NOTE

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

Chapter X, page 288, lines 20-26.

The chief stones in the temple of Christian Science
are to be found in the following postulates: that Life
is God, good, and not evil; that Soul is sin-
Stones in the temple. less, not to be found in the body; that Spirit
is not, and cannot be, materialized; that Life is not sub-
ject to death; that the spiritual real man has no con-
sciousness of material life or death.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 288, lines 20-26.

The chief stones in the temple of Christian Science
are to be found in the following postulates: that Life
is God, Good, and not evil; that Soul is sin-
less, not to be found in the body; that Spirit
is not, and cannot be, materialized; that Life is not sub-
ject to death; that the spiritual real man has no con-
sciousness of material life or death.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 288, lines 20-26.

The chief stones in the temple of Christian Science
are to be found in the following postulates: that Life
is God, Good, and not evil; that Soul is sin-
less, not to be found in the body; that Spirit
is not, and cannot be, materialized; that Life is not sub-
ject to death; that the real man has no consciousness of
material life or death.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter X, page 288, lines 20-26.

The chief stones in the temple of Christian Science
are to be found in the following postulates: that Life
is God, Good, and not evil; that Soul is sin-
less not to be found in the body; that Spirit is
not, and cannot be, material; that Life is not subject to
death; that the real man has no consciousness of ma-
terial life or death.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 184, lines 17-23 (unnumbered).

The chief stones in the temple of Christian Science
are to be found in the following postulates: that Life
is God, Good, and not evil; that sinless Soul
Stones in
the temple. is not to be found in the body; that Spirit is
not, and cannot be, material; that Life is not subject to
death; that the real man has no consciousness of ma-
terial life or death.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter V, page 184, lines 17-23 (unnumbered).

The chief corner-stone of Science is the following
postulate, that the immortal basis of Life is Soul, not
body, - Life, not death;

Life is not learned from death. Spiritual
being has no consciousness of death or life in matter,,

NOTE

This version first appeared in the 33rd edition in 1888
and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 28, lines 1-3 and 5-6 (unnumbered).
36th ed., chapter V, page 164, lines 1-3 and 5-6 (unnumbered).

The chief corner-stone of Science is the following
postulate, that the immortal basis of Life is Soul, not
body, - Life, not death;

Life is not learned from death. In Spirit
we lose all that we have learned from matter,

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 28, lines 1-3 and 5-6 (unnumbered).

The immortal basis of all being
is Soul not body, Life and not death;

We cannot learn Life through death; for in
Spirit we lose all that we learn of matter

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 21, lines 26-27 and 29-30 (unnumbered).

10
Science reveals the glorious possibilities of immortal

man, forever unlimited by the mortal senses.

The Christ-
element

The Christ-element in the Messiah made him
the Way-shower, Truth and Life.

NOTE

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

Chapter X, page 288, lines 27-30.

Science reveals the glorious possibilities of man, unlimited by the mortal senses. The Christ-
The Christ- element in the Messiah made him the Way
element. shower, Truth and Life.

NOTE

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

Chapter X, page 288, lines 27-30.

Science reveals the glorious possibilities of man, unlimited by the mortal senses. The Christ-
The Christ-
element. element in the Messiah made him the
Way-shower of Truth and Life.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 288, lines 27-30.

Science reveals the glorious possibilities of man, un-
limited by the mortal senses. The Christ-
The Christ
element. element in the Messiah made him the Way,
Truth, and Life.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 184, lines 24-27 (unnumbered).

and this Science reveals the
glorious possibilities of man, unlimited by mortal short-
sightedness.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 28, lines 3-5 (unnumbered).
36th ed., chapter V, page 164, lines 3-5 (unnumbered).

and from this basis
science reveals the glorious possibilities of man unlimited
by a belief.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 21, lines 27-29 (unnumbered).

The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light. Truth demonstrated is eternal life. Mortal man can never rise from the temporal débris of error, belief in sin, sickness, and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. Then Spirit will have overcome the flesh.

NOTE

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

Chapter X, page 288, lines 31-32, and page 289, lines 1-7.

In eternal Truth mortals lose what they have learned from error, and man's true existence as a child of God comes to light. Truth, demonstrated, is eternal life. Mortal man can ever rise from the temporal débris of error, belief in sin, sickness, and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man, then the body will be immortal; and Spirit will have overcome the flesh.

NOTE

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

Chapter X, page 288, lines 31-32, and page 289, lines 1-7.

In eternal Truth mortals lose what they have learned from error, and man's true existence as a child of God comes to light. Truth, demonstrated, is eternal Life. Mortal man can never rise from the temporal debris of error, belief in sin, sickness, and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man, then the body will be immortal; and spirit will have overcome the flesh.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 184, lines 28-32, and page 185, lines 1-4 (unnumbered).

In eternal Truth mortals lose what they have learned from error, and man's true existence as a child of God comes to light. Truth, demonstrated, is eternal Life. Mortal man can never rise from the temporal débris of error, belief in sin, sickness, and death, until he learns that God is his only Life. While the belief that there is life and sensation in the body continues, the body will be mortal; and mortals will continue to sin, and be governed by their bodies.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter V, page 184, lines 28-32, and page 185, lines 1-4 (unnumbered).

In eternal Truth mortals lose what they have learned from error, and their true existence as children of God comes to light. Truth, demonstrated, is eternal Life. Mortal man can never rise from the temporal débris of error, belief in sin, sickness, and death, until he learns that God is his only Life. While the belief that there is life and sensation in the body continues, the body will be mortal; and mortals will continue to sin, and be governed by their bodies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter V, page 184, lines 28-32, and page 185, lines 1-4 (unnumbered).

and in Truth we lose what we have learned from error.

Truth, demonstrated, is eternal Life. Mortal man can never rise from the temporal debris of error, - the belief in sin, sickness, and death, - until he learns that God is his only Life. While the belief continues of life and sensation in the body, the body will be mortal; and mortals will be governed in belief by their bodies.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 28, line 7, and page 34, lines 21-26 (unnumbered).

36th ed., chapter V, page 164, line 7, and page 170, lines 21-26 (unnumbered).

even as
in Truth we lose what we have learned from matter,
Truth, demonstrated, is eternal Life. Mortal man
can never rise from the temporal debris of error, - the
belief in sin, sickness, and death, - until he learns that
God is his only Life. While the belief continues of life
and sensation in the body, the body will be mortal; and
mortals will be governed in belief by their bodies.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 28, lines 6-7, and page 34, lines 21-26
(unnumbered).

even as in Truth

we lose what we learn of error.

Truth, understood and demonstrated, is eternal Life. There can be no rescue of mortal man from the belief of sin, sickness, and death, until he learns that God is his only Life. While the belief continues of life and sensation in the body, it will be mortal, and mortals will be governed in belief by their bodies, governed by sin, sickness, and death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 21, lines 30-31, and page 28, lines 12-18 (unnumbered).

A wicked mortal is not the idea of God. He is little
else than the expression of error. To suppose that sin,
lust, hatred, envy, hypocrisy, revenge, have life
abiding in them, is a terrible mistake. Life Wickedness
is not man
and Life's idea, Truth and Truth's idea, never make men
sick, sinful, or mortal.

NOTE

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

Chapter X, page 289, lines 8-13.

A wicked man is not the idea of God. He is little else than the expression of error. To suppose that hatred, envy, pride, hypocrisy, revenge, have life abiding in them, is a terrible mistake. Life and Life's idea, Truth and Truth's idea, never make men sick or sinful.

Wickedness
is not man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 289, lines 8-13.

A wicked man is not the idea of God. He is little else than the expression of error. To suppose that hatred, envy, pride, hypocrisy, revenge, have life abiding in them, is a terrible mistake. Wickedness. Life and Life's idea, Truth and Truth's idea, never make men sick or sinful.

NOTE

This version first appeared in the 162nd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter V, page 185, lines 5-10 (unnumbered).

A wicked man is not the idea of God. He is little
else than a creation of error. To suppose that hatred,
envy, pride, malice, hypocrisy, have life abid-
ing in them, is a terrible mistake. Life and
Life's idea, Truth and Truth's idea, never make men
sick or sinful.

Wickedness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 162nd edition in 1899.
Chapter V, page 185, lines 5-10 (unnumbered).

A wicked man is not the idea of God; he is little else than error's representative. To suppose that hatred, envy, pride, malice, hypocrisy, have Life abiding in them, is a terrible mistake. Life and its idea, Truth and its idea, never made a man sick or sinful.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 33, lines 21-25 (unnumbered). 36th ed., chapter V, page 169, lines 21-25 (unnumbered).

A wicked man is not the idea of God; he is nothing but an error, - a belief that hatred, envy, pride, malice, and hypocirsy have Life abiding in them. Life and its idea, Truth and its idea, never made a sick man or a sinner.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 27, lines 16-20 (unnumbered).

The fact that the Christ, or Truth, overcame and still overcomes death, proves the King of Terrors to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion; for to man, and the spiritual universe, there is no death-process.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 162nd edition in 1899. Chapter V, page 185, lines 11-17 (unnumbered).

The fact that the Christ, or Truth, overcame and still overcomes death, proves the King of Terrors to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses as death, is but a mortal illusion, instead of man or the universe in the death-process.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 25, lines 7-12 (unnumbered).
36th ed., chapter V, page 161, lines 7-12 (unnumbered).

The fact that the Christ, or Truth, overcame and still overcomes death, proves the King of Terrors to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses as death, is but a mortal illusion, instead of being matter in the death-process.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 25, lines 7-12 (unnumbered).

and because there is no death it proves death but a belief that Spirit destroys with the evidences of Truth and Life, showing you that death, or what appears that to the senses, comes from mortal belief instead of matter.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 19, lines 10-14 (unnumbered).

The belief that matter has life results, by the universal law of mortal mind, in a belief in death. So man, tree, and flower are supposed to die; but the fact remains, that God's universe is spiritual and immortal.

NOTE

This version first appeared in the 181st edition in 1900 and it remained unchanged thereafter.

181st ed., chapter V, page 185, lines 18-21 (unnumbered).

226th ed., chapter X, page 289, lines 21-24.

The belief that matter has life results, by the universal law of mortal mind, in a belief in death. So man, tree, and flower are supposed to die; but the fact remains, that the entire universe is spiritual and immortal.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 181st edition in 1900. Chapter V, page 185, lines 18-21 (unnumbered).

The common belief that matter has life results, by the universal law of mortal mind, in a belief in death. So mortal man, tree, and flower are supposed to die; but the fact remains, that the entire universe is immortal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 185, lines 18-21 (unnumbered).

The belief that Life is in matter may be changed, by the universal law of mortal mind, to a belief in death. Then mortal man, like the tree or flower, is supposed to die; but the fact remains that man and the universe are immortal and 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 I, page 39, lines 4-8 (unnumbered). 36th ed., chapter V, page 175, lines 4-8 (unnumbered).

The belief that Life is in the body is changed by another universal law of mortal mind to a belief of death, and then mortal man and the mortal tree or flower are supposed to die, whereas the fact remains in metaphysical science that man and the universe are immortal and spiritual.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 33, lines 17-22 (unnumbered).

The spiritual fact and the material belief of things are contradictions; but the spiritual is true, and therefore the material must be untrue. Life is not in matter.

Therefore it cannot be said to pass out of mat-
ter. Matter and death are mortal illusions. Spirit and
all things spiritual are the real and eternal.

Spiritual
offspring

NOTE

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

Chapter X, page 289, lines 25-30.

The spiritual fact and the material belief of things
are opposites; but the spiritual is true, and therefore
the material must be untrue. Life is not in
matter, therefore it cannot be said to pass out Spiritual
of it. Matter and death are but mortal illusions. offspring.
Spirit,
and all things spiritual, are the real and eternal.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 289, lines 25-30.

The spiritual fact and the material belief of things are opposites; but the spiritual is true, and therefore the material must be untrue. Life is not in matter, so that it cannot be said to pass out of it. Matter and death are but mortal illusions. Spirit, and all things spiritual, are the real and eternal.

Spiritual
offspring.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 185, lines 22-27 (unnumbered).

The spiritual fact and the material belief of things are opposites, but the spiritual is true; and therefore the material, which is its opposite, must be untrue. Life is not in matter, so that it cannot be said to pass out of it. Hence there is no death, for Spirit and all things spiritual are eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 39, lines 9-14 (unnumbered).
36th ed., chapter V, page 175, lines 9-14 (unnumbered).

The spiritual fact
and the material belief of things are antipodes, the exact
opposites of each other; and recollect the spiritual is the
real, and because it is so, and the material is the opposite
of the spiritual, it must be the unreal. If life in matter
is a falsity, which it is, there can be no death; for Spirit
and all things spiritual are eternal.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 33, lines 22-28 (unnumbered).

Chapter 10

Science of Being part 2 of 3

para 10-91/10-179

Man is not the offspring of flesh, but of Spirit, - of Life, not of matter. Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

NOTE

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

Chapter X, page 289, lines 31-32, and page 290, lines 1-2.

Man is not the offspring of flesh, but of Spirit, - of Life, not of death. Because Life is God, it must be eternal, self-existent, - the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter V, page 185, lines 28-32 (unnumbered).
226th ed., chapter X, page 289, lines 31-32, and page 290, lines 1-2.

Because Life is God, it must be eternal, self-existent, - the everlasting "I AM," the Being that was, and is, and shall be, and that nothing can erase.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 41, lines 10-12 (unnumbered).
36th ed., chapter V, page 177, lines 10-12 (unnumbered).

