So far as the scientific statement as to man is understood, it can be proved and will bring to light the true reflection of God - the real man, or the new man (as St. Paul has it).

NOTE

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

Chapter X, page 300, lines 9-12.

So far as the scientific statement of being is understood, it can be proven; and will bring to light the true reflection of God - the real man, or the new man (as St. Paul has it).

NOTE

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

Chapter X, page 300, lines 11-14.

So far as the Scientific statement of being is understood, it can be proven; and will bring to light the true reflection of God - the real man, or the new man (as St. Paul has it).

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 300, lines 11-14.

So far as the Scientific statement of Being is understood, it can be proven; and will bring to light the true reflection of God - the real man, or the new man (as St. Paul has it).

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 300, lines 11-14.

So far as the Scientific statement of Being is understood, it can be proven; and the true reflection of God - the real man, or the new man (as Paul has it) - will be brought to 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 196, lines 11-14 (unnumbered).

So far as this statement is understood it will be admitted, and the true reflection of God - the real man, or the new man (as Paul has it) - will appear.

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 26-29 (unnumbered).

36th ed., chapter V, page 180, lines 26-29 (unnumbered).

So far as this statement is understood it will be admitted, and the true idea of God, in other words the real man and the new man, as Paul has it, will appear, and the old man, or material 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 38, lines 28-32 (unnumbered).

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness.

The tares and wheat

NOTE

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

Chapter X, page 300, lines 13-22.

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existing. These opposites are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest. In the harvest, Science separates the wheat from the tares, through the realization of God as ever present, and of man as reflecting the divine likeness.

The tares and wheat.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter V, page 196, lines 15-24 (unnumbered).
226th ed., chapter X, page 300, lines 15-24.

The temporal and unreal never touch the eternal and real; the mutable and imperfect never touch the immutable and perfect; nor the inharmonious and self-destroying the harmonious and self-existing. These are tares and wheat that never mingle, but grow side by side until the harvest, when Science shall separate them, - through the apprehension of God as ever-present, and of man as 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 I, page 21, lines 8-15 (unnumbered).

36th ed., chapter V, page 157, lines 8-15 (unnumbered).

The temporal and unreal never touch the eternal and real; the mutable and imperfect, the immutable and perfect; the inharmonious and self-destroying, the harmonious and self-existing. Those are the tares and wheat that never mingle: but to belief they appear to grow side by side, until science separates them through the understanding 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 16, lines 1-7 (unnumbered).

Spirit is God, Soul; therefore Soul is not in matter. If Spirit were in matter, God would have no representative, and matter would be identical with God.

The divine reflection

The theory that soul, spirit, intelligence, inhabits matter is taught by the schools. This theory is unscientific. The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love, - yea, which manifests God's attributes and power, even as the human likeness thrown upon the mirror, repeats the color, form, and action of the person in front of the mirror.

NOTE

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

Chapter X, page 300, lines 23-32, and page 301, lines 1-4.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is questionable. Man reflects and expresses the divine substance, or Mind; but God is seen in His reflection, much as man is seen in the mirror which reflects his image, or the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects good, Life, Truth, Love, - yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the color, form, and action of the object in front of it.

The divine reflection.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 1907 edition. Chapter X, page 300, lines 25-32, and page 301, lines 1-7.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is questionable. Man reflects and expresses the divine substance, or Mind; but God is not in His reflection, any more than man is in the mirror which reflects his image, or the sun is in the ray of light which goes out from it. God is seen only in that which reflects good, Life, Truth, Love, - yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the color, form, and action of the object in front of it.

The divine reflection.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 347th edition in 1905. Chapter X, page 300, lines 25-32, and page 301, lines 1-7.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is questionable. Man reflects and expresses the divine substance, or Mind; but God is not in His reflection, any more than man is in the mirror which reflects his image, or the sun is in the ray of light which goes out from it. God is seen only in that which reflects Good, Life, Truth, Love, - yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the color, form, and action of the object in front of it.

The divine reflection.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 300, lines 25-32, and page 301, lines 1-7.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is pantheistic. Man reflects and expresses the divine Substance, or Mind; but God is not in His reflection, any more than man is in the mirror which reflects his image, or the sun is in the ray of light which goes out from it. God is seen only in that which reflects Good, Life, Truth, Love, - yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the color, form, and action of the object in front of it.

The divine reflection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 300, lines 25-32, and page 301, lines 1-7.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is pantheistic. Man reflects and expresses the divine Substance, or Mind; but God is not in His reflection, any more than man is in the mirror which reflects his image, or the sun is in the ray of light which goes out from it. God is seen only in that which reflects Good, Life, Truth, Love, - yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the looks and actions of the object in front of it.

The divine reflection.

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 25-32, and page 197, lines 1-7 (unnumbered).

Mind and thought comprise the whole of God, expressed in the spiritual universe and man.

Spirit is God, Soul; and Soul, or Spirit, is not in man; else God would have but one representative, namely, man, and man would be identical with God. Man is the spiritual idea of God; and God is not in His reflection, any more than a man is in the mirror which returns his likeness.

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 5-6, and page 23, lines 13-18 (unnumbered).
36th ed., chapter V, page 152, lines 5-6, and page 159, lines 13-18 (unnumbered).

ALSO NOTE

The first line, beginning "Mind and thought...," has the phrase 'spiritual universe and man' in it. This phrase exists in a slightly different form in our final edition, but it is missing from the 50th edition which is the next revision following this 33rd and 36th edition version. The line is included here based on its similarity with the final version.

Mind and thought comprise the whole of God, expressed in the universe and man.

Spirit is God, Soul; and Soul, or Spirit, is not in man; else God would have but one representative, namely, man, and man would be identical with God. Man is but the reflection of God; and God is not in His reflection, any more than a man is in the mirror which returns his likeness.

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 5-6, and page 23, lines 13-18 (unnumbered).

Spirit or Soul, which is God, is not in man, else there would be but one, and no longer two, namely God and man, and man the reflection of 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 17, lines 26-32 (unnumbered).

Few persons comprehend what Christian Science means by the word reflection. To himself, mortal and material man seems to be substance, but his sense of substance involves error and therefore is material, temporal.

NOTE

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

Chapter X, page 301, lines 5-9.

Few persons comprehend what divine Science means by the word reflection. To himself, mortal and material man seems to be substance; but his sense of substance involves error, and is temporal.

NOTE

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

Chapter X, page 301, lines 8-11.

Few persons comprehend what Science means by the word reflection. To himself, mortal and material man seems to be substantial; but this is mere belief, or a false view of substance, and involves 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 197, lines8-11 (unnumbered).

God can be reflected, and is known by His reflection.

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 378, lines 18-19 (unnumbered).

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

ALSO NOTE

Paragraph #134 does not really exist in any edition of the textbook prior to the 50th edition in 1891; however, the mention here of reflection seems to indicate that this sentence should correspond to that paragraph in this comparison.

On the other hand, the immortal, spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for. He reflects the divine, which constitutes the only real and eternal entity. This reflection seems to mortal sense transcendental, because the spiritual man's substantiality transcends mortal vision and is revealed only through divine Science.