Because Life

is God, it must be eternal. And there is but one God,
and therefore but one Life, and this is self-existent and
forever, - the "I am" that was and is, and nothing can
destroy.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 35, lines 21-25 (unnumbered).

If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death overtakes mortals, they will rise no higher spir-
Death no
advantage itually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives. That Life or Mind is finite and physical or is manifested through brain and nerves, is false. Hence Truth comes to destroy this error and its effects, - sickness, sin, and death. To the spiritual class, relates the Scripture: "On such the second death hath no power."

NOTE

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

Chapter X, page 290, lines 3-15.

If the Principle, rule, and demonstration of being are not in the least understood before what is termed death

overtakes mortals, they will rise no higher in Death no advantage. the scale of existence at that single point of experience; but will remain as material as before the transition, still seeking happiness through a material instead of through a spiritual sense of life, and from selfish and inferior motives. That life or mind is finite and physical, and manifested through brain and nerves is false, hence Truth comes to destroy this error and its effects, namely, sickness, sin, and death. To the other, the spiritual class, relates the Scripture: "On such the second death hath no power."

NOTE

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

Chapter X, page 290, lines 3-15.

If the Principle, rule, and demonstration of Being are not in the least understood before what is termed death overtakes mortals, they will rise no higher in Death no elevator. the scale of existence at that single point of experience; but will remain as material as before the transition, still seeking happiness through a material instead of through a spiritual sense of Life, and from selfish and inferior motives. That life or mind is finite and physical, and manifested through brain and nerves is false, hence Truth comes to destroy this error and its effects, namely, sickness, sin, and death. To the other, the spiritual class, relates the Scripture: "On such the second death hath no power."

NOTE

This version first appeared in the 181st edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter V, page 186, lines 1-13 (unnumbered).

If the Principle, rule, and demonstration of Being are not in the least understood before what is termed death overtakes mortals, they will rise no higher in Death no elevator. the scale of existence at that single point of experience; but will remain as material as before the transition, still seeking happiness through a material instead of through a spiritual sense of Life, and from selfish and inferior motives. So long as the error of belief lasts, that life and mind are finite and physical, and are manifested through brain and nerves, so long the penalty of sickness, sin, and death will continue. To the other, the spiritual class, relates the Scripture: "On such the second death hath no power."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 181st edition in 1900. Chapter V, page 186, lines 1-13.

If the Principle, rule, and demonstration of being are not in the least understood before what is termed death reaches us, we shall rise no higher in the scale of being at that single point of experience; but we shall remain as material as before the transition, still seeking happiness through a material instead of through a spiritual sense of Life, and through selfish and personal motives. So long as it lasts, error will incur the penalty of sickness, sin, and death; and these will continue so long as the belief remains that Life and Mind are finite in the body, and manifested through brains or nerves.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 42, lines 9-19 (unnumbered). 36th ed., chapter V, page 178, lines 9-19 (unnumbered).

If the Principle of being, its rule and demonstration, are not in the least understood before what is termed death, we shall rise no higher in the scale of being at that point of experience, but shall be as material as before it, seeking happiness through a material instead of a spiritual sense, and a selfish and personal motive. This error will bring its reward in sickness, sin, and death, so long as it continues here or hereafter; and it will continue as long as the belief remains that Life and intelligence are in the body.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 36, lines 22-31 (unnumbered).

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

If the change called death destroyed the belief in sin,
sickness, and death, happiness would be won at the mo-
ment of dissolution, and be forever permanent;
Future purification but this is not so. Perfection is gained only
by perfection. They who are unrighteous shall be un-
righteous still, until in divine Science Christ, Truth, re-
moves all ignorance and sin.

NOTE

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

Chapter X, page 290, lines 16-22.

If the change called death destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by degrees. They who are unrighteous shall be unrighteous still, until Christ, Truth, through divine Science, removes all ignorance and sin.

NOTE

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

Chapter X, page 290, lines 16-22.

If the change called death destroyed the belief in sin,
sickness, and death, happiness would be won at the
Future moment of dissolution, and be forever per-
suffering. manent; but this is not so. Perfection is
gained only by degrees. They who are unrighteous
shall be unrighteous still, until God's wisdom, through
Divine Science, removes all their ignorance and sin.

NOTE

This version first appeared in the 73rd edition in 1893
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 186, lines 14-20 (unnumbered).

If the change called death destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by degrees. They who are unrighteous shall be unrighteous still, until Divine Science removes all their ignorance and sin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter V, page 186, lines 14-20 (unnumbered).

If the change called death destroyed the belief that pleasure and pain commingle and proceed from the body, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by degrees, so that they who are "unrighteous shall be unrighteous still," until Science remove all their ignorance and sin.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 42, lines 20-26 (unnumbered). 36th ed., chapter V, page 178, lines 20-26 (unnumbered).

If the change called death destroyed the belief that pleasure and pain commingle and proceed from the same source, namely the body, then were happiness achieved and permanent at the moment of dissolution; but this is not so, for they that are filthy shall be filthy still.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 36, lines 31-32, and page 37, lines 1-3 (unnumbered).

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. To be wholly spiritual, Sin is punished man must be sinless, and he becomes thus only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that his cruel mind died not. His thoughts are no purer until evil is disarmed by good. His body is as material as his mind, and vice versa.

NOTE

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

Chapter X, page 290, lines 23-32.

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. To be wholly spiritual, Sin is punished. man must be sinless, and he becomes spiritual only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing his body dead, and learning that his cruel mind is not dead. His thoughts are no purer until evil is disarmed by goodness. His body is as material as his mind, and vice versa.

NOTE

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

Chapter X, page 290, lines 23-32.

The sin and error which possess us at the instant of death do not cease at that event, but endure till the death of these errors. To be wholly spiritual, man Sinlessness. must be sinless, and he becomes spiritual only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing his body dead, and learning that his cruel mind is not dead. His thoughts are no purer until evil is disarmed by goodness. His body is as material as his mind, and vice versa.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 186, lines 21-30 (unnumbered).

Each sin and error, possessing us at the instant of death, ceases not with the dissolution of matter, but endures till the death of the error. To be wholly spiritual man must be sinless. He becomes spiritual only as he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing his body dead, and learning that his cruel mind is not dead. His thoughts are no purer until he disarms evil with good. His body is as material as his mind, and vice versa.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I. page 42, lines 27-32, and page 43, lines 1-4 (unnumbered). 36th ed., chapter V, page 178, lines 27-32, and page 179, lines 1-4 (unnumbered).

Every sin and error possessed at the moment of death continues after it until the death of that error and not the death of matter. If we became Spirit at once after what is termed death, we should be sinless and in bliss; but we become spiritual only as we forsake sin; and the murderer killed in the act of killing has not forsaken sin, and is not more spiritual simply because he believes his body died, and has learned that he never died with it, and his thoughts are no better, purer, or more loving, and they make his body as material as his thoughts.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 37, lines 4-13 (unnumbered).

The suppositions that sin is pardoned while unfor-
saken,, that happiness can be genuine in the midst of
sin, that the so-called death of the body frees from sin,
and that God's pardon is aught but the destruction of
sin, - these are grave mistakes. We know that all will
be changed "in the twinkling of an eye," when the last
trump shall sound; but this last call of wisdom cannot
come till mortals have already yielded to each lesser call
in the growth of Christian character. Mortals need not
fancy that belief in the experience of death will awaken
them to glorified being.

NOTE

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

Chapter X, page 291, lines 1-11.

The suppositions that sin is pardoned while unfor-
saken, that happiness can be genuine in the midst of
sin, that the so-called death of the body frees from sin,
and that God's pardon is aught but the destruction of
sin, - these are grave mistakes. We know that all will
be changed "in the twinkling of an eye," when the last
trump shall sound; but this last call of Wisdom cannot
come till mortals have already yielded to each lesser call
in the growth of Christian character. Mortals need not
fancy that belief in the experience of death will awaken
them to glorified being.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 291, lines 1-11.

The suppositions that sin is pardoned while unfor-
saken, that happiness can be genuine in the midst of
sin, that the so-called death of the body frees from sin,
and that God's pardon is aught but the destruction of
sin, - these are grave mistakes. We know
that all will be changed "in the twinkling of Death-
changes.
an eye," when the last trump shall sound; but this last
call of Wisdom cannot come till mortals have already
yielded to each lesser call in the growth of Christian
character. Mortals need not fancy that belief in the
experience of death will awaken them to glorified
Being.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 186, lines 31-32, and page 187, lines 1-10
(unnumbered).

The suppositions that sin is pardoned while unforsaken, that happiness can be universal in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is not the destruction of sin - these are grave mistakes. We know that all will be changed in the twinkling of an eye "when the last trump shall sound;" but the last call of Wisdom cannot come till mortals have yielded to each lesser call in the growth of Christian character. Mortals need not fancy that belief in death will awaken them to glorified being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 43, lines 25-32, and page 44, lines 1-2 (unnumbered). 36th ed , chapter V, page 179, lines 25-32, and page 180, lines 1-2 (unnumbered).

That sin is pardoned, or happiness universal in the midst of sin, or that the so-called death of the body can free from sin, or that God pardons sins not outgrown, are grave mistakes. We know "all will be changed in the twinkling of an eye when the last trump shall sound;" but the last call of wisdom comes not until we have yielded to every other one of its calls in the growth of Christian character. While man is selfish, sinful, sensual, to conclude that the last call of wisdom has awakened him to glorified being is preposterous.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 37, lines 31-32, and page 38, lines 1-8 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business or organization. The author provides a detailed overview of the various methods used to collect and analyze data, highlighting the strengths and weaknesses of each approach.

In the second section, the author explores the challenges faced by researchers in this field. These challenges include the complexity of the data, the need for specialized equipment, and the difficulty of interpreting the results. The author offers practical advice on how to overcome these challenges and achieve more reliable results.

The third part of the paper focuses on the application of the findings to real-world situations. The author provides several examples of how the research has been used to improve business operations, reduce costs, and increase efficiency. These examples demonstrate the value of the research and its potential for widespread adoption.

Finally, the author concludes the paper by summarizing the key findings and offering suggestions for future research. The author encourages other researchers to build on the work presented here and to continue to explore the many possibilities in this field.

Universal salvation rests on progression and probation,
and is unattainable without them. Heaven is not a local-
ity, but a divine state of Mind in which all the
manifestations of Mind are harmonious and
immortal, because sin is not there and man is
found having no righteousness of his own, but in posses-
sion of "the mind of the Lord," as the Scripture says.

Salvation
and pro-
bation

NOTE

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

Chapter X, page 291, lines 12-18.

Universal salvation rests on progression and probation,
and is unattainable without them. Heaven is not a
locality, but a divine state of Mind in which
all the manifestations of Mind are harmoni-
ous and immortal, because sin is not there,
and man is found having no righteousness of his own,
but in possession, like Paul and his followers, of "the
mind of the Lord."

Salvation
and pro-
bation.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 291, lines 12-19.

Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a state in which Mind, and all the manifestations of Mind, are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, but in possession, like Paul and his followers, of "the Mind of the Lord."

Salvation
and probation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 187, lines 11-18 (unnumbered).

Universal salvation rests on progression, and is unattainable without it. Heaven is not a locality, but a state, in which Mind and body are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, and no Mind but God.

NOTE

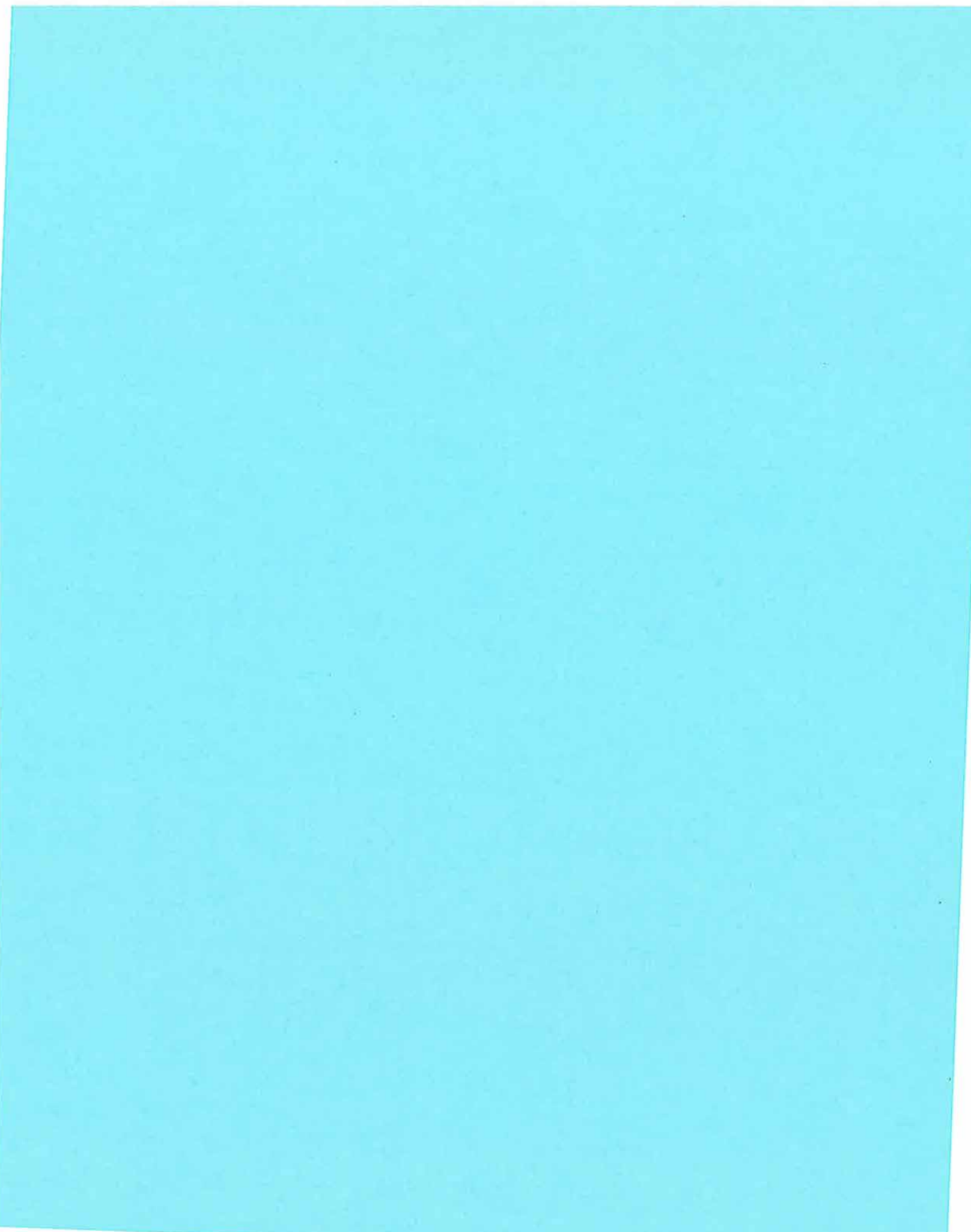
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 44, lines 18-23 (unnumbered).
36th ed., chapter V, page 180, lines 18-23 (unnumbered).

Uni-

versal salvation must rest on progression: it can never be attained without it. Heaven is not a locality, but a state in which body and mind are harmonious and immortal because all sin is destroyed.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 38, lines 20-24 (unnumbered).



"In the place where the tree falleth, there it shall be." So we read in Ecclesiastes. This text has been transformed into the popular proverb, "As the tree falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either.

NOTE

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

Chapter X, page 291, lines 18-27.

"In the place where the tree falleth, there it shall be."
So we read in Ecclesiastes. This text has been transformed into the popular proverb, "As the tree falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 291, lines 20-28.

"In the place where the tree falleth, there it shall be."
So we read in Ecclesiastes. This text has been transformed into the popular proverb, "As the tree falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change. Mind never becomes dust. No resurrection from the grave awaits Mind, for the grave has no power over Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 187, lines 19-27 (unnumbered).

"As the tree falleth, so shall it lie." As man falleth asleep, so shall he awaken. As death findeth mortal man, so shall he be after death, until probation affects the needful change. Mind is never dust. No resurrection from the grave awaits Mind, for the grave has no power over it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 44, lines 3-8 (unnumbered).
36th ed., chapter V, page 180, lines 3-8 (unnumbered).

"As the tree falleth, so shall it lie;" as man goeth to sleep, so shall he waken; as death findeth mortal man, so shall he be after death. The error of thought never enters dust; no resurrection from the grave awaits mortal mind,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 38, lines 9-12 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses, as this will be necessary for the preparation of the tax return. The second part of the paper discusses the various deductions that are available to the business owner. These deductions can be used to reduce the taxable income of the business, which will result in a lower tax liability. The third part of the paper discusses the various credits that are available to the business owner. These credits can be used to offset the tax liability of the business, which will result in a lower tax liability. The fourth part of the paper discusses the various tax planning strategies that are available to the business owner. These strategies can be used to minimize the tax liability of the business, which will result in a lower tax liability.

No final judgment awaits mortals, for the judgment-
day of wisdom comes hourly and continually,
even the judgment by which mortal man is di-
vested of all material error. As for spiritual error there
is none.

Day of
judgment

NOTE

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

Chapter X, page 291, lines 28-32.

No final judgment awaits mortals; for the judgment-day
of wisdom comes hourly and continually, even
the judgment by which mortal man is divested
of all material error. As for spiritual error there is none.

Day of
judgment.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 291, lines 29-32.

No final judgment awaits mortals; for the judgment-day
of Wisdom comes hourly and continually, even
the judgment by which mortal man is divested
of all material error. As for spiritual error there is none.

Day of
judgment.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 291, lines 29-32.

No final judgment awaits mortals; for the judgment-
day of Wisdom comes hourly and continually,
even the judgment by which mortal man is
divested of all material error. As for spiritual error,
there is none.

Judgment.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 187, lines 28-32 (unnumbered).

No final judgment awaits mortals, for the judgment-day of Wisdom is passed hourly and continually, - the judgment by which mortal man is being divested of all material error; and spiritual error, there is none.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 44, lines 8-12 (unnumbered).
36th ed., chapter V, page 180, lines 8-12 (unnumbered).

no final judgment; for the judgment of wisdom is that process of spiritualization going on continually, by which mortal man is divested of all material error, and there is no spiritual error, for Spirit is God and cannot err.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. I, chapter I, page 38, lines 13-16 (unnumbered).

When the last mortal fault is destroyed, then the final trump will sound which will end the battle of Truth with error and mortality; "but of that day and hour, knoweth no man." Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite.

NOTE

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

Chapter X, page 292, lines 1-6.

When the last mortal fault is destroyed, then the final trump will sound which ends the battle of Truth with error and mortality; "but of that day and hour, knoweth no man." Here prophecy pauses. Divine Science alone can compass the heights and depths of being, and reveal God.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 292, lines 1-6.

When the last mortal fault is destroyed, then the final trump will sound which ends the battle of Truth with error and mortality; "but of that day and hour, knoweth no man." Here prophecy pauses. Divine Science alone can compass the heights and depths of Being, and reveal God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 292, lines 1-6.

When the last mortal fault is destroyed, then the
final trump will sound which ends the battle of Truth
Victory. with error and mortality; but of "that day
 and hour, no man knoweth." Here prophecy
pauses. Divine Science alone can compass the heights
and depths of Being, and reveal God.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 188, lines 1-6 (unnumbered).

When the last mortal fault is destroyed, then the final trump will sound that ends the battle of Truth with sin and mortality; but of "that day and hour, no man knoweth." Here prophecy pauses. Science alone can probe the thoughts and depths of being, and point to eternal Life.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 44, lines 13-18 (unnumbered).
36th ed., chapter V, page 180, lines 13-18 (unnumbered).

When the final fault is destroyed, the last trump has sounded which called the battle with sin, "but that hour no man knoweth." Here prophecy stops, but science sees beyond the grave the certainty of eternal being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 38, lines 17-20 (unnumbered).

Truth will be to us "the resurrection and the life" only
as it destroys all error and the belief that Mind, the only
immortality of man, can be fettered by the
Primitive
error body, and Life be controlled by death. A sin-
ful, sick, and dying mortal is not the likeness of God, the
perfect and eternal.

NOTE

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

Chapter X, page 292, lines 7-12.

Truth will be to us "the resurrection and the life"
only as it destroys all error, and the belief that Mind,
the only immortality of man, can be fettered
Primitive error. by the body, and Life be controlled by death.
Erring, sinful, sick, and dying men are not the like-
nesses of perfect and eternal Mind.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 292, lines 7-12.

Truth will be to us "the resurrection and the Life"
only when it destroys all error, and the belief that Mind,
the only immortality of man, can be fettered
Primitive error. by the body, and Life be controlled by death.
Erring, sinful, sick, and dying men are not the like-
nesses of perfect and eternal Mind.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 188, lines 7-12 (unnumbered).

Erring, sinful, sick, and dying men are not the likenesses of the perfect and eternal Mind.

Truth is "the resurrection and the Life," for it destroys the belief that Mind, the only immortality of man, can be buried in the body, and Life be subject to death.

NOTE

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

16th ed., chapter I, page 19, lines 6-7, and page 41, lines 13-15 (unnumbered).

36th ed., chapter V, page 155, lines 6-7, and page 177, lines 13-15 (unnumbered).

The erring, sinful, sick, and dying, termed mortals, are not man and are not Mind;

Christ, Truth is "the resurrection and life," for it destroys the error or belief that Mind is buried in the body, that Life is in what is termed matter, and subject to death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 14, lines 30-31, and page 35, lines 25-28 (unnumbered).

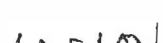


Matter is the primitive belief of mortal mind, because this so-called mind has no cognizance of Spirit. To mortal mind, matter is substantial, and evil is real. The so-called senses of mortals are material. Hence the so-called life of mortals is dependent on matter.

NOTE

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

Chapter X, page 292, lines 13-18.



Matter is the primitive belief of mortal mind, because this so-called mind has no cognizance of Spirit. To mortal mind, matter is substantial, and evil sometimes good. The senses of mortal mind are material, and its consciousness is dependent on matter.

NOTE

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

Chapter X, page 292, lines 13-17.

Matter is the primitive belief of mortal mind, because this so-called mind has no cognizance of Spirit. To mortal mind, matter is substantial, and evil is good. The senses of mortal mind are material, and its consciousness is dependent on material sense.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 188, lines 13-17 (unnumbered).

Matter is the primitive belief of mortal mind, that has no cognizance of Spirit. To mortal mind substance is matter, and evil is good; the senses of mortal mind are material, and its consciousness dependent on external sense.

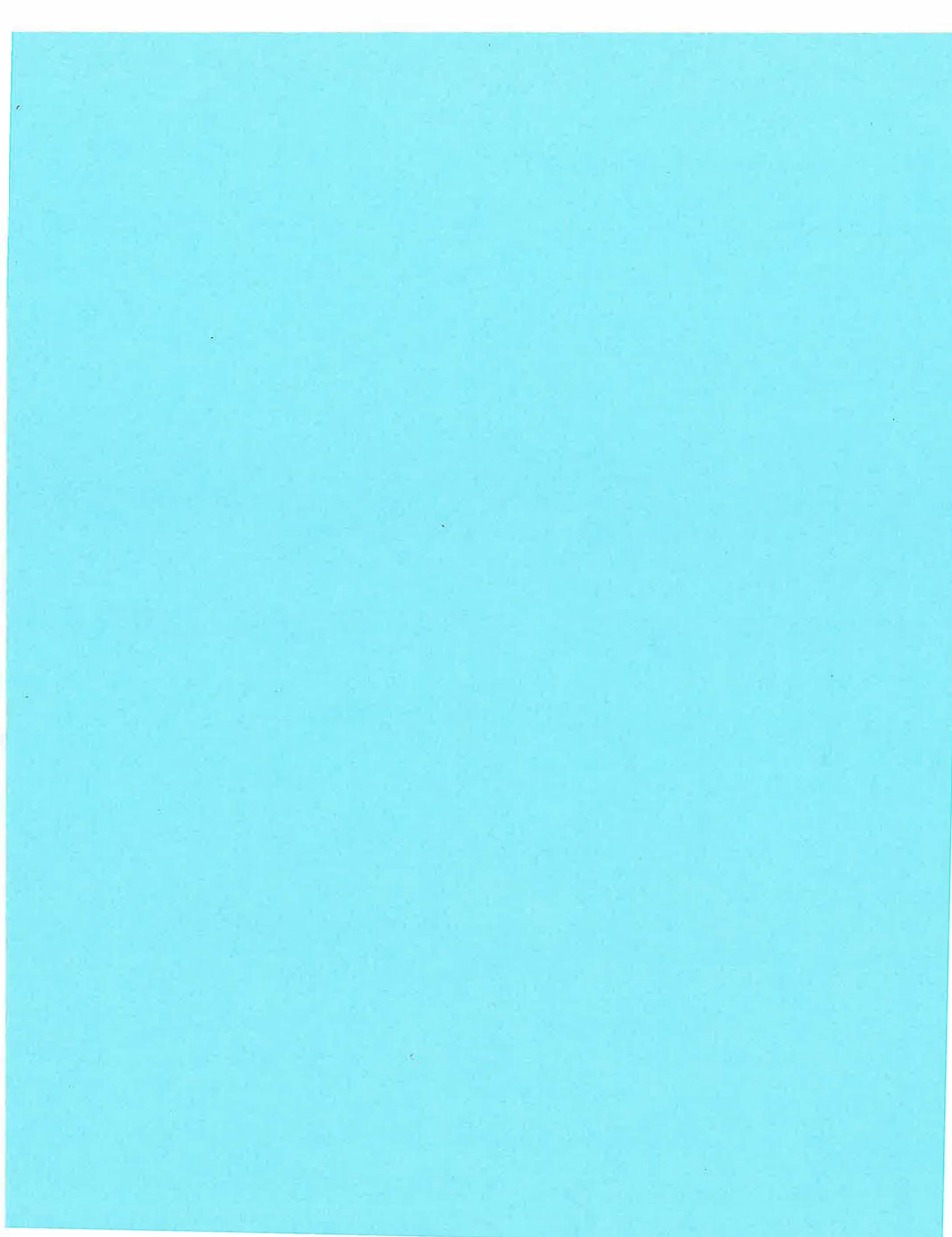
NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 19, lines 13-17 (unnumbered). 36th ed., chapter V, page 155, lines 13-17 (unnumbered).

What we term matter is one of the beliefs of mortals. Spirit is the only substance, and consciousness in science: the senses oppose this, but there are no senses material, for matter has no sensation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 15, lines 2-5 (unnumbered).



Explaining the origin of material man and mortal mind,
Jesus said: "Why do ye not understand my speech?
Even because ye cannot hear my word. Ye are of your
father, the devil (evil), and the lusts of your father ye will
do. He was a murderer from the beginning, and abode
not in the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for he is a liar,
and the father of it."

NOTE

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

Chapter X, page 292, lines 19-26.

Jesus, explaining the origin of material man and mortal mind, said: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil ((evil]), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it."

NOTE

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

Chapter X, page 292, lines 18-26.