NOTE

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

Chapter X, page 301, lines 10-16.

On the other hand, the immortal and spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection may seem to mortal sense transcendental, because the spiritual man's substantiality transcends mortal vision, and is revealed only through divine Science.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 1907 edition.

Chapter X, page 301, lines 12-19.

On the other hand, the immortal and spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection is transcendental, only because the spiritual man's substantiality transcends mortal vision, and is revealed only through divine Science.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 347th edition in 1905. Chapter X, page 301, lines 12-19.

On the other hand, the immortal and spiritual man is really substantial, and reflects the eternal Substance, or Spirit, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection is transcendental, only because the spiritual man's substantiality transcends mortal vision, and is revealed only through Divine Science.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 301, lines 12-19.

On the other hand, the immortal and spiritual man is really substantial, and reflects the eternal Substance, or Spirit, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection is transcendental, only because the spiritual man's substantiality transcends mortal vision, and is revealed only through divine Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 301, lines 12-19.

On the other hand, the immortal and spiritual man is really substantial, and reflects the divine Substance, or Good, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection is transcendental, only because the spiritual man's substantiality transcends mortal vision, and is revealed only through divine 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 197, lines 12-19 (unnumbered).

Entity signifies the particular nature of being;

NOTE

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

16th ed., chapter I, page 34, line 12 (unnumbered).

36th ed., chapter V, page 170, line 12 (unnumbered).

Entity signifies the particular nature of being;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 28, lines 3-4 (unnumbered).

As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter. The belief that man has any other substance, or mind, is not spiritual and breaks the First Commandment, Thou shalt have one God, one Mind. Mortal man seems to himself to be material substance, while man is "image" (idea). Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down.

Inverted images and ideas

NOTE

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

Chapter X, page 301, lines 17-29.

As God is substance, and man is the offspring of substance, - being made in the divine image and likeness, - man should wish for, and in reality has, the substance of good, the substance of Spirit, not matter. The belief that man has any other substance, or mind, is not spiritual and breaks the First Commandment: Thou shalt have but one God, one Mind. Mortal man seems to himself to be material substance, but man is "image." Delusion arises from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance, with everything turned upside down.

Inverted images and ideas.

NOTE

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

Chapter X, page 301, lines 20-32.

As God is Substance, and man is the offspring of Substance, - being made in the divine image and likeness, - man should wish for, and in reality has, the substance of Good, the substance of Spirit, not matter. The belief that man has any other substance, or mind, is not spiritual and breaks the first commandment: Thou shalt have but one God, one Mind. Mortal man seems to himself to be material substance, but man is "image." Delusion arises from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and Substance, with everything turned upside down.

Inverted images and ideas.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 301, lines 20-32.

As God is Substance, and man also is the offspring of Substance, being made in the divine image and likeness, man should wish for, and in reality has the substance of Good. The belief that man has any other substance, or mind, is not spiritual. Mortal man seems to himself to be substance, but man is "image." Delusion arises from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and Substance, with everything turned upside down.

Inverted images.

NOTE

This version first appeared in the 111th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 197, lines 20-30 (unnumbered).

As God is Substance, and man also is the offspring of Substance, being made in the divine image and likeness, man should wish for, and in reality has the substance of Good. The belief that man has any other substance, or mind, is not spiritual. Mortal man seems to himself to be substance, but he is "image." Delusion arises from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and Substance, with everything turned upside down.

Inverted images.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 111th edition in 1896. Chapter V, page 197, lines 20-30 (unnumbered).

As God is Substance, and man also is the offspring of Substance, being made in the divine image and likeness, man should wish for, and can have, no other substance than God. The notion that man has any other substance, or mind, is a delusion. Mortal man seems to himself to have it, but has it not. This delusion arises from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of Infinity, presents an inverted image of Mind and Substance, with everything turned upside down.

Inverted images.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter V, page 197, lines 20-30 (unnumbered).

Man should have no other Mind than God. In reality he has not. It is only a delusion that he seems to have another mind; and this delusion is the inverted image of Mind, in everything turned upside-down,

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 19-22 (unnumbered).
36th ed., chapter V, page 159, lines 19-22 (unnumbered).

Man should have no other mind but God; and he has not in reality: it is only to belief that he seemeth to have, and this belief is the inverted image of Truth and intelligence; it is upsidedown in every thing,

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 28-32 (unnumbered).

This falsity presupposes soul to be an unsubstantial dweller in material forms, and man to be material instead of spiritual. Immortality is not bounded by mortality. Soul is not compassed by finiteness. Principle is not to be found in fragmentary ideas.

NOTE

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

Chapter X, page 301, lines 30-32, and page 302, lines 1-2.

This falsity presupposes soul to be an unsubstantial dweller in material forms, and spirit and substance to be material instead of immaterial. Immortality is not bounded by mortality. Infinity is not compassed by finiteness. Principle is not to be found in fragmentary ideas.

NOTE

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

Chapter X, page 302, lines 1-6.

This falsity presupposes soul to be an unsubstantial dweller in material forms, and spirit and substance to be material instead of immaterial. Immortality is not bounded by mortality. Infinity is not compassed by finiteness. Principle is not to be found in fragmentary ideas.

Denials.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 197, lines 31-32, and page 198, lines 1-4 (unnumbered).

fancying that

Soul is in body, Spirit in matter, Immortality in mortality, the Infinite in the finite, and Principle in fragmentary ideas.

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 22-25 (unnumbered).

36th ed., chapter V, page 159, lines 22-25 (unnumbered).

claiming Soul in body, Spirit in matter, immortality in mortality, the infinite within the finite, and Principle in its idea.

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, line 32, and page 18, lines 1-2 (unnumbered).

The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose aught that is real, when God is all and eternally his. The notion that mind is in matter, and that the so-called pleasures and pains, the birth, sin, sickness, and death of matter, are real, is a mortal belief; and this belief is all that will ever be lost.

Identity not lost

NOTE

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

Chapter X, page 302, lines 3-13.

The material body and mind are temporal, but the immortal are spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned, and remains unchanged. It is impossible that man should lose aught, when Life is eternally his. The notion that mind is in matter, and that the so-called pleasures and pains - the birth, sin, sickness, and death of man - are real, is a mortal belief; and this belief is all that will ever be lost.

Identity not lost.

NOTE

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

Chapter X, page 302, lines 7-16.

The material mind and body are temporal, but the immortal are spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned, and remains unchanged. It is impossible that man should lose aught, when all is eternally his. The notion that mind is in matter, and that the so-called pleasures and pains - the sin, sickness, and death of the body - are real, is a mortal belief; and this belief is all that will ever be lost.

Identity not lost.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 302, lines 7-16.

Mortal body and material man are delusions which spiritual understanding and Science explain. Yet the identity of the real man is not lost, but found, through this explanation; for the conscious infinitude of existence is thereby discerned, and remains unchanged. That man should lose aught, when he has all, is impossible. The notion that mind is in matter, and in the pleasures and pains, the sin, sickness, and death of matter, is a mortal belief; and this belief is all that will ever be lost.