Jesus, explaining the origin of material man and mortal mind, said: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the Devil (evil), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 188, lines 18-26 (unnumbered).

Jesus, explaining the origin of material and mortal manhood, said: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil [error], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 25, lines 23-30 (unnumbered). 36th ed., chapter V, page 161, lines 23-30 (unnumbered).

There is nothing in
God out of which to make a devil.

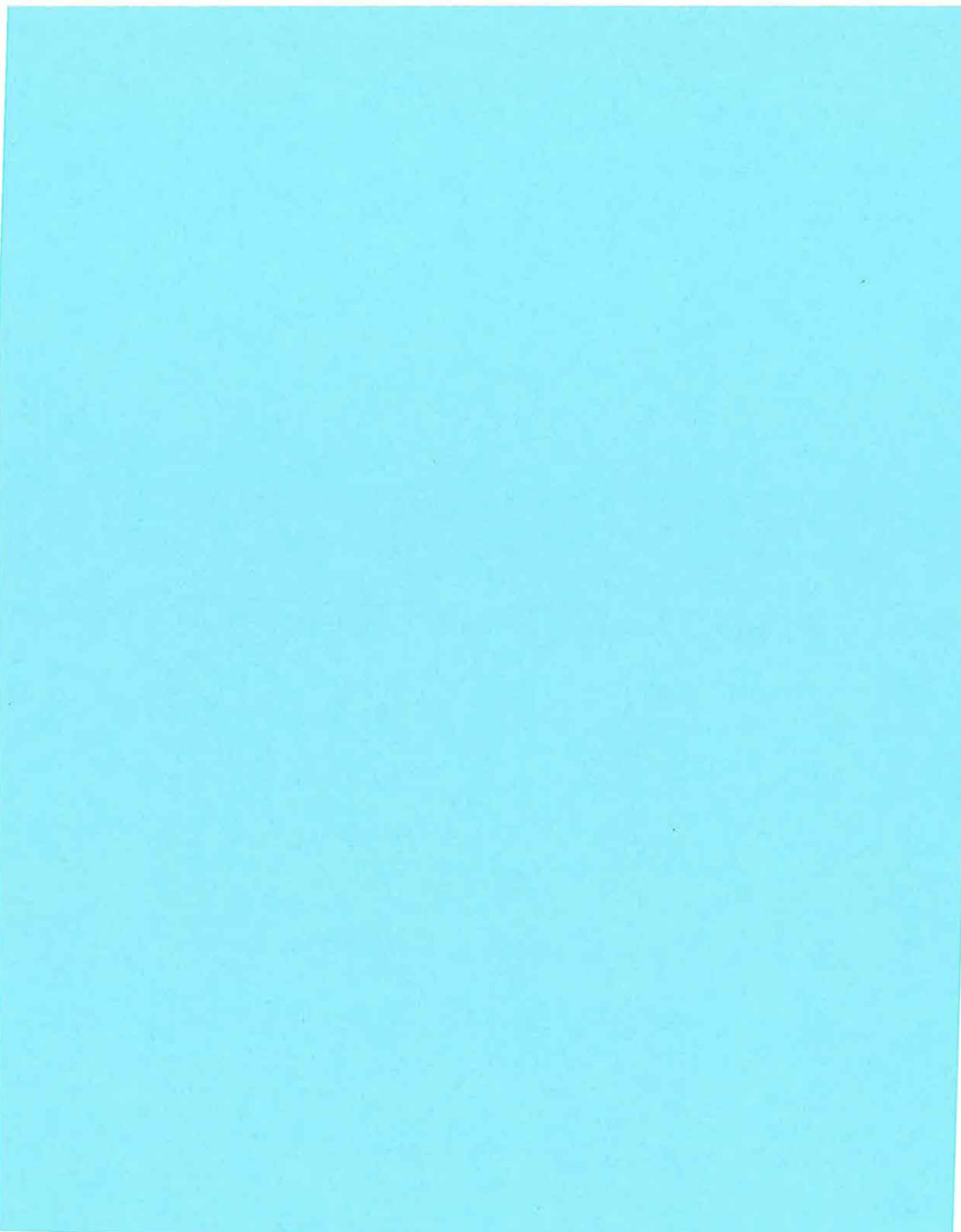
When Jesus
explained the origin of what is termed mortal man, he
said, "Why do ye not understand my speech? even be-
cause ye cannot hear my word. Ye are of your father
the devil [error], and the lusts of your father ye will do.
He was a murderer from the beginning, and abode
not in the truth, because there is no truth in him.
When he speaketh a lie, he speaketh of his own; for he
is a liar, and the father of it."

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 15, lines 19-20, and page 19, lines
25-32, and page 20, line 1 (unnumbered).

ALSO NOTE

The first sentence in this paragraph is not found in any edi-
tion beginning with the 16th which immediately follows this one.
This sentence is included with the remainder of this paragraph
because of the key word 'devil'.



This carnal material mentality, misnamed mind, is mortal. Therefore man would be annihilated, were it not for the spiritual real man's indissoluble ~~Immortal~~ connection with his God, which Jesus brought man to light. In his resurrection and ascension, Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in presence of the reality.

NOTE

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

Chapter X, page 292, lines 27-32, and page 293, lines 1-2.

This carnal mortality, misnamed mind, must become
extinct, and thus man would be annihilated, were it not
for the spiritual man's indissoluble connec-
Immortal man. tion with God, which Jesus brought to light.
In his resurrection and ascension he showed that
a mortal man is not the real essence of manhood;
and this unreal mortality disappears in presence of the
reality.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 292, lines 27-32, and page 293, lines 1-2.

This depraved mortality, misnamed mind, must become extinct, and so man would be annihilated, were it not for the spiritual man's indissoluble connection with God, which Jesus brought to light. In his resurrection and ascension he showed that a mortal man is not the real essence of manhood; and this unreal mortality disappears in presence of the reality.

NOTE

This version first appeared in the 52nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 188, lines 27-32, and page 189, lines 1-2 (unnumbered).

This depraved mortality, misnamed mind, would become extinct, and mortals would be annihilated, were it not for the spiritual man's indissoluble connection with God, which Jesus brought to light. In his resurrection and ascension he showed that a mortal man is not the real essence of manhood; and this unreal mortality disappears in presence of the reality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 52nd edition in 1891. Chapter V, page 188, lines 27-32, and page 189, lines 1-2 (unnumbered).

This depraved mortality, misnamed mind, would become extinct, and mortals would be annihilated, were it not for man's indissoluble connection with God. This union Jesus brought to light in Divine Science; showing, through the law of opposites, that a mortal man is not the reality of man, hence this unreal man disappears to admit the reality.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 19, lines 18-24 (unnumbered).
36th ed., chapter V, page 155, lines 18-24 (unnumbered).

This depraved mortality, misnamed mind, would become extinct, and mortals would be annihilated, were it not for man's indissoluble connection with God. This union Jesus brought to light in Divine Science; showing, through the law of opposites, that what mortal man declares to be error, the immortal man establishes as true.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 19, lines 18-24 (unnumbered).

"The carnal mind cannot discern
spiritual things."

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 16th edition in 1886.
2nd ed., vol. 2, chapter IV (Metaphysics), page 146, lines
19-20 (unnumbered).
3rd ed. vol. 2, chapter IX (Platform), page 197, lines
6-7 (unnumbered).
By 6th ed., vol. 2, chapter X, page 151, same lines.

Electricity is not a vital fluid, but the least material form of illusive consciousness, - the material mindlessness, which forms no link between matter and Mind, and which destroys itself. Matter and Elementary
electricity mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man.

NOTE

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

Chapter X, page 293, lines 3-12.

Electricity is not a vital fluid, but the least material form of illusive consciousness, - the material mindlessness, which forms no link between matter and Mind, and which destroys itself. Matter and elementary electricity mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mortal mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man.

NOTE

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

Chapter X, page 293, lines 3-12.

Electricity is not a vital fluid, but the least material
form of illusive consciousness, - the material mindless-
ness, which forms no link between matter
and Mind, and destroys itself. Matter and
mortal mind are but different strata of human belief.
The grosser substratum is named matter. The more
ethereal is called human, or mortal mind, and is the
illusion that is called mind in matter. In reality and
Science both strata are false presentations of man.

Elementary
electricity.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 293, lines 3-11.

Electricity is not a vital fluid, but the least material form of illusive consciousness, - the material mindlessness, which forms no link between matter and Mind, and destroys itself. Matter and mortal mind are different strata of human belief. The grosser substratum is named matter. The more ethereal is called human, or mortal mind, and is the illusion that is called mind in matter. Hence it has neither intelligence nor power. Both strata are false presentations of man.

NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 189, lines 3-12 (unnumbered).

Electricity is not a vital fluid, but the least material form of human consciousness, - the material thought-essence, which forms the link between matter and mortal mind. Matter and mortal mind are different strata of human belief. The grosser substratum is named matter. The more ethereal is called human, or mortal mind, and is the nearer counterfeit of Mind. Hence it is accountable for sinful mortal belief. Both strata are false presentations of facts.

Electricity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter V, page 189, lines 3-12 (unnumbered).

Electricity is not a vital fluid, but an element of mortal mind, - the thought-essence that forms the link between what is termed matter and mortal mind. Both are different strata of human belief. The grosser substratum is named matter. The more ethereal is called human mind, which is the nearer counterfeit of the immortal Mind, and hence the more accountable and sinful belief. Both are false presentations of facts, for the Immortal and mortal never touch.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 35, lines 19-27 (unnumbered).
36th ed., chapter V, page 171, lines 19-27 (unnumbered).

Electricity is not a vital fluid, but an element of mortal mind, the less material thought that forms the link between what is termed matter and mortal mind; but recollect that both are strata of belief, the one called mind, the other matter: the grosser substratum, named matter, is the poorest counterfeit of Mind, the more ethereal substratum of mortal belief, named mind, is the nearer counterfeit of immortal Mind, or Truth, and Love; but both are false presentations, for immortal Mind and mortal belief never touch.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 29, lines 6-15 (unnumbered).

The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being. Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth, - the great difference being that electricity is not intelligent, while spiritual truth is Mind.

NOTE

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

Chapter X, page 293, lines 13-20.

The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts. Electricity is the sharp surplus of materiality which counterfeits the true essence of spiritual Truth, - the great difference being that the former is unreal and the latter is real.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 293, lines 12-19.

This human mind has neither gases nor forces, whereby to counterfeit the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts. Electricity is some of the nonsense of error, which ever counterfeits the true essence of eternal Truth, - the great difference being that the former is unreal and the latter is real.

NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 189, lines 13-20 (unnumbered).

The electricity of mortal mind, its gases and forces, counterfeit the spiritual forces of eternal Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts. Electricity is the essence of mortal mind, which ever counterfeits the true essence of eternal Mind, - the great difference being that the latter is divine.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter V, page 189, lines 13-20 (unnumbered).

The electricity of mortal mind, its gases and forces, are counterfeits of the spiritual forces of Eternal Mind, whose omnipotence is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal identities. Electricity is the essence of mortal mind, the counterfeit of the true essence of Eternal Mind, - the great difference being that one is divine.

The blind forces called attraction, adhesion, and cohesion are not substances of matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 36, lines 3-9, and page 48, lines 29-31 (unnumbered). 36th ed., chapter V, page 172, lines 3-9, and page 184, lines 29-31 (unnumbered).

ALSO NOTE

The second paragraph beginning, "The blind....," also can be said to correspond to paragraph #70 from Science, Theology, and Medicine, and thus is presented in that comparison as well.

The electricity of mortal mind, its gases and forces, are the counterfeits of the unerring and eternal Mind's omnipotence as Truth, its attraction as Love, and its adhesion and cohesion as Life, producing the eternal identities. Electricity is the essence of mortal and erring mind, that counterfeits that essence of the unerring and eternal Mind, termed Holy Ghost, the great difference being that one is divine and holy, and the other human and unholy..

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

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 29, lines 21-29, and page 41, lines 20-22 (unnumbered).

ALSO NOTE

The second part of this version, beginning, "The blind forces...", also corresponds to paragraph #70 of Science, Theology, Medicine, and is found in that comparison as well.

There is no vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - and this so-called mind is self-destroyed.

The manifestations of evil, which counterfeit
divine justice, are called in the Scriptures, "The anger of the Lord." In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entirety of God, good, and the nothingness of evil.

The counter-
feit forces

NOTE

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

Chapter X, page 293, lines 21-31.

There is no vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - and this so-called mind is self-destroyed. The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, "The anger of the Lord." In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entirety of God, good, and the nothingness of evil.

NOTE

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

Chapter X, page 293, lines 21-31.

The vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - shows this so-called mind to be self-destructive. These manifestations of evil counterfeit divine justice, and are called, in the Scriptures, "the anger of the Lord." Really they signify His justice in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil.

The counterfeit forces.

NOTE

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

Chapter X, page 293, lines 20-30.

The vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - shows this so-called mind to be self-destructive. These manifestations of evil counterfeit divine justice, and are called, in the Scriptures, "the anger of the Lord." Really they signify His justice in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entire-ness of God, Good, and the nothingness of evil.

The counterfeit forces.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 293, lines 20-30.

The vapid fury of mortal mind, expressed in earthquake, wind, wave, lightning, fire, bestial ferocity, shows this so-called mind to be self-destructive.

They counterfeit divine justice, and are called, The counterfeit forces.
in the Scriptures, "the anger of the Lord." Really they signify His justice, in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, Good, and the nothingness of evil.

NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 189, lines 21-31 (unnumbered).

The forces of mortal thought, expressed in earthquake, wind, wave, lightning, fire, bestial ferocity, show this mortal mind to be self-destructive. They counterfeit divine justice, and are called, in the Scriptures, "the anger of the Lord." Really they signify His justice, in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, Good, and the nothingness of evil.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 87th edition in 1894. Chapter V, page 189, lines 21-31 (unnumbered).

The forces of mortal thought, expressed in earthquake, wind, wave, lightning, fire, bestial ferocity, show this mortal mind to be self-destructive. They counterfeit divine justice, and are called, in the Scriptures, "the anger of the Lord." Really they signify His justice, in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, and the nothingness of matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 189, lines 21-31 (unnumbered).

The self-destructive forces of mortal thought are expressed in the earthquake, the wind, wave, lightning, fire, the ferocity of beasts. These counterfeit divine justice and are called in the Scriptures "the anger of the Lord." Really they signify His mercy in justice, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, and the nothingness of matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 36, lines 10-18 (unnumbered). 36th ed., chapter V, page 172, lines 10-18 (unnumbered).

The self-destructive forces of mortal thought, expressed in the earthquake, the wind, the wave, the lightning, fire, and the ferocity of beasts, are the counterfeits of divine justice, called in the Scripture the anger of the Lord, but explained in metaphysics as the strength and permanence of Truth and its supremacy ever asserting itself. Metaphysical science brings to light Truth and its supremacy, universal harmony, God's entirety, and the nothingness of matter.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 29, lines 29-32, and page 30, lines 1-5 (unnumbered).

The five physical senses are the avenues and instruments of human error, and they correspond with error. These senses indicate the common human belief, that life, substance, and intelligence are a unison of Instruments of error matter with Spirit. This is pantheism, and carries within itself the seeds of all error.

NOTE

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

Chapter X, page 293, line 32, and page 294, lines 1-5.

The five physical senses are the avenues and instruments of human error, which correspond with it. These senses indicate the common human belief, - namely, that life, substance, and intelligence are a union of error. son of matter with Spirit. This is pantheism, and carries within itself the seeds of all error.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 293, lines 31-32, and page 294, lines 1-4.

The five physical senses are the avenues and instruments of human error, which correspond with it. These senses indicate the common human belief, - namely, that life, substance, and intelligence are a union of error. Instruments of error. son of matter with Spirit. This is Pantheism, and carries within itself the seeds of all error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 293, lines 31-32, and page 294, lines 1-4.

The five physical senses are the avenues and instruments of human error, which correspond with it. These senses indicate the common human belief, - namely, that life, substance, and intelligence are a unison of matter with spirit. This is Pantheism, and carries within itself the seeds of all error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapte V, page 189, line 32, and page 190, lines 1-6 (unnumbered).

The five physical senses are the avenues of mortal mind, and they indicate the common human belief - namely, that Life, Substance, and Intelligence are a blending of matter with Spirit. This is pantheism, and carries within its bosom the seeds of all error. Hence the Scripture: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 19, lines 27-32, and page 20, lines 1-2 (unnumbered).

36th ed., chapter V, page 155, lines 27-32, and page 156, lines 1-2 (unnumbered).

ALSO NOTE

The final quotation on 'the flesh' today is found only in the chapter Some Objections Answered, paragraph #22. Therefore this one sentence is included in the comparisons of both paragraphs.

What we term the five personal senses are simply beliefs of mortal mind, that say Life, substance, and intelligence are matter instead of Spirit. These beliefs and their products constitute error, and this error opposes the Truth of being; hence the scripture, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 15, lines 6-12 (unnumbered).

ALSO NOTE

The phrase, beginning "hence the scripture....," which completes this paragraph, also corresponds to paragraph #22 from Some Objections answered, and is thus presented in that comparison as well.

If man is both mind and matter, the loss of one finger
would take away some quality and quantity of the man,
for matter and man would be one.

NOTE

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

Chapter X, page 294, lines 6-8.

If man is both mind and matter, the loss of one finger
would take away some quality and quantity of the man;
for matter and man would be one.

NOTE

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

50th ed., chapter V, page 190, lines 7-9 (unnumbered).

226th ed., chapter X, page 294, lines 5-7.

If man is both mind and matter, the loss of a limb would take away a portion of manhood, for matter and man would be one.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 20, lines 14-16 (unnumbered). 36th ed., chapter V, page 156, lines 14-16 (unnumbered).

If this
were so, the loss of a limb would take away a portion of
manhood.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 33rd edition in 1888.
Chapter I, page 20, lines 14-16 (unnumbered).

for if man was that, the loss of a limb would
take away a portion of manhood.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 15, lines 18-19 (unnumbered).

The belief that matter thinks, sees, or feels is not more real than the belief that matter enjoys and suffers. This mortal belief, misnamed man, is error, saying:

Mortal verdict "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man."

This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere false testimony, even the errors that are destroyed by Truth through spiritual sense and Science.

NOTE

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

Chapter X, page 294, lines 9-18.

The belief that matter thinks, sees, or feels, is not more real than that matter enjoys and suffers. This mortal belief, misnamed man, is error, saying: "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man." This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere false testimony, even the errors that are destroyed by Truth, through spiritual sense and understanding.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 294, lines 8-18.

The belief that matter thinks, sees, or feels, is not more real than that matter enjoys and suffers. This mortal belief, misnamed man, is error, saying: "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man." This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere these fleshly witnesses, which are destroyed by Truth, through spiritual sense and understanding.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 294, lines 8-18.

What is wrongly termed mind sees only what it believes, and believes only what it sees, - what the material senses declare. This mortal belief, mis-Mortal verdict. named man, says: "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter kill." This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere these mortal testimonies, which are destroyed by Truth, through spiritual sense and understanding.

NOTE

This version first appeared in the 172nd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter V, page 190, lines 10-20 (unnumbered).

What is wrongly termed mind sees only what it believes, and believes only what it sees, - what the material senses declare. This mortal belief, Mortal verdict. misnamed man, says: "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter kill." This verdict of the so-called five senses victimizes mortals, taught, as they are by physiology and pathology, to revere those five personal falsities, which are destroyed by Truth, through spiritual sense and understanding.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 172nd edition in 1899. Chapter V, page 190, lines 10-20 (unnumbered).

What is erringly
termed mind sees only what it believes, and believes only
what it sees - what the material senses declare. This
mortal belief, misnamed man, says: "Matter has intelli-
gence and sensation; nerves feel; brains think and sin;
the stomach can make a man cross; limbs can cripple
and matter kill him." This verdict of the so-called five
material senses victimizes mortals, taught as they are by
physiology, and in Materia medica, to revere those five
personal lies that our Master so sharply referred to, -
lies which are destroyed by Truth, through spiritual
sense and understanding.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 26, lines 1-12 (unnumbered).
36th ed., chapter V, page 162, lines 1-12 (unnumbered).

What we term mortal, or erring mind, is but a belief and error from beginning to end, that sees only what it believes, and believes only what it sees through belief. This mortal belief, called man, says matter has intelligence and sensation, that nerves feel, brains think and sin, a stomach can make man cross, limbs can cripple him, and matter kills him. Such is the verdict of what are termed the five senses of matter, or the body, of which mortals are the victims, being taught by physiology, materia medica, etc., to revere those five personal lies which Truth at length destroys with spiritual sense and understanding;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 20, lines 6-16 (unnumbered).

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show the mythical pleasures and pains of matter to be myths, and pleasure human belief in them to be the father of mythology, in which matter is represented as divided into intelligent gods. Man's genuine selfhood is recognizable only in what is good and true. Man is neither self-made nor made by mortals. God created man.

NOTE

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

Chapter X, page 294, lines 19-27.

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show Mythical pleasure. the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology, wherein matter is represented as divided into intelligent gods. Man's genuine selfhood is recognizable only in what is good and true; for man is not self-made, he is the offspring of God.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 294, lines 19-27.

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show Mythical pleasure. the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology, wherein matter is represented as divided into intelligent gods. Man's genuine selfhood is recognizable only in what is good and true; for man is not the offspring of flesh, but of Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. 50th ed., chapter V, page 190, lines 21-29 (unnumbered). 226th ed., chapter X, page 294, lines 19-27.

and recognizing the genuine selfhood only in what is good and true; for man is not the offspring of flesh, but of Spirit.

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that Life and Intelligence are in matter, show the pleasures and pains of matter to be myths, and human belief to be the father of mythology, wherein matter is deemed the intelligent god of error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 23, lines 30-32, and page 27, lines 3-8 (unnumbered).

36th ed., chapter V, page 159, lines 30-32, and page 163, lines 3-8 (unnumbered).

and recognizing ourself in only what is good and true; for man is the offspring of Spirit of God, and not man.

Having marked out the line between immortal man or the reality of being, and what we term mortal man and the unreal recognition of Life and intelligence as matter, we learn that the pleasure or pain of what is termed personal sense is a myth, and the father of all mythology, in which matter is supposed to be intelligent and to become "gods."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 18, lines 7-9, and page 20, line 32, and page 21, lines 1-6 (unnumbered).

The inebriate believes that there is pleasure in intoxication. The thief believes that he gains something by stealing, and the hypocrite that he is hiding himself. The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

NOTE

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

Chapter X, page 294, lines 28-32.

The inebriate believes there is pleasure in intoxication.
The thief believes he gains something by stealing, and
the hypocrite that he is hiding himself. The Science
of Mind corrects such mistakes, as Truth demonstrates
the falsity of error.

NOTE

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

50th ed., chapter V, page 190, lines 30-32, and page 191,
lines 1-2 (unnumbered).

226th ed., chapter X, page 294, lines 28-32.

The inebriate believes there is pleasure in intoxication.
The thief believes he has gained something by stealing,
and the hypocrite that he is hiding himself; but the
Science of Mind corrects such mistakes, as the demon-
stration of Truth destroys error.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 35, lines 14-18 (unnumbered).
36th ed., chapter V, page 171, lines 14-18 (unnumbered).

The inebriate believes there is pleasure in intoxication, and the sinner in sin. The thief believes he has gained something by stealing, and the hypocrite by hiding himself; but the science of being corrects these mistakes, and the demonstration of Truth destroys such error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 29, lines 1-5 (unnumbered).

The belief that a severed limb is aching in the old location, the sensation seeming to be in nerves which are no longer there, is an added proof of the unreliability of physical testimony.

Severed
members

NOTE

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

Chapter X, page 295, lines 1-4.

The belief that a severed limb is aching in the old location, when the sensation is believed to be in nerves which are no longer there, is an added proof of the unreliability of physical testimony.

Severed
members.

NOTE

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

50th ed.', chapter V, page 191, lines 3-6 (unnumbered).

226th ed., chapter X, page 295, lines 1-4.

The irrational belief that pain is located in a limb which has been removed, when really the sensation is believed to be in the nerves, is an added proof of the unreality of physical testimony.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 35, lines 10-13 (unnumbered). 36th ed., chapter V, page 171, lines 10-13 (unnumbered).

The ineradicable belief that pain is located in a limb which has been removed, when really the sensation is believed to be in the nerves, is an added proof of the unreliability of physical testimony.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 35, lines 10-13 (unnumbered).

ALSO NOTE

The repetition of the word 'the' at the end of line 12 and the beginning of line 13 is exactly as is found in these 16th - 32nd editions.

The belief of sensation in nerves is no proof of it.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 28, line 32 (unnumbered).

God creates and governs the universe, including man.
The universe is filled with spiritual ideas, which He
evolves, and they are obedient to the Mind
that makes them. Mortal mind would trans-
form the spiritual into the material, and then
recover man's original self in order to escape from the
mortality of this error. Mortals are not like immortals,
created in God's own image; but infinite Spirit being all,
mortal consciousness will at last yield to the scientific fact
and disappear, and the real sense of being, perfect and
forever intact, will appear.

Mortals
unlike
immortals

NOTE

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

Chapter X, page 295, lines 5-15.

God creates and governs the universe, including man.
The universe is filled with spiritual ideas, which He
evolves, and they are obedient to the Mind
which makes them. Mortal mind transforms
the spiritual into the material, and must give
back the original, if it would escape from the mortality
which follows its error. Mortals are not like immortals,
created in God's own image; but infinite Spirit is all,
and false consciousness will at last yield to the discern-
ment of this fact, and disappear, and the real sense of
being, perfect, and forever intact, will appear.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter X, page 295, lines 5-15.

God creates and governs the universe, including man.
The universe is filled with spiritual ideas, which He
evolves, and they are obedient to the Mind
which makes them. Mortal mind transforms
the spiritual into the material, and must give
back the original, if it would escape from the mortality
which follows its error. Mortals are not like immortals,
created in God's own image; but infinite Spirit is all,
and false consciousness will at last yield to the discern-
ment of this fact, and disappear, and the real sense of
Being, perfect, and forever intact, will appear.

Mortals
unlike
immortals.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 295, lines 5-15.

God creates and governs the universe, including man.
The universe is filled with spiritual ideas, which He
evolves, and they are obedient to the Mind
Immortals.
which makes them. Mortal mind transforms
the spiritual into the material, and must give back the
original, if it would escape from the mortality which
follows its error. Mortals are not like immortals, cre-
ated in God's own image; but infinite Spirit is every-
where, and mortal consciousness will at last disappear,
and the true sense of Being, real, perfect, and forever
intact, will appear.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 191, lines 7-17 (unnumbered).

God creates and governs the universe and man, - as spiritual ideas that He evolves, and which are obedient to the Mind that made them. Mortal mind translates the spiritual into the material, and must give back the original rendering, if it would escape from the mortality of such error.