Identity not lost.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 198, lines 5-14 (unnumbered).

Mortal body and material man are delusions which spiritual understanding and Science destroy. Yet the identity of the real man is not lost, but found, through this destruction; for the conscious infinitude of existence is thereby discerned, and remains unchanged. That man should lose aught, when he has all, is impossible. The notion that mind is in matter, and in the pleasures and pains, the sin, sickness, and death of matter, is a mortal belief; and this belief is all that will ever be lost.

Identity not lost.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter V, page 198, lines 5-14 (unnumbered).

Mortal body and material man are delusions that spiritual understanding destroys; but the real man loses not his identity because of this destruction, for he has the conscious infinitude of being. That man should lose aught, when he has all, is impossible. The notion that Mind is in matter, and in the so-called pleasures and pains, the sin, sickness, and death of matter, - this notion is all that will ever be lost.

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 27, lines 14-21 (unnumbered).
36th ed., chapter V, page 163, lines 14-21 (unnumbered).

Mortal body and material man are delusions that spiritual understanding destroys; but man will not lose his identity because of this destruction, but will gain the conscious infinitude of being. That man should lose aught, when he gains all, is impossible. The notion that Mind is in matter, and in the so-called pleasures and pains, the sin, sickness, and death of matter, - this notion is all that will ever be lost.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 27, lines 14-21 (unnumbered).

A mortal body and material sense are beliefs that spiritual understanding will destroy; but man will not lose his identity: in the conscious infinitude of being, it is impossible that he should lose aught whereby he gains all. The beliefs of matter, its supposed pleasures and pains, sickness, sin, and death, are all that will ever be lost.

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 11-17 (unnumbered).

Continuing our definition of man, let us remember that harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter.

Definition of man

NOTE

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

Chapter X, page 302, lines 14-24.

Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever,

Definition of man.

and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and this real man is governed by Soul instead of sense, by the law of Spirit, not of matter.

NOTE

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

Chapter X, page 302, lines 17-26.

Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever,

Definition of man.

and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of man is God, the divine Principle of all being, and the real man is governed by Soul instead of sense, by the law of Spirit, not of matter.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 302, lines 17-26.

Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of man is not separated from God, the divine Principle of all being, and the real man is governed by Soul instead of sense, by the law of Spirit, not of matter.

Definition of man.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 302, lines 17-26.

Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of man is not separated from God, the divine Principle of all being, and the real man is governed by Soul instead of sense, by the law of Spirit, not of matter.

Definition of man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 302, lines 17-26.

Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of man is God, the divine Principle of all being, and the real man is governed by this Soul, instead of sense, by the law of Spirit, not of matter.

Definition of man.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 198, lines 15-25 (unnumbered).

Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of man is God, the divine Principle of his Being, and the real man is governed by this Soul, instead of sense, by the law of Spirit, not of matter.

Definition of man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter V, page 198, lines 15-25 (unnumbered).

Continuing our definition of Man, let us remember that beyond and above the mortal illusion of Life, Substance, and Intelligence existent in matter, there has existed forever the harmonious and immortal man; and this is fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul of man is God, and the real man is governed by Soul, instead of sense, by the law of Spirit, instead of the supposed law of Intelligence 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 18-26 (unnumbered).
36th ed., chapter V, page 164, lines 18-26 (unnumbered).

Continuing our definition of Man, let us remember that beyond and above the mortal illusion of Life, Substance, and Intelligence existent in matter, there has existed forever the harmonious and immortal man; and this is fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul of man is God, and man is governed by Soul instead of sense, by the law of Spirit, instead of the supposed law of Intelligence in 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 18-26 (unnumbered).

Let us now examine more minutely the Soul of man, remembering that mortal man has no Soul, but is a belief of sense first and last. Continuing our definition of man, let us remember that back of this belief of Life, substance, and intelligence in matter, is the real and immortal man, and yet the fact is not behind the fable, but is all, and there is nothing beside that. The science of being reveals man perfect even as the Father is perfect; because the Soul of man is God, and man is governed by Soul instead of sense, by the law of Spirit instead of a supposed law 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 22, lines 10-20 (unnumbered).

God is Love. He is therefore Divine Principle, not person. Man is His image and likeness, and consciousness is in Soul, not body.

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 27-29 (unnumbered).

36th ed., chapter V, page 164, lines 27-29 (unnumbered).

The Scriptures declare that God is Love. He is therefore Principle, not person. Man is His image and likeness, and human consciousness is in Soul, not body.

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 27-29 (unnumbered).

The Scriptures inform us that "God is Love," the "Truth and the Life;" therefore He is Principle and not person, and the body of Soul is man, the idea of this Principle, and his conscious Life and intelligence is Soul and not 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 22, lines 20-24 (unnumbered).

Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power of the divine Principle of those ideas. The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection. Multiplication of God's children comes from no power of propagation in matter, it is the reflection of Spirit.

Mental propagation

NOTE

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

Chapter X, page 302, lines 31-32, and page 303, lines 1-7.

Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power of the divine Principle of those ideas. And the reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, which is the Principle governing the reflection. Multiplication comes from no power of propagation in the reflection or in matter.

Mental propagation

NOTE

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

Chapter X, page 302, lines 31-32, and page 303, lines 1-7.

Even in Christian Science, reproduction, by Spirit's individual ideas, is but the reflection of the creative power of the divine Principle of those ideas. The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real, is controlled by Mind, which is the Principle thereof. This multiplication comes from no power of propagation in themselves or in matter.

Mental propagation.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 302, line 32, and page 303, lines 1-7.

Even in Christian Science, reproduction, by Spirit's individual ideas, is but the reflection of the creative power of the divine Principle of those ideas. The reflection, through mental propagation, of the multitudinous forms of Mind which people the realm of the real, is controlled by Mind, which is the Principle thereof. This multiplication comes from no power of propagation in themselves or in matter.

Mental propagation.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 302, line 32, and page 303, lines 1-7.

Even in Christian Science, reproduction, by Spirit's individual ideas, is but the reflection of the creative power of the Principle underlying those ideas. The reflection, through mental propagation, of the multitudinous forms of Mind which people the realm of the real, is controlled by Mind, which is the Principle thereof. This multiplication comes from no power of propagation in themselves or in matter.

Mental propagation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 302, line 32, and page 303, lines 1-7.

Even in Christian Science, reproduction, by Spirit's individual ideas, is but the reflection of the creative power of the Principle underlying those ideas. The reflection, through mental propagation, of the multitudinous forms of Mind which people the realm of the real, is controlled by Mind, which is their Principle. This multiplication comes from no power of propagation in themselves or in matter.

Propagation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 198, lines 31-32, and page 199, lines 1-6 (unnumbered).

by Spirit, not by matter.

God reproduces His own individuality, and He cannot really be in His reflection.

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 31, lines 27-28 (unnumbered).