Mortals

are not like immortals, created in God's own image; yet there is enough of good, of Infinite Spirit, acknowledged by this mortal consciousness, to at least reveal the sense of being that is real and perfect, forever intact.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891. 33rd ed., chapter I, page 32, lines 21-26, and page 33, lines 25-29 (unnumbered).

36th ed., chapter V, page 168, lines 21-26, and page 169, lines 25-29 (unnumbered).

God creates and governs the universe and man, - as spiritual ideas that He evolves, and which are obedient to the Mind that made them. Mortal mind translates the spiritual into the material, and must give back the original rendering, if it would escape from the mortality of such error.

Mor-

tals are not like immortals, created in God's own image; yet there is enough of good, of Infinite Spirit, acknowledged by this mortal consciousness, to at last reunite the sense of being to the real and perfect, forever intact.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 32, lines 21-26, and page 33, lines 25-29 (unnumbered).

Mind and its thoughts comprise the whole of God, the universe, and of man.

God creates and governs the spiritual universe and man, and they are the products of Spirit, even the ideas that He evolves, and which are obedient to the Mind that made them. There is no other universe or man. Mortal mind has translated the spiritual into the material, and must now give back the original rendering, to escape from the mortality of its own error.

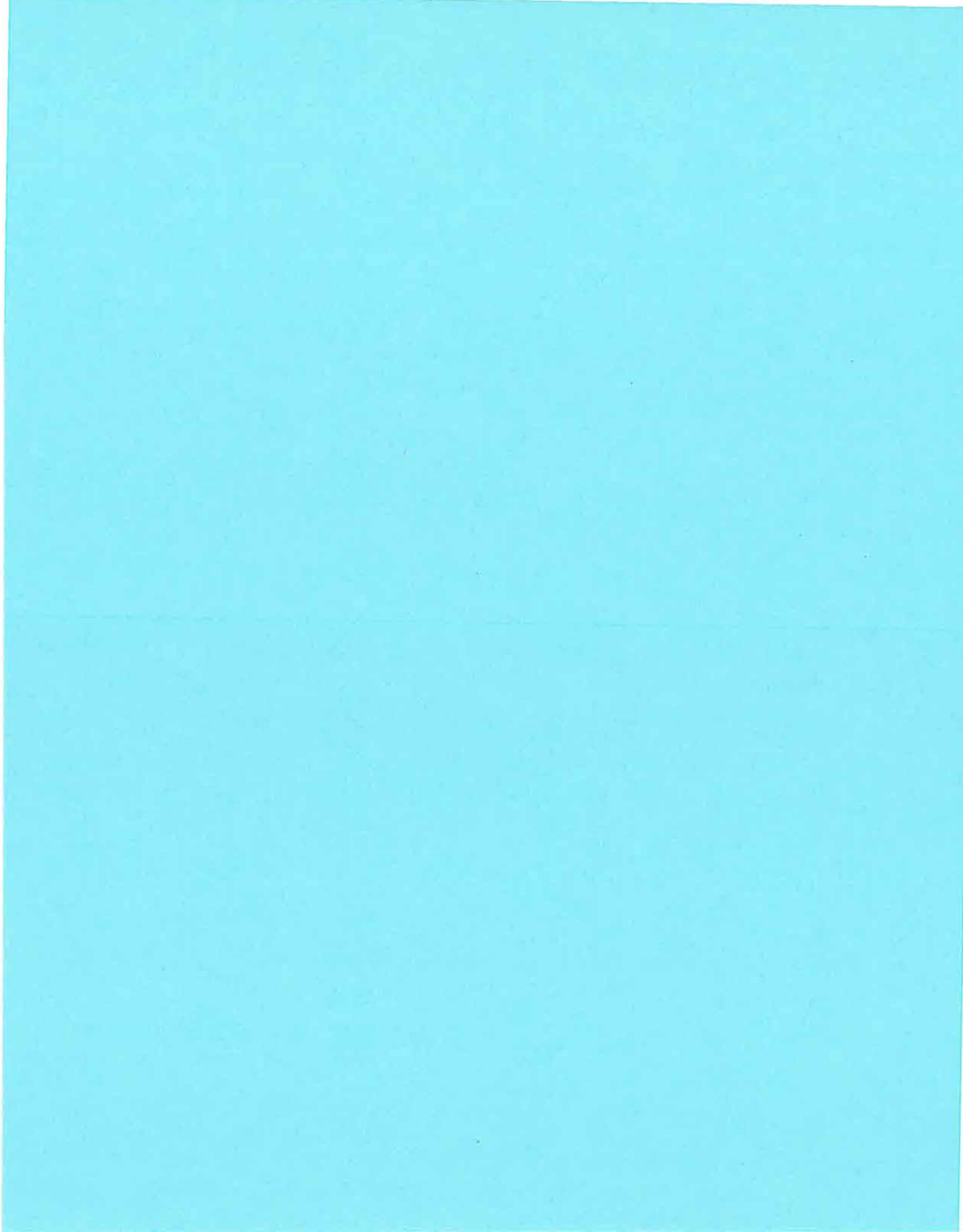
Mortals and mortal mind are not the ideas of God, and were never created by him in His own image and likeness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 11, line 32, and page 12, line 1, and page 26, lines 15-21, and page 27, lines 20-22 (unnumbered).

ALSO NOTE

The lack of capitalization of 'him', and then the capitalization of 'His' in the final line is just as it was presented in the text.



The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality - much error - in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun.

Goodness
transparent

NOTE

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

Chapter X, page 295, lines 16-24.

The manifestation of God through mortals is as light
passing through the window-pane. The light and the
glass never mingle, but the glass is less opaque
than the walls. The mortal mind through which Truth appears most vividly is that one which
has lost much materiality, - much error, in order to
become a better transparency for Truth. Then, like
a cloud melting into thin vapor, it no longer hides the
light.

Goodness
transparent.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 295, lines 16-24.

The manifestation of God through mortals is as light passing through the window-pane. The light and glass never mingle, only the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality, error, in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the light.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 191, lines 18-25 (unnumbered).

The manifestation of God through mortals is as light passing through the window-pane. The light and glass never mingle. That mortal mind through which Truth appears most vividly, must have lost much materiality and error to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the light.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 35, lines 28-32, and page 36, lines 1-2 (unnumbered). 36th ed., chapter V, page 171, lines 28-32, and page 172, lines 1-2 (unnumbered).

The only manifestation of God through mortal man is as the light passing through the window-pane. The mortal thought through which Truth appears must have lost so much of its materiality that it becomes a transparency for Truth, like the cloud melting into thin vapor, that no longer hides the light.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 29, lines 15-21 (unnumbered).

All that is called mortal thought is made up of error.
The theoretical mind is matter, named brain, or material consciousness, the exact opposite of real
Mind, or Spirit. Brainology teaches that
mortals are created to suffer and die. It further
teaches that when man is dead, his immortal soul is
resurrected from death and mortality. Thus error theorizes that spirit is born of matter and returns to matter, and that man has a resurrection from dust; whereas Science unfolds the eternal verity, that man is the spiritual, eternal reflection of God.

Brainology
a myth

NOTE

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

Chapter X, page 295, lines 25-32, and page 296, lines 1-3.

All that is called mortal thought is made up of error.
The theoretical mind is matter, named brain, or material
consciousness, the exact opposite of real Mind,
or Spirit. Brainology teaches that mortals
are created to suffer and die. It further teaches that
when man is dead, his immortal soul is resurrected from
death and mortality. Thus error theorizes that spirit is
born of matter and returns to matter, and man has a
resurrection from dust; whereas Science unfolds the
eternal verity, - that man is the spiritual, eternal reflec-
tion of God.

Brainology
a myth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 295, lines 25-32, and page 296, lines 1-3.

All that is called mortal thought is made up of error.
The theoretical mind is matter, named brain, or material
consciousness, the exact opposite of real Mind,
or Spirit. Brainology teaches that mortals
are created to suffer and die. It further teaches that
when man is dead, the immortal Principle, or Soul, is
resurrected from death and mortality. Thus error
theorizes that spirit is born of matter and returns to
matter, and has a resurrection from dust; whereas Science
unfolds the eternal verity, - that men and angels
are spiritual reflections of God.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 191, lines 26-32, and page 192, lines 1-4
(unnumbered).

All that is called mortal thought consists of error. The theoretical mind (the exact opposite of the real Mind) is named by error Material Life. Error teaches that mortals are created to suffer and die. When man is dead, error hopes to raise from mortality the immortal Principle, the Soul. Thus error theorizes that whatever is born of the dust returns to dust, and has a resurrection from the dust; whereas properly considered, man is the spiritual and eternal reflection of Deity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 74, lines 6-14 (unnumbered). 36th ed., chapter V, page 210, lines 6-14 (unnumbered).

The opposite of Truth is the error that saith infinite Life is in a finite form. This error constitutes a mortal thought, and names that thought mortal man, which thought and so-called man are at the mercy of error, sin, sickness, and death. Then, in order to hold on to itself a little longer, it would resurrect from this mortal error the immortal Truth of being. Thus beginning with dust, returning to dust, and resurrecting from dust, man, who was and is the spiritual and eternal likeness of God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 63, lines 30-32, and page 64, lines 1-6 (unnumbered).

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal.

NOTE

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

Chapter X, page 296, lines 4-13.

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man, and Life, harmonious, real, and eternal.

NOTE

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

Chapter X, page 296, lines 4-13.

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and annihilate material sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man, and Life, harmonious, real, and eternal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 296, lines 4-13.

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions about life and mind, and annihilate material sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man, and Life, harmonious, real, and eternal.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 192, lines 5-14 (unnumbered).

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must purge man of false illusions about life and mind, and cleanse him of material sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what awakens man to Life, harmonious, real, and eternal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 192, lines 5-14 (unnumbered).

Progress is born of experience. It is the ripening of mortal man, that drops the mortal for the immortal. Either here or hereafter suffering or Science must purge this false illusion about Life and Intelligence, and cleanse man of sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of sin is all that can awaken man to the Life that is real and eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 43, lines 5-12 (unnumbered). 36th ed., chapter V, page 179, lines 5-12 (unnumbered).

Prog-

gress comes of experience: the ripening of mortal man through suffering will drop his false sense of Life and intelligence as aught but God here and hereafter, and it will drop like the stone to the ground. The old man and his deeds will be put off with it, and he will understand that nothing is immortal that is sensual or sinful, and the death of sin is all that can make Life real or eternal to him.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 37, lines 13-21 (unnumbered).

The so-called pleasures and pains of matter perish,
and they must go out under the blaze of Truth, spiritual
sense, and the actuality of being. Mortal belief must lose
all satisfaction in error and sin in order to part with
them.

NOTE

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

Chapter X, page 296, lines 14-18.

The so-called pleasures and pains of matter perish;
and they must go out under the blaze of Truth, spiritual
sense, and the actuality of being. Mortal belief must
lose all satisfaction in error and sin, in order to part
with them.

NOTE

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

Chapter X, page 296, lines 14-18.

The so-called pleasures and pains of matter perish;
and they must go out under the blaze of Truth, spiritual
sense, and the actuality of being. Mortal belief must,
through Science or suffering, lose all satisfaction in
error and sin, in order to part with them.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter X, page 296, lines 14-18.

The so-called pleasures and pains of matter perish;
and they must go out under the blaze of Truth, spiritual
sense, and the actuality of Being. Mortal belief must,
through Science or suffering, lose all satisfaction in
error and sin, in order to part with them.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter X, page 296, lines 14-18.

The so-called pleasures and pains of material sense
perish; and they must be destroyed, before the spir-
itual sense and actuality of Being is at-
Purification. tained. Mortal belief must, through Science
or suffering, lose all satisfaction in error and sin, in
order to part with them.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter V, page 192, lines 15-20 (unnumbered).

The so-called pleasures and pains of personal sense perish in the rough anguish; and these must be destroyed before the actuality of being is attained. Mortal belief must lose all satisfaction in sin, in order to part with it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 43, lines 13-17 (unnumbered). 36th ed., chapter V, page 179, lines 13-17 (unnumbered).

The so-called pleasures and pains of what is termed personal sense perish through anguish, and they must be destroyed before the actual of being can be attained. Mortal man is at ease in error, else he would cease to sin; and he must lose that ease to part with his sin.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 37, lines 21-25 (unnumbered).

Whether mortals will learn this sooner or later, and how long they will suffer the pangs of destruction, depends upon the tenacity of error.

NOTE

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

Chapter X, page 296, lines 19-21.

Whether mortals will learn this sooner or later, and how long they will suffer the pangs of fiery destruction, depends upon the tenacity of error.

NOTE

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

Chapter X, page 296, lines 19-21.

Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery destruction, depends upon the tenacity of error.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 404th edition in 1906. 62nd ed., chapter V, page 192, lines 21-23 (unnumbered). 226th ed., chapter X, page 296, lines 19-21.

Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery purification, depends upon the tenacity of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 192, lines 21-23 (unnumbered).

Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery purification, must depend upon the tenacity of error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 43, lines 18-20 (unnumbered).
36th ed., chapter V, page 179, lines 18-20 (unnumbered).

How long
before he learns this here or hereafter, how long he must
suffer the pangs of amputating error, will depend on the te-
nacity of his beliefs.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 37, lines 25-28 (unnumbered).

The knowledge obtained from the corporeal senses leads to sin and death. When the evidence of Spirit and matter, Truth and error, seems to come Mixed testimony mingle, it rests upon foundations which time is wearing away. Mortal mind judges by the testimony of the material senses, until Science obliterates this false testimony. An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science.

NOTE

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

Chapter X, page 296, lines 22-30.

The knowledge obtained only from the corporeal senses leads to sin and death. When the testimonies of Spirit and matter, Truth and error, seem to Mixed testimony. commingle, they rest upon foundations which time is wearing away. Mortal mind judges by the evidence from the material senses, until Science obliterates this false testimony. An improved belief is one step out of error, and aids in taking the next step and understanding the situation in Christian Science.

NOTE

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

Chapter X, page 296, lines 22-30.

The knowledge obtained only from the corporeal senses leads to sin and death. When the testimony of Spirit and matter, Truth and error, seem to combine, they rest upon foundations which time is wearing away. Mortal mind judges by the evidence from the material senses, until Science obliterates this false testimony. An improved belief is one step out of error, and aids in understanding the situation in Christian Science.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 192, lines 24-32 (unnumbered).

The knowledge obtained only from the corporeal senses leads to sin and death. When the testimony of Spirit and matter, Truth and error, seem to combine, they rest upon foundations which time is wearing away. Mortal mind judges by the evidence from the material senses, until Science makes clear the opposite Truth. An improved belief is one step out of error, and aids in understanding the situation 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 V, page 192, lines 24-32 (unnumbered).

The false bearings of knowledge lead to sin and death. When Spirit and matter, Truth and error, seem to mingle, they rest only upon foundations that time is wearing away.

Mortal mind judges by the evidence before the material senses, until Science makes clear the opposite evidence. An improved belief is one step out of error, and aids in gaining a mastery of the situation.

NOTE

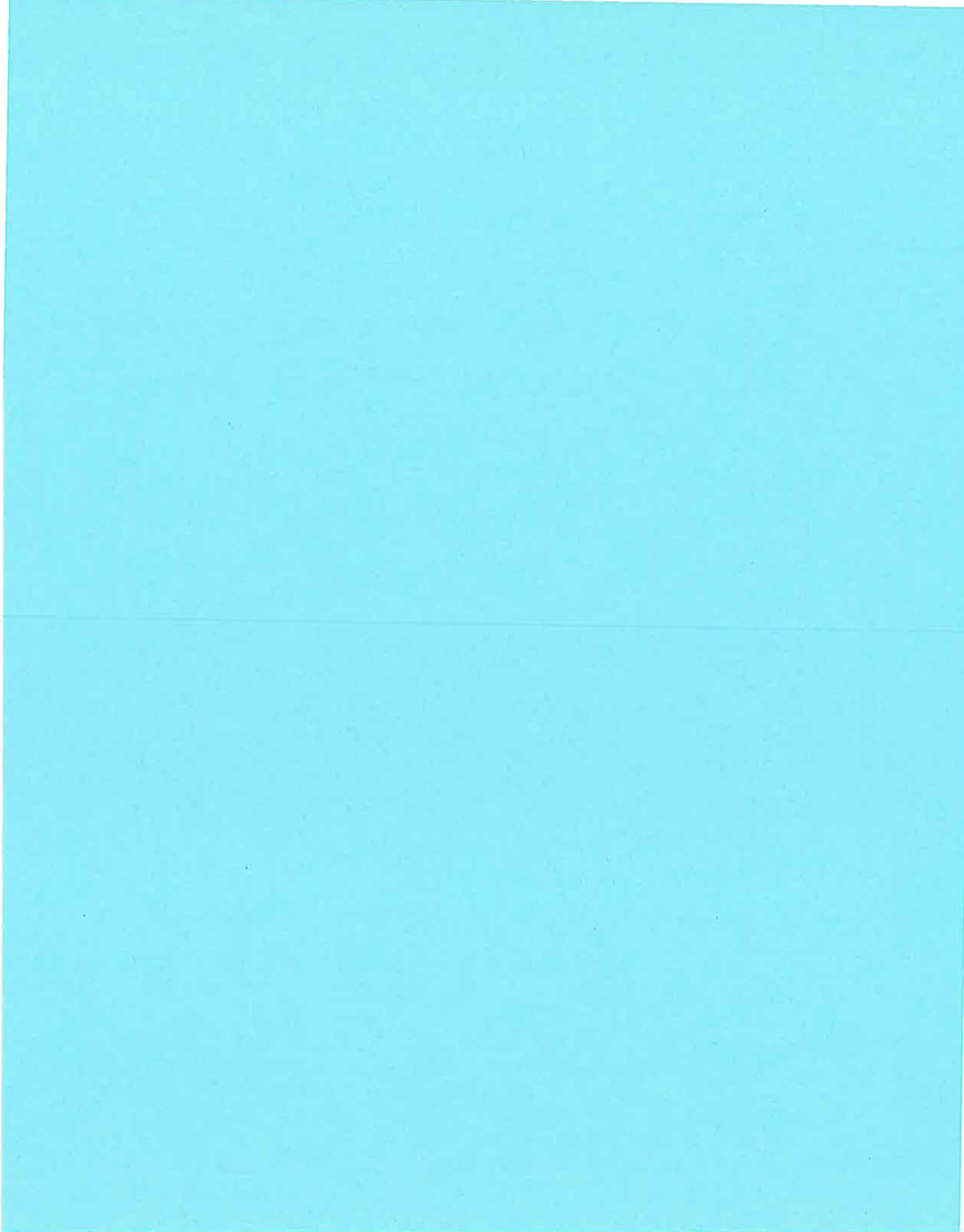
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 30, lines 8-11, and page 65, lines 11-14 (unnumbered). 36th ed., chapter V, page 166, lines 8-11, and page 201, lines 11-14 (unnumbered).

The
false foundations of knowledge brought sin and death,
through the belief that Spirit and matter commingle, and
they rest upon no foundation that time and eternity are
not wearing away.

Mortal mind determines the
results in both cases, until science establishes the condi-
tions of Truth; and it is a step toward science that
makes us more the master of the situation to know
this.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 24, lines 1-5, and page 56, lines
18-22 (unnumbered).



Mortal belief is a liar from the beginning, not deserving power. It says to mortals, "You are wretched!" and they think they are so; and nothing can change this state, until the belief changes. Mortal belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this sub-
ject changes. Human belief says to mortals, "You are sick!" and this testimony manifests itself on the body as sickness. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health; for a change in either a health-belief or a belief in sickness affects the physical condition.

Belief an
autocrat

NOTE

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

Chapter X, page 296, lines 31-32, and page 297, lines 1-11.

Human belief is an autocrat, though not deserving its power. It says to mortals, "You are wretched!" and they become so; and nothing can change this state, until the belief changes. Human belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, "You are sick!" and this testimony manifests itself on the body as sickness. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health; for a change in either a health-belief or a belief in sickness affects the physical condition.

Belief an
autocrat

NOTE

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

Chapter X, page 196, lines 31-32, and page 297, lines 1-11.

Human belief is an autocrat, though not deserving its power. It says to mortals, "You are wretched!" and they become so; and nothing can change this state, until the belief changes. Human belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, "You are sick!" and this testimony manifests itself on the body as sickness. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself, into the understanding of what constitutes health; for a change in either thought affects the physical condition.

Belief an
autocrat.

NOTE

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

Chapter X, page 296, lines 31-32, and page 297, lines 1-11.

Human belief is an autocrat, though not deserving its power. It says to mortals, "You are wretched!" and they become so; and nothing can change this state, until the belief changes. Human belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, "You are sick!" and this belief manifests itself as sickness. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself, into the understanding of what constitutes health; for a change in either belief affects the physical condition.

Belief an autocrat.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 193, lines 1-12 (unnumbered).

Human belief is an autocrat, though undeserving of power. It says to mortals "You are wretched," and they are so; and no circumstance can change their state until this belief changes. It says "You are happy," and they are so; and no circumstance can alter the situation until their beliefs on this subject change. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself, into the understanding of what constitutes health; for a change in either belief affects the human condition.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 65, lines 1-10 (unnumbered). 36th ed., chapter V, page 201, lines 1-10 (unnumbered).

Belief is the sum total of mortal man; and if this belief says "I am wretched," it is so, and no circumstance can change it until the belief changes; and if it says "I am happy," no circumstance can make or mar the situation until the belief changes. It is as necessary for a belief of health to be instructed out of itself into the understanding of Life, as for a belief of sickness to be destroyed; for a change in either belief makes health or sickness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 56, lines 10-18 (unnumbered).

Erroneous belief is destroyed by truth. Change the evidence, and that disappears which before seemed real to this false belief, and the human consciousness rises higher. Thus the reality of being Self-im-
provement is attained and man found to be immortal. The only fact concerning any material concept is, that it is neither scientific nor eternal, but subject to change and dissolution.

NOTE

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

Chapter X, page 297, lines 12-19.

Erroneous belief is destroyed by truth. Change the evidence, and that disappears which before seemed to it real; and the human consciousness rises higher. Thus the reality of being is attained ^{Self-im-}~~provement~~. and man found to be immortal. The only fact concerning any material concept is, that it is neither scientific nor eternal, but subject to change and dissolution.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 1907 edition.
Chapter X, page 297, lines 12-18.

Erroneous belief is mental self-mesmerism. Change
the belief, and that disappears which before seemed
to it real; and whatever is accepted, in place
of the forsaken belief, now seems real. The Self-mes-
merism.
only fact concerning any material concept is, that it is
neither scientific nor eternal, but subject to change and
dissolution.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 320th edition in 1904.
Chapter X, page 297, lines 12-18.

Erroneous belief is mental self-mesmerism. Change
the belief, and that disappears which before seemed
to it real; and whatever is accepted, in
place of the forsaken belief, now seems real. Self-mes-
merism.
The only fact concerning any belief is, that it is
neither Scientific nor eternal, but subject to change
and dissolution.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 193, lines 13-19 (unnumbered).

Erroneous belief is mortal self-mesmerism. Change the belief, and that disappears which before seemed real to it; and whatever is accepted in place of the forsaken belief now seems real. The only fact concerning any belief is, that it is neither true nor eternal, but subject to change and death.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 24, lines 14-19 (unnumbered).
36th ed., chapter V, page 160, lines 14-19 (unnumbered).

Belief, i.e. erroneous belief, is self-mesmerism. Change the belief, and that disappears which before seemed real to it; and whatever is accepted in place of the forsaken belief now seems real. The only fact concerning any belief is, that it is neither true nor eternal, but subject to change and death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 24, lines 14-19 (unnumbered).

Belief is mesmerism. Change the belief, and that which before seemed real disappears as a reality, and whatever is accepted in its place becomes the real. That a belief is not true is the only fact it presents.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 18, lines 21-24 (unnumbered).

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no mortal testimony is founded on the divine rock. Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine.

Faith higher
than belief

NOTE

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

Chapter X, page 297, lines 20-31.

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no human opinions are founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine.

Faith higher
than belief.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter X, page 297, lines 19-30

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no human opinions are founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, human thought has little relation to the actual or divine.

Faith higher
than belief.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 320th edition in 1904. Chapter X, page 297, lines 19-30.

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no human opinions are founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, human thought has little relation to the actual or Divine.

Faith higher
than belief.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 297, lines 19-30.

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Belief has its degrees of comparison. Some beliefs are better than others. Beliefs in Truth are better than beliefs in error, but no human beliefs are founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, belief has little relation to the actual.

Faith higher
than belief.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 193, lines 20-30 (unnumbered).

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Belief has its degrees of comparison. Some beliefs are better than others. Beliefs in Truth are better than beliefs in error, but no human belief is founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, belief has little relation to the actual.

Faith higher
than belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 193, lines 20-30 (unnumbered).

Faith is higher than belief. It is a chrysalis state of thought, wherein spiritual evidence, unseen to the material senses, begins to appear; and Truth, that is ever present, is becoming understood.

Belief has its degrees of comparison. Some beliefs are better than others, but none are founded on the rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, belief has no relation to the actual.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I, page 24, lines 20-28 (unnumbered).
36th ed., chapter V, page 160, lines 20-28 (unnumbered).

Faith is higher than belief. It is a chrysalis state of thought, wherein spiritual evidence, unseen to the material senses, begins to appear; and Truth, that is taking the place of mere belief, is becoming understood.

Belief has its degrees of comparison. Some beliefs are better than others, but none are founded on the rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, belief has no relation to the actual.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 24, lines 20-28 (unnumbered).

Faith is something higher than belief: it is the chrysalis state, where the spiritual evidence, unseen to the senses material, begins to appear, and Truth that is taking the place of belief, is understood. Belief has its degrees of comparison. Some beliefs are better than others. But not one is founded on a rock; it can be shaken; and, until it becomes faith and faith becomes understanding, belief has no relation to the actual.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1 chapter I, page 18, lines 25-32 (unnumbered).

A mortal belief fulfils its own conditions. Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.

NOTE

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

Chapter X, page 297, line 32, and page 298, lines 1-7.

A belief fulfils its own illusive conditions. Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science, which dawn in faith, and glow full-orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony; but it cannot destroy Science armed with faith, hope, and fruition.

NOTE

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

Chapter X, page 297, lines 31-32, and page 298, lines 1-6.

A belief fulfils its own illusive conditions. Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science, which dawn in faith, and glow full-orbed in the understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony; but it cannot destroy Science armed with faith, hope, and understanding.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 297, lines 31-32, and page 298, lines 1-6.

A belief fulfils the illusive conditions of belief. Sick-
ness, sin, and death are the realities of human belief.
Life, Truth, and Love are the realities of Spirit, which
dawn in faith, and glow full-orbed in the understanding.

Sunshine As a cloud hides the sun it cannot extinguish,
and cloud. so false belief silences for a while the voice
of immutable harmony; but it cannot destroy Science,
armed with faith, hope, and understanding.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 193, lines 31-32, and page 194, lines 1-6
(unnumbered).