36th ed., chapter V, page 164, line 32, and page 167, lines 27-28 (unnumbered).

by Spirit, not by matter.

God reproduces His own personality, and He cannot really be in His reflection.

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 31, lines 27-28 (unnumbered).

Soul is Spirit,

God produces his own personality, and cannot get into it because it is only the idea of Him who is the circumference and infinite Spirit of all things real or 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 22, line 24, and page 25, lines 16-19 (unnumbered).

ALSO NOTE

The first phrase from page 22, "Soul is Spirit," is included with paragraph #142 as well since the paragraphs are fairly merged in these early editions.

God is Love. He is therefore the divine, infinite Principle, called Person or God. Man's true consciousness is in the mental, not in any bodily or personal likeness to Spirit. Indeed, the body presents no proper likeness of divinity, though mortal sense would fain have us so believe.

NOTE

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

Chapter X, page 302, lines 25-30.

God is Love. He is therefore divine Principle, the infinite God, called person. Man's true consciousness is in the mental, not in any bodily likeness to Spirit. Indeed, the body presents no proper likeness of divinity, though mortal sense would fain have us so believe.

NOTE

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

Chapter X, page 302, lines 27-31.

God is Love. He is therefore divine Principle, the infinite Person, called God. Man's true consciousness is in the mental, not in any bodily likeness to Spirit. Indeed, the body presents no proper likeness of divinity, though mortal mind would fain have us so believe.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 302, lines 27-31.

God is Love. He is therefore divine Principle, the infinite Person, called God. His true consciousness is therefore in the mental, not in the bodily likeness. Indeed, the body presents no proper likeness of divinity, though mortal mind would fain have us so believe.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 302, lines 27-31.

God is Love. He is therefore divine Principle, and man is God's image and likeness. His true consciousness is therefore in the mental, not the bodily likeness. Indeed, the body presents no proper likeness of divinity, though mortal mind would fain have us so believe.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 198, lines 26-30 (unnumbered).

The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation. Whatever reflects Mind, Life, Truth, and Love, is spiritually conceived and brought forth; but the statement that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the vanity of the ages can never make both these contraries true. Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body, and Science will eventually destroy this illusion through the self-destruction of all error and the beatified understanding of the Science of Life.

NOTE

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

Chapter X, page 303, lines 8-20.

The minutiae and grandeur of lesser individualities reflect the one divine individuality. They are comprehended in Soul and formed by Spirit, not by material sensation. Whatever reflects Life, Truth, and Love is spiritually conceived and brought forth; but the statement that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this. All the vanity of the ages can never make both these contradictions true. Divine Science lays the axe at the root of the illusion that life, or mind, is in the material body; and it will eventually destroy this illusion, through the self-destruction of all error, and a beatified understanding of the Science of Life, which overcomes death.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 303, lines 8-21.

The minutiae and grandeur of lesser individualities reflect the one divine Individuality. They are comprehended in Soul and formed by Spirit, not by material sensation. Whatever reflects Life, Truth, and Love is spiritually conceived and brought forth; but the statement that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this. All the vanity of the ages can never make both these contradictions true. Divine Science lays the axe at the root of the illusion that life, or mind, is in the material body; and it will eventually destroy this illusion, through the self-destruction of all error, and a beatified understanding of the Science of Life, which overcomes death.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 303, lines 8-21.

The minutiae and grandeur of lesser individualities reflect the one divine Individuality. They are comprehended in Soul and formed by Spirit, not by material sensation. Whatever reflects Life, Truth, and Love is spiritually conceived and brought forth. All the vanity of the ages can never make both these contradictions true. Divine Science lays the axe at the root of the illusion that life, or mind, is in the material body; and it will eventually destroy this illusion, through the self-destruction of all error, and a beatified understanding of the Science of Life, which overcomes death.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1892. Chapter V, page 199, lines 7-17 (unnumbered).

The minutiae and grandeur of lesser individualities reflect the one divine Individuality. They are comprehended in Soul and formed by Spirit, not by material sensation.

Whatever reflects Life, Truth, and Love is spiritually conceived and brought forth. All the vanity of the ages can never make both these contradictions true. Divine Science lays the axe at the root of the illusion that life, or mind, is in the material body; and it will eventually destroy this illusion, through the self-destruction of all error, and a beatified understanding of the Science of Life, which overcomes 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 199, lines 7-10 and lines 14-21 (unnumbered).

The minutiae and infinity of individualities reflect God's individuality, and are comprehended and formed by Soul, not by material sense,

yet that man is at the same time in the likeness of Life, Truth, and Love, is spiritually conceived and created. All the vanity of the ages can never make that contradiction true. Science lays the axe at the root of the illusion that Life, or Mind, is in the material body, and will eventually hew down this illusion, either through a belief of death, or a better understanding of the Science of Life.

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 29-31, and page 40, lines 28-32, and page 41, lines 1-3 (unnumbered).
36th ed., chapter V, page 164, lines 29-31, and page 176, lines 28-32, and page 177, lines 1-3 (unnumbered).

The minutiae and infinity of individualities are comprehended and formed by Soul, not by material sense,

yet that man is at the same time in the likeness of Life, Truth, and Love, is spiritually conceived and created. All the vanity of the ages can never make that contradiction true. Science lays the axe at the root of the illusion that Life, or Mind, is in the material body, and will eventually hew down this illusion, either through a belief of death, or a better understanding of the Science of Life.

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 30-31, and page 40, lines 28-32, and page 41, lines 1-3 (unnumbered).

Soul is Spirit, and it forms the minutiae and infinity of identities, and comprehends man as the creation of Soul.

But man is the image and likeness of God, of Life, Truth, and Love, spiritually conceived and created. All the vanity of the Gentiles can never make one hair white or black in science that lays the axe at the root of the belief that Life or Mind is in the body, to cut it down either through a belief of death or the understanding of 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 22, lines 24-26, and page 35, lines 9-15 (unnumbered).

The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man, - that mortal, material man is the likeness of God and is himself a creator, - is a fatal error.

Error defined

NOTE

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

Chapter X, page 303, lines 21-24.

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The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man, - that mortal, material man is the likeness of God and is himself a creator, - is a decided error.

Error defined.

NOTE

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

Chapter X, page 303, lines 22-25.

A decided error is the belief that pain and pleasure, life and death, holiness and unholiness, mingle in man; and that mortal, material man is the likeness of God.

Error defined.

NOTE

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

Chapter V, page 199, lines 11-14 (unnumbered) - 50th ed.

Chapter V, page 199, lines 18-21 (unnumbered) - 62nd ed.

If is self-evident error - the belief that pain and pleasure, life and death, holiness and unholiness, mingle in 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 40, lines 26-28 (unnumbered).
36th ed., chapter V, page 176, lines 26-28 (unnumbered).

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

Mortal man, made up of sin, sickness, and death, is but a belief that pain and pleasure, life and death, holiness and unholiness, mingle in one phenomenon called 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 33, lines 12-14, and page 35, lines 6-9 (unnumbered).

ALSO NOTE

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

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth.

Man's entity spiritual

NOTE

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

Chapter X, page 303, lines 25-32, and page 304, lines 1-2.

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. God would be without a witness or proof of His own nature. Spiritual man is the idea of God, an idea which cannot be lost, nor separated from its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth.

Man's entity spiritual.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 303, lines 26-32, and page 304, lines 1-2.

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. God would be without a witness or proof of His own nature. Spiritual man is the idea of God, an idea which cannot be lost, or separated from its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth.

Nonentity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 199, lines 22-30 (unnumbered).

God,

without the image and likeness of Himself in man, would be a nonentity. Spiritual man is the idea of God, an idea that cannot be lost or separated from its Divine Principle. When the evidence before the material senses yielded to the spiritual sense of Soul, Paul declared that nothing could separate him from the love of God, - the sweet sense and presence of Life and 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 34, line 12-20 (unnumbered).
36th ed., chapter V, page 170, lines 12-20 (unnumbered).

and God, without the image and likeness of Himself, named man, would be nonentity. Spiritual man, and there is none other, is the idea of God, that cannot be lost or separated from its Principle. When the evidence before the so-called personal senses was overcome by the spiritual sense of Soul, Paul declared that nothing could separate him from God, - the sweet sense and presence of Life, Truth, and Love.

NOTE

This version first appeared in the 3rd edition i n 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 28, lines 4-11 (unnumbered).

It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Neither death, nor life,...nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man - governed by God, his perfect Principle - is sinless and eternal.

Man inseparable from Love

NOTE

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

Chapter X, page 304, lines 3-15.

It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness.

Man inseparable from Love.

Understanding this, Paul said: "Neither death nor life,...nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of divine Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil, nor Life result in death. The perfect man - governed by God, his perfect Principle - has immortality, sinlessness, and everlasting bliss.

NOTE

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

Chapter X, page 304, lines 3-15.

It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness.

Man inseparable from Love.

Understanding this, Paul said: "Neither death nor life,...nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of divine Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that Good can never produce evil, nor Life result in death. The perfect man - governed by God, his perfect Principle - has immortality, sinlessness, and everlasting bliss.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 304, lines 3-15.

It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Neither life nor death, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Divine Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that Good can never produce evil, nor Life result in death. The perfect man - governed by God, his perfect Principle - has immortality, sinlessness, and everlasting bliss.

Inseparable spirituality.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 199, lines 31-32, and page 200, lines 1-11 (unnumbered).

It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Neither life nor death, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Divine Science: that Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that Good can never produce evil, nor Life result in death. The perfect man - governed by God, his perfect Principle - has immortality, sinlessness, and everlasting existence.

Inseparable spirituality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter V, page 199, lines 31-32, and page 200, lines 1-11 (unnumbered).

It is ignorance and belief alone, based on a material sense of things, that hide spiritual beauty and good. Understanding this, Paul said, "Neither height nor depth, nor any other created thing, shall be able to separate us from the love of God." This is Divine Science: that Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow; that good can never produce evil, nor Life result in death. Hence the perfect man, governed by the perfect Principle we name God, has immortality, sinlessness, and everlasting existence.

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 30-32, and page 40, lines 1-8 (unnumbered).
36th ed., chapter V, page 175, lines 30-32, and page 176, lines 1-8 (unnumbered).

It is this very ignorance, and belief based on a material sense of things that hide their spiritual beauty and good. Understanding this, Paul said, "Neither height nor depth, nor any other creature, can separate me from the love of God." Love cannot be deprived of its manifestation and object; joy cannot be turned into sorrow; good can never produce evil; and Life cannot result in death in the science of being. Hence the perfect man, governed by the perfect Principle of being, which we name God, - his immortality, sinlessness, and forever existence.

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 34, lines 10-20 (unnumbered).

Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal.

Harmony
natural

NOTE

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

Chapter X, page 304, lines 16-21.

Harmony is produced by its Principle, is controlled by it, and abides with it. Divine Principle is the Life of man. His happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural and repellent.

Harmony natural.

NOTE

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

Chapter X, page 304, lines 16-21.

Harmony is produced by its Principle, is controlled by it, and abides with it. Divine Principle is the Life of man. His happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural and repellent.

Man and his music.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 200, lines 12-17 (unnumbered).

Harmony is produced by its principle, is controlled by it, and abides with it. Divine Principle is the Life of man. His happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural and repellent.

Man and his music.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter V, page 200, lines 12-17 (unnumbered).

Harmony is controlled by its Principle, is produced by it and abides with it. Principle is the Life of man; hence his happiness is not at the disposal of personal sense. Truth is not contaminated by 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 34, lines 27-30 (unnumbered).

36th ed., chapter V, page 170, lines 27-30 (unnumbered).

Harmony is controlled by Principle, produced by it, and abides with it. Soul, Spirit, is this Principle of man; hence his happiness is not at the disposal of personal sense, or his Life controlled by death, and spiritual Truth contaminated by material 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 28, lines 19-23 (unnumbered).

The science of music governs tones. If mortals caught harmony through material sense, they would lose harmony, if time or accident robbed them of material sense. To be master of chords and discords, the science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imperfectly expressed. So man, not understanding the Science of being, - thrusting aside his divine Principle as incomprehensible, - is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to material sense which is discord. A discontented, discordant mortal is no more a man than discord is music.

NOTE

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

Chapter X, page 304, lines 22-32, and page 305, lines 1-4.

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The Science of music governs tones. If mortals caught harmony through the ear - a material sense - they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, the Science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly expressed. So man, not understanding Science, - thrusting aside his divine Principle as incomprehensible, - is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates discord. A discontented, discordant mortal is no more a man than discord is music.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 304, lines 22-32, and page 305, lines 1-4.

The principle of music governs tones. If mortals caught harmony through the ear - a material sense - they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, the Science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly expressed. So man, not understanding Science, - thrusting aside his divine Principle as incomprehensible, - is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates discord. A discontented, discordant mortal is no more a man than discord is music.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 304, lines 22-32, and page 305, lines 1-4.

The principle of music governs tones. If mortals caught harmony through the ear - a material sense - they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, musical science must be understood. Left to the decisions of material sense, music is liable to be misapprehended and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly expressed. So man, not understanding Science, - thrusting aside his divine Principle as incomprehensible, - is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates discord. A discontented, discordant mortal is no more a man than discord is music.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 304, lines 22-32, and page 305, lines 1-4.

The principle of music governs tones. If mortals caught harmony through the ear - a material sense - they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, musical science must be understood. Left to the decisions of material sense, music is liable to be misapprehended, and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly expressed. So man, not understanding Science, - thrusting aside his divine Principle as incomprehensible, - is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates discord. A discontented, discordant mortal is no more a man than discord is music.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 200, lines 18-32 (unnumbered).