A belief fulfils the illusive conditions of belief. Sickness, sin, and death seem as real to human belief as do Life, Truth, and Love. As a cloud hides the sun it cannot extinguish, so belief may seem to silence the voice of immutable harmony, but cannot destroy its Science.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 173, lines 17-22 (unnumbered).

A belief fulfils the illusive conditions of belief. Sickness, sin, and death seem as real to human belief as do Life, Truth, and Love. As a cloud hides the sun it cannot extinguish, so belief may silence the voice of immutable harmony, but cannot destroy its Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter I, page 37, lines 17-22 (unnumbered).

A belief is subject to the conditions of that belief. Death is real, and sickness and sin are real, only as beliefs. Like the darkness that hides the sun, but cannot put it out, a belief may silence the sense of harmony to mortal thought, but cannot destroy harmony to immortal Soul.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 31, lines 28-32, and page 32, line 1 (unnumbered).

What is termed material sense can report only a mortal temporary sense of things, whereas spiritual sense can bear witness only to Truth. To material sense, Truth's witness the unreal is the real until this sense is corrected by Christian Science.

NOTE

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

Chapter X, page 298, lines 8-12.

What is termed material sense can only report a mortal temporary sense of things; whereas spiritual sense can only bear witness to Truth. To material Truth's witness. sense the unreal is the real until this sense is corrected by Christian Science.

NOTE

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

Chapter X, page 298, lines 7-11.

What is termed material sense can only report lies
about Being, whereas spiritual sense can only bear
witness to the Truth. To material sense
Truth's witness. the falsehood is the fact, until this sense is
corrected by Christian Science.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 194, lines 7-11 (unnumbered).

What is termed material sense mistakes the motive and manifestation of being; whereas spiritual sense cannot make this mistake. To material sense the falsehood is the fact, until sense is rectified by Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 64, lines 29-32 (unnumbered).
36th ed., chapter V, page 200, lines 29-32 (unnumbered).

What is termed personal sense can lie about being, but spiritual sense must tell the facts of it. To a material sense, the falsehood of being is the fact, until that belief is rebuked by science.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 56, lines 7-10 (unnumbered).

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense expresses the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, hope and fear, life and death, never reaches beyond the boundary of the mortal or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being.

NOTE

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

Chapter X, page 298, lines 13-24.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense involves the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the mortal, or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs concerning them. Spiritual ideas lead up to their divine origin, God, and to the spiritual senses.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 1907 edition.

111th ed., chapter V, page 194, lines 12-24 (unnumbered).

226th ed., chapter X, page 298, lines 12-24.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense involves human belief, fear, doubt, despair, death. Human belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the mortal, or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs concerning them. Spiritual ideas lead up to their divine origin, God, and the spiritual senses.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter V, page 194, lines 12-24 (unnumbered).

Spiritual ideas, like numbers and notes, start from Principle instead of person, and admit no illusions concerning them. They lead up to their divine origin, which, once understood, brings harmony.

Spiritual sense is intuition, hope, faith, understanding, fruition. Material sense is human belief, fear, doubt, despair. This belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the unreal. When the real, that is announced by Science, is attained, joy is no longer a trembler, nor hope a cheat.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 30, lines 4-7, and page 70, lines 24-30 (unnumbered). 36th ed., chapter V, page 166. lines 4-7, and page 206, lines 24-30 (unnumbered).

Ideas, like numbers and notes, start from Principle instead of person, and admit no beliefs concerning them when once their Principle is understood.

Spiritual sense is emotion, joy, fruition, understanding. What we term personal or material sense is but an alternating belief between pleasure and pain, hope and fear, life and death; that never reaches beyond the boundary of the unreal. When the real is attained, joy is not a trembler and hope a cheat.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 23, lines 31-32, and page 24, line 1, and page 61, lines 19-24 (unnumbered).

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, Thought-
angels pinions. Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon angels its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive feathers; but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his "Statue of Liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality save in the artist's own observation and "chambers of imagery."

NOTE

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

Chapter X, page 298, lines 25-32, and page 299, lines 1-6.

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon them its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive feathers: but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his "statue of liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality, save in the artist's own observation and "chambers of imagery."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 298, lines 25-32, and page 299, lines 1-6.

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, Thought-angels. pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon them its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive pinions; but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his statue of Liberty, which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality, save in the artist's own observation and "chambers of imagery."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 194, lines 25-32, and page 195, lines 1-6 (unnumbered).

Angels are not etherelized human beings, evincing animal qualities; but they are celestial visitants, who fly on spiritual pinions, not material. They are pure thoughts, winged with Truth and Love. Human conjecture confers upon them its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive wings; but this is only fancy. It has behind it no more reality than has the sculptor when he carves his statue of Liberty - an image which embodies his conception of an unseen quality or condition, but which has no personal antecedent reality, save in the artist's own "chambers of imagery."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 69, lines 21-32 (unnumbered). 36th ed., chapter V, page 205, lines 21-32 (unnumbered).

What we name angels are pure thoughts, winged with the inspiration of Truth and Love. They may appear to the so-called personal sense in superstitious forms, sometimes as females with wings on their backs,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 60, lines 23-26 (unnumbered).

My angels are exalted thoughts, appearing at the door
of some sepulchre, in which human belief has buried
its fondest earthly hopes. With white fin-
gers they point upward to a new and glo-
rified trust, to higher ideals of life and its joys. Angels
are God's representatives. These upward-soaring beings
never lead towards self, sin, or materiality, but guide to
the divine Principle of all good, whither every real indi-
viduality, image, or likeness of God, gathers. By giving
earnest heed to these spiritual guides they tarry with us,
and we entertain "angels unawares."

Our angelic
messengers

NOTE

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

Chapter X, page 299, lines 7-17.

My angels are exalted thoughts, appearing at the door
of some sepulchre, where human belief has buried its
fondest earthly hopes. With white fingers
they point upward to a new and glorified trust,
a higher ideal of life and its joys. Angels are God's
impartations to man, - not messengers, or persons, but
messages of the true idea of divinity, flowing into human-
ity. These upward-soaring thoughts never lead mortals
toward self or sin, but guide them to the Principle of all
good, whither every pure and uplifting aspiration tends.
We should give earnest heed to these spiritual guides.
Then they will tarry with us, and we shall be found
entertaining "angels unawares."

NOTE

My angels are exalted thoughts, appearing at the door
of some sepulchre, where human belief has buried its
fondest earthly hopes. With white fingers
they point upward to a new and glorified trust, Our angelic
a higher ideal of life and its joys. Angels are God's messengers.
impartations to man, - not messengers, or persons, but
messages of the true idea of divinity, flowing into human-
ity. These upward-soaring thoughts never lead mortals
toward self or sin, but guide them to the principle of all
Good, whither every pure and uplifting aspiration tends.
We should give earnest heed to these spiritual guides.
Then they will tarry with us, and we shall be found
entertaining "angels unawares."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter X, page 299, lines 7-19.

My angels are exalted thoughts, appearing at the door
of some sepulchre, where human belief has buried its
fondest earthly hopes. With white fingers
they point upward to a new and glorified trust, Our angelic
a higher ideal of Life and its joys. Angels are God's messengers.
impartations to man, - not messengers, or persons, but
messages of the true idea of divinity, flowing into human-
ity. These upward-soaring thoughts never lead mortals
toward self or sin, but guide them to the Principle of all
Good, whither every pure and uplifting aspiration tends.
We should give earnest heed to these spiritual guides.
Then they will tarry with us, and we shall be found
entertaining "angels unawares."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 195, lines 7-19 (unnumbered).

My angels are exalted thoughts, appearing at the door of some sepulchre where illusion has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, a higher ideal of Life and its joys. Angels are God's impartations to man, - not mes-
sengers, or persons, but messages of the true idea of divinity flowing into humanity. These upward-soaring thoughts never lead mortals toward self or sin, but guide them to the Principle of all good, whither every pure and uplifting aspiration tends. We should give earnest heed to these spiritual guides. Then they will tarry, and we shall be found entertaining angels unawares.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 70, lines 1-12 (unnumbered).
36th ed., chapter V, page 206, lines 1-12 (unnumbered).

and they
appear at the door of some sepulchre where an old belief
has been buried, and the understanding has risen to give
you a new and more beautiful form of thought and a
higher conception of Life and its continuance. But
angels are messages from God to man; they are not
messengers or persons, but ideas clothed upon with what-
ever form thought hath bestowed upon them, and these
high and pure thoughts are not designed to lead us to a
person, but away from personality to the Principle of our
being, whither every pure and uplifting thought tends.
Such messages from Spirit guide us aright, and to heed
them and bid them tarry is entertaining angels unawares.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 60, lines 26-32, and page 61, lines
1-6 (unnumbered).

Knowledge gained from material sense is figuratively
represented in Scripture as a tree, bearing the fruits of
sin, sickness, and death. Ought we not then
to judge the knowledge thus obtained to be Knowledge
and Truth
untrue and dangerous, since "the tree is known by his
fruit"?

NOTE

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

Chapter X, page 299, lines 18-23.

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge this knowledge, thus obtained, to be Knowledge and Truth. untrue and dangerous, since "the tree is known by his fruit"?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 299, lines 20-25.

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge this knowledge, thus obtained, to be Knowledge and Truth. untrue and dangerous, since "the tree is known by its fruits"?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 195, lines 20-25 (unnumbered).

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge this knowledge, thus conveyed, as untrue and dangerous, since "the tree is known by its fruits?"

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I, page 41, lines 16-20 (unnumbered). 36th ed., chapter V, page 177, lines 16-20 (unnumbered).

The figurative tree of knowledge is represented in the Scripture as bearing the fruits of sin, sickness, and death. Then ought we not to judge this knowledge, that it conveyed through the senses material, as dangerous to partake of, for the Scripture teaches that "the tree is known by its fruits."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 35, lines 28-33 (unnumbered).

Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

NOTE

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

Chapter X, page 299, lines 24-30.

Truth never destroys its own idea. It is spiritual, eternal substance, which cannot destroy its own reflection. Corporeal sense, or error, may hide truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow, and reveal the celestial peaks.

NOTE

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

Chapter X, page 299, lines 26-32.

Truth never destroys its own idea. It is spiritual, eternal Substance, which cannot destroy its own reflection. Corporeal sense, or error, may hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow, and reveal the celestial peaks.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 299, lines 26-32.

Truth never destroys its own idea. It is the Substance, which cannot destroy its own reflection. Corporeal sense, or error, may hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow, and reveal the celestial peaks.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 195, lines 26-32 (unnumbered).

Truth never destroys its own idea. It is the Substance, that cannot destroy its own reflection. A personal sense, or error, may hide Truth, health, and harmony, as the mist obscures the mountain; but Science never obscures the celestial peaks.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th., chapter I, page 71, lines 24-28 (unnumbered). 36th ed., chapter V, page 207, lines 24-28 (unnumbered).

Truth and Love create only what is fit to be eternal.
And when did Truth ever destroy its own idea? God
cannot destroy man, because he is the reflection of God.
But mortals reflect not immortality, and a sick man or a
sinner is not the image and likeness of God.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter I, page 62, lines 4-8 (unnumbered).

If man were solely a creature of the material senses,
he would have no eternal Principle and would be mutable
and mortal. Human logic is awry when it attempts
to draw correct spiritual conclusions regarding life from
matter. Finite sense has no true apprecia-
Old and new man tion of infinite Principle, God, or of His infi-
nite image or reflection, man. The mirage, which makes
trees and cities seem to be where they are not, illustrates
the illusion of material man, who cannot be the image
of God.

NOTE

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

Chapter X, page 299, lines 31-32, and page 300, lines 1-8.

If man were solely a creature of the material senses,
he would have no eternal Principle, and would be mu-
table and mortal. Human logic is awry when
Old and new man. it attempts to draw correct spiritual conclu-
sions of life from matter. Finite sense has no true
appreciation of infinite Principle, - God, - or of His
infinite idea, or reflection, - man. The mirage, which
makes trees and cities seem to be where they are not,
illustrates the illusion of material man, who is not found
in the image of God.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter X, page 300, lines 1-10.

If man were solely a creature of the material senses,
he would have no eternal Principle, and would be mu-
table and mortal. Human logic is awry when
New man. it attempts to draw correct spiritual conclu-
sions of life from matter. Finite sense has no true
appreciation of infinite Principle, - God, - or of His
infinite idea, or reflection, - man. The mirage, which
makes trees and cities seem to be where they are not,
illustrates the illusion of material man, who is not found
in the image of God.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter V, page 196, lines 1-10 (unnumbered).

The mirage - which makes trees and cities seem to be where they are not - illustrates the illusion of that man who is not in the image of God.

If man were solely a creature of the senses, the Principle which he reflects would also be merely mutable and mortal. Human logic is awry when it attempts to draw spiritual conclusions from matter. Finite sense has no correct appreciation of the Infinite Principle, God, or of the infinite idea or reflection, man.

NOTE

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

16th ed., chapter I, page 44, lines 24-26, and page 73, lines 15-20 (unnumbered).

36th ed., chapter V, page 180, lines 24-26, and page 209, lines 15-20 (unnumbered).

There is as much substance and intelligence in the mountain mirage that seemeth what it is not, or in the face reflected from the mirror, as in mortal and material man that is not the image of God.

unless the Principle that he reflects is subject to those changes, which is again impossible. Reason is wrong when it starts from matter to draw conclusions of Spirit: a finite sense has no correct 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. Vol. 1, chapter I, page 38, lines 25-28, and page 63, lines 15-19 (unnumbered).