The principle of music governs tones; but if mortals caught harmony through the ear, - a material sense, - they would lose it again if time or accident robbed them of hearing. To be master of chords and discords, musical science must be understood. Left to the decisions of material sense, music is liable to be misapprehended and run into discord. Controlled by a belief, instead of by the understanding, it must be imperfectly expressed. Even thus man, not understanding Science, - his Divine Principle, or Soul, thrust aside as incomprehensible, - is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates the discord. A discontented, discordant mortal is no more a man than discord is music.

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 15-29 (unnumbered).
36th ed., chapter V, page 175, lines 15-29 (unnumbered).

The Principle or Soul of music governs sound, and if mortal man caught harmony of the ear or a mortal belief of it he would lose it again, and must gain its science to be the master of chords and discords. We find that music, left to the decisions of material sense, is liable to misapprehension and discord, and controlled by a belief, instead of the understanding, it must be imperfect. Even thus, man, not understood in science, his Principle or Soul and its government cast aside as incomprehensible, is left to conjecture, in the hands of ignorance, and at the disposal of a belief, or what is termed material sense, and this sense propagates discords and terms them man; but they are no more man than the music that is incorrect is music.

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 29-32, and page 34, lines 1-10 (unnumbered).

A picture in the camera or a face reflected in the mirror is not the original, though resembling it. Man, in the likeness of his Maker, reflects the central light of being, the invisible God. As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things real, reflects God, his divine Principle, not in a mortal body.

Human reflection

NOTE

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

Chapter X, page 305, lines 5-11.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Maker, reflects the central light of being, the invisible God. As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things else, belongs to God, and his Life is the divine Principle above him, not in a mortal body.

Human reflection.

NOTE

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

Chapter X, page 305, lines 5-12.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Maker, reflects the central light of Being, the invisible God. As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things else, belongs to God, and his Life is the divine Principle above him, not in a mortal body.

Human reflection.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 305, lines 5-12.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Maker, reflects the central light of Being, the invisible God. As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things else, belongs to God, and his life is in the Principle above him, not in a mortal body.

Human reflection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 305, lines 5-12.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Maker, reflects the central light of Being, the invisible God. As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things else, belongs to God, and his Life is in the Principle above him, not in a mortal body.

Human reflection.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 305, lines 1-8 (unnumbered).

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Creator, reflects the central light of being, the impersonal God. As there is no gender in the mirrored form, which is but a reflection, so gender belongs to God, and is in the Principle, not the body 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 72, lines 27-32, and page 73, line 1 (unnumbered).
36th ed., chapter V, page 208, lines 27-32, and page 209, line 1 (unnumbered).

A picture on the camera, or a face reflected from the mirror, is not its original, but is like it. Man is not God, or in Him, and God is not in man, else there would be more than the one Deity, and man would not be the reflection or the image and likeness of God. The intelligence, Life, and substance of man are God, and man is but the reflection of those; all Mind is God, and his Life and substance are not separated from, but belong to the Principle of 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 62, lines 28-32, and page 63, lines 1-4 (unnumbered).

Gender also is a quality, not of God, but a characteristic of mortal mind. The verity that God's image is not a creator, though he reflects the creation of Mind, God, constitutes the underlying reality of reflection. "Then answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

NOTE

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

Chapter X, page 305, lines 12-19.

Gender also is a quality, a characteristic of mortal mind, not of matter. The verity that God's image is not a creator, though it reflects the creation of Mind, constitutes the underlying reality of reflection. "Then answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

NOTE

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

Chapter X, page 305, lines 13-20.

Gender also is a quality, a characteristic of mind, not of matter. Man is not a creator, though he reflects Mind's creations, which constitute the underlying reality of Science. "Then answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise."

Gender.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 201, lines 9-16 (unnumbered).

Gender is a form, a quality, a characteristic of Mind, not of matter.

Man is not a creator, though he reflects Mind's creations, which constitute the underlying reality 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 73, lines 1-4 (unnumbered).

36th ed., chapter V, page 209, lines 1-4 (unnumbered).

Gender is not reckoned from the man in the mirror, insomuch as he but reflects it. Gender belongs to the Principle, and not to the person of man, and is a form, quality, and characteristic of Mind 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 63, lines 4-8 (unnumbered).

The inverted images presented by the senses, the deflections of matter as opposed to the Science of spiritual reflection, are all unlike Spirit, God. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle that obtains in divine Science, destroys all error and brings immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine.

Inverted images

NOTE

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

Chapter X, page 305, lines 20-30.

The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle that obtains in divine Science, destroys all error and brings immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine.

Inverted images.

NOTE

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

Chapter X, page 305, lines 21-30.

The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle that obtains in divine Science, destroys all error and brings Immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine.

Inverted images.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 305, lines 21-30.

The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle gained through Divine Science, destroys all error and brings Immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine.

Inverted images.

NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter V, page 201, lines 17-26 (unnumbered).

The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Truth, the divine Principle gained through Science, destroys all error and brings Immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine.

Inverted images.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter V, page 201, lines 17-26 (unnumbered).

The inverted method, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. With the illusion of error, of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not for the Truth, the Divine Principle, gained through the Science taught and demonstrated by Jesus, destroying all error and bringing immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These illusions are of human origin, not divine.

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 73, lines 5-14 (unnumbered).
36th ed., chapter V, page 209, lines 5-14 (unnumbered).

What is termed mortal man is the shadow of shadows, that reflects no Principle, and is but a mortal belief, born to-day and dying to-morrow; and yet not dead, for this belief will continue until the understanding of immortal man and his Principle destroys the belief, and brings to light the real man.

Because man reflects God, he cannot be subject to birth, growth, maturity, and decay,

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 8-15 (unnumbered).

The Sadducees reasoned falsely about the resurrection, but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought that they could raise the spiritual from the material. They would first make life result in death, and then resort to death to reproduce spiritual life. Jewish traditions Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil.

NOTE

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

Chapter X, page 305, lines 31-32, and page 306, lines 1-6.

10-15-1

The Sadducees reasoned falsely about the resurrection: but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought they could raise the spiritual from the material. They would first make life result in death, and then resort to death to reproduce spiritual life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil.

Jewish traditions.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 305, lines 31-32, and page 306, lines 1-6.

The Sadducees reasoned falsely about the resurrection; but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought they could raise the spiritual from the material. They would first make life result in death, and then resort to death to reproduce spiritual life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil.

Jewish views.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 201, lines 27-32, and page 202, lines 1-3 (unnumbered).

The Sadducees reasoned falsely about the resurrection; but not blindly as the Pharisees, who received error as if it were immortal as Truth. For the Pharisees would resurrect the spiritual from the material. They would first make Life result in death, and then have a material death reproduce spiritual Life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil.

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 68, lines 18-25 (unnumbered).
36th ed., chapter V, page 204, lines 18-25 (unnumbered).

The Sadducees reasoned falsely on the resurrection, but not as blindly as the Pharisees, who would have error as immortal as Truth, and resurrect the spiritual from the material, make Life result in death, and death the producer of spiritual Life. Jesus taught that death was overcome by spiritual Life, and proved it thus.

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 59, lines 23-28 (unnumbered).

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless, - no Father.

Divinity not childless

NOTE

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

Chapter X, page 306, lines 7-12.

10-15-8

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless, - no Father.

Divinity not childless.

NOTE

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

Chapter X, page 306, lines 7-12.

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is the Soul of man, were parted for a moment from His reflection, Divinity childless. man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless, - no Father.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter V, page 202, lines 4-9 (unnumbered).

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is the Soul of man, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and God would be childless.

Divinity childless.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter V, page 202, lines 4-9 (unnumbered).

Life demonstrates Life.

The immortality of Soul makes man immortal. If Soul were parted for a moment from its reflection, man, during that moment there would be no self-existent Principle. The Ego would be unexpressed, and God and man would be without identity.

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 67, lines 19-20, and page 68, lines 25-29 (unnumbered).

36th ed., chapter V, page 203, lines 19-20, and page 204, lines 25-29 (unnumbered).

Life demonstrates Life and not death,

If we admit that Soul is immortal we must also admit that man is immortal; for if Spirit, Soul, could be parted from its idea there could be no self-existent Principle, and must be a moment when the Ego is unexpressed, and God and man without entity.

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 58, line 28, and page 59, lines 28-32, and page 60, line 1 (unnumbered).

If Life or Soul and its representative, man, unite for a period and then are separated as by a law of divorce to be brought together again at some uncertain future time and in a manner unknown, - and this is the general religious opinion of mankind, - we are left without a rational proof of immortality. But man cannot be separated for an instant from God, if man reflects God. Thus Science proves man's existence to be intact.

NOTE

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

Chapter X, page 306, lines 13-20.

If Life or Soul and its representative, man, unite only for a period, to be then separated as by a law of divorce, and to be brought together again at some uncertain future time, and in a manner unknown, - and this is the general religious opinion of mankind, - we are left without a rational proof of immortality. But man cannot be separated for an instant from God, if he reflects Him. Science proves man's existence to be intact.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 306, lines 13-20.

If Life or Soul and its representative, man, unite only for a period, to be then separated as by a law of divorce, and to be brought together again at some uncertain future time, and in a manner unknown, - and this is the general religious opinion of mankind, - we are left without a rational proof of immortality. But man cannot be separated for an instant from God, whom he reflects. Science proves man's existence to be intact.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 306, lines 13-20.

If Life or Soul and its representative, man, unite only for a period, to be then separated as by a law of divorce, to be brought together again at some uncertain future time, and in a manner unknown, - and this is the general religious opinion of mankind, - we are left without a rational proof of immortality. But man cannot be separated for an instant from God, whom he reflects. Science proves man's existence to be intact.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 306, lines 13-20.

If Soul and its representative, man, unite only for a period, to be then separated, as by a law of divorce, to be brought together again at some uncertain future time, and in a manner unknown, - and this is the general religious opinion of mankind, - we are left without a rational proof of immortality. But man cannot be separated for an instant from God, whom he reflects. Science proves man's existence to be intact.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 202, lines 10-17 (unnumbered).

If Soul and its representative, man, unite only for a period, to be then separated as by a law of divorce, and brought together again at some uncertain time and in a manner unknown (and this is what religion commonly teaches), we are left without a rational proof of immortality. But God cannot be separated for an instant from man, the reflection of Himself. This knowledge holds our existence to be intact.

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 68, lines 30-32, and page 69, lines 1-5 (unnumbered).
36th ed., chapter V, page 204, lines 30-32, and page 205, lines 1-5 (unnumbered).

If Soul and its expression, called man, are united only for a period, and then separated by a temporary law of divorcement, to come together again at some uncertain time, and in a manner wholly unknown, we are left without a single proof of immortality. But Soul cannot be separated for an instant from the reflection of itself as Life, substance, and intelligence.

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 1-7 (unnumbered).

The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the material senses than are the Soul-created forms to spiritual sense, which cognizes Life as permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, - is unfolding Life and the universe, ever present and eternal.

Thought-forms

NOTE

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

Chapter X, page 306, lines 21-29.

10-15-1

The myriad forms of mortal thought, made manifest as matter, are not more distinct or real to the material senses than are the Soul-created forms to spiritual sense, wherein Life is permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, Life and the universe, ever-present and eternal.

Thought-forms.

NOTE

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

Chapter X, page 306, lines 21-28.

The myriad forms of mortal thought, made manifest as matter, are not more distinct or real to the material senses than are the Soul-created forms to spiritual sense, wherein Life is permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, Life and its idea, - the universe, present and eternal.

Thought-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 202, lines 18-25 (unnumbered).

All the myriad forms of mortal thought, made manifest as matter, are not more distinct or real, to the so-called material senses, than the forms that Soul creates are to spiritual sense, where Life is permanent.

Undisturbed amid this jargon of personal sense, Science sits enthroned, ready to unfold to mortals the immutable harmonious divine Principle - Life and its idea, man and the universe - as ever present 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 69, lines 5-9, and page 74, lines 15-19 (unnumbered).
36th ed., chapter V, page 205, lines 5-9, and page 210, lines 15-19 (unnumbered).

All the forms of mortal thought that are called forms of matter are not more distinct or real to the so-called senses than forms that Soul produces are to spiritual understanding.

But science, undisturbed by this jargon, is revealing Life as Spirit; and Spirit, never passing into or out of man and its own formations, but the infinite Mind that cannot be finite or compressed, for it is the One and great power of the universe and of man. The mighty arm would be crippled if Mind was made subject to matter, the figurative tree of knowledge made a pigmy race of "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 60, lines 7-10, and page 64, lines 7-13 (unnumbered).

God's man, spiritually created, is not material and mortal.

NOTE

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

Chapter X, page 306, lines 30-31.

Is God's man, spiritually created, material and mortal? Did he originate in nothingness and dust, and spring from matter instead of Spirit?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter V, page 202, lines 26-28 (unnumbered).
226th ed., chapter X, page 306, lines 29-31.

ALSO NOTE

Prior to the 1907 edition these lines were part of a longer paragraph. The remaining lines of this paragraph were separated from these lines in 1907 in order to make two paragraphs where before there was only one.

If Eternal Mind originated in personality, it would be limited, having a finite beginning.

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 378, lines 19-20 (unnumbered).

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

If the eternal Intelligence or Mind started from personality, it would be a limited mind, and could not be infinite,

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 142, lines 19-21 (unnumbered).

3rd ed., vol. 2, chapter IX (Platform), page 193, lines 9-11 (unnumbered).

By 6th ed., vol. 2, chapter X, page 147, same lines.

The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter. This pantheistic error, or so-called serpent, insists still upon the opposite of Truth, saying, "Ye shall be as gods;" that is, I will make error as real and eternal as Truth.

The serpent's whisper

NOTE

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

Chapter X, page 306, line 32, and page 307, lines 1-6.

10-15-E

The parent of all human discord was the Adam-dream, the deep sleep, wherein originated the delusion that life and intelligence proceed from and pass into matter. This pantheistic error, or so-called serpent, insists still upon the opposite of Truth, saying, "Ye shall be as gods;" that is, I will make error itself to be as real and eternal as Truth.

The serpent's whisper.

NOTE

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

Chapter X, page 306, lines 31-32, and page 307, lines 1-6.

The parent of all human discord was the Adam-dream, the deep sleep, wherein originated the delusion that life and intelligence proceed from and pass into matter. This pantheistic error, or so-called serpent, insists still upon the opposite of Truth, saying, "I will make you as gods;" that is, I will make error itself to be as real and eternal as Truth.

The serpent's whisper.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 306, lines 31-32, and page 307, lines 1-6.

Reptilian demand.

The parent of all human discord was the Adam-dream, the deep sleep, oblivion, and illusion, portrayed in the belief that life and intelligence originate from and pass into matter. This pantheistic error, first called the serpent, insists still upon the opposite of Truth, saying, "I will make you as gods;" that is, "I will make error itself to be as real and eternal as 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 202, lines 28-32, and page 203, lines 1-3 (unnumbered).

The parent of all human discord was not God's man, spiritually created. It is a lie to say that man is material and mortal, originated in nothingness and dust, and sprang from matter instead of Spirit. This was the Adam-dream, that Life and Intelligence originated from and passed into matter. This error, first called the Serpent, suggested the opposite of Truth, saying: "I will make ye as gods."

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 51, lines 20-27 (unnumbered).
36th ed., chapter V, page 187, lines 20-27 (unnumbered).

The parent of all discord was not a man, but a dream that man is material and mortal, that he originated in dust, started materially instead of spiritually. This Adam-dream of Life and intelligence originating from and passing into matter was error, and error was called a serpent, suggesting the opposite of Truth, and saying, "Error is as real as Truth," and "Believe me and I will make ye as 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 44, lines 7-14 (unnumbered).

ALSO NOTE

The final quotation on line 14 does not end in a quotation mark because this quotation continues in the next paragraph in this version.

Evil still affirms itself to be mind, and declares that there is more than one intelligence or God. It says: "There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and that I aid Him. Truth shall change sides and be unlike Spirit. I will put spirit into what I call matter, and matter shall seem to have life as much as God, Spirit, who is the only Life."

NOTE

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

Chapter X, page 307, lines 7-13.

10-15-7

Evil still affirms itself to be mind, and declares that there is more than one intelligence or God. It says: "There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and that I aid Him. Truth shall change sides and be the opposite of Spirit. I will put spirit into what I call matter, and matter shall seem to have life as much as God, Spirit, who is Life."

NOTE

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

Chapter X, page 307, lines 7-13.

Evil affirms itself as mind, and declares that there is more than one God. It says: "There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and I aid Him. Truth shall change sides and be the opposite of Spirit. I will put spirit into what I call matter, and matter shall seem to have life, as much as God, Spirit, who is Life."

NOTE

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

Chapter X, page 307, lines 7-13.

Evil affirms itself as mind, and declares that there is more than one God. It says: "There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and I aid Him. Truth shall change sides and be the opposite of Spirit. I will put spirit into what I call matter, and it shall seem to have life, as much as God, Spirit, who is Life."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 307, lines 7-13.

Error affirms itself as mind, and declares that there is more than one Mind. Error says: "There shall be lords and gods many. I declare that God makes minds and spirits, and makes them both evil and good. Truth shall change sides, and be the opposite of Spirit. I will put spirit into what I call matter, and it shall seem to have life, as much as God, Spirit, who is Life."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 307, lines 7-13.

Error affirms itself in mind, and declares that there is more than one Mind. Error says: There shall be lords and gods many. I declare that God makes minds and spirits, and makes them both evil and good. Truth shall change sides, and be the opposite of Spirit. I will put spirit into what I call matter, and it shall seem to have life, as much as God, Spirit, who is Life.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter V, page 203, lines 4-10 (unnumbered).

Error affirms itself in mind, and declares that there is more than one mind. Error says: "There shall be lords and gods many. I declare that God makes minds and spirits, and makes them both evil and good. Truth shall change sides, and be the opposite of Spirit. I will put spirit into what I call matter, and it shall seem to have life, as much as God, Spirit, who is Life."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter V, page 203, lines 4-10 (unnumbered).

In other words: "There is more than one Mind. I am mind, and there shall be lords and gods many, minds and spirits, both evil and good. Truth shall change sides, and be the opposite of Spirit. God, I will name Matter, and it shall seem to have Life, as much as God, or Spirit, that is 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 51, lines 27-32 (unnumbered).

36th ed., chapter V, page 187, lines 27-32 (unnumbered).

I will have more than one Mind, I will have lords and gods many. I will have minds and spirits, and Truth shall change hands, and the opposite of Spirit and God I will name matter, and it shall seem to have Life, as much as God or Spirit that is 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 44, lines 15-19 (unnumbered).

ALSO NOTE

This paragraph does not begin with a quotation mark because in these early editions it is a continuation of a quotation from the previous paragraph, #156.

This error has proved itself to be error. Its life is found to be not Life, but only a transient, false sense of an existence which ends in death. Error charges its lie to Truth and says: "The Lord knows it. He has made man mortal and material, out of matter instead of Spirit." Thus error partakes of its own nature and utters its own falsities. If we regard matter as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, a part of God's creation, and so weighs against our course Spiritward.

Bad results from error

NOTE

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

Chapter X, page 307, lines 14-24.

This error has proved itself error. Its life is found to be not Life, but only a transient, false sense of existence, which ends in death. Error charges its lie to Truth, and says: "The Lord knows it. He has made man mortal and material, out of matter instead of Spirit." Thus error partakes of its own nature and utters its falsities. If we regard matter as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, - a portion of God's creation, - and weighs against our course Spiritward.

Bad results from error.

NOTE

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

Chapter X, page 307, lines 14-24.

This error has led to bad results. Its life is found to be not Life, but only a transient, false sense of existence, which ends in death. Error charges its lie to Truth, and says: "The Lord knows it. He has made man mortal and material, out of matter instead of Spirit." Thus error partakes of its own error and utters its falsities. If we regard matter as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, - a portion of God's creation, - and weighs against our course Spiritward.

Bad results from 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 307, lines 14-24.

This error has led to bad results. Its life is found to be not Life, but only a transient sense of existence, which ends in death. Error charges its lie to Truth, and says: The Lord knows it. Bad results.
He has made man mortal and material, out of matter instead of Spirit. Thus error partakes of its own evil, and utters its Amen. If we regard mind as both good and evil, every supposed material pain and pleasure seems normal, a portion of God's plan of creation, and weighs against our course Spiritward.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter V, page 203, lines 11-20 (unnumbered).

This error has led to bad results. Its life is found to be not Life, but only a transient sense of existence, which ends in death. Error charges its lie to Truth, and says: "The Lord knows it. He has made man mortal and material, out of matter instead of Spirit." Thus error partakes of its own evil, and utters its Amen. If we regard mind as both good and evil, every supposed material pain and pleasure seems normal, a portion of God's plan of creation, and weighs against our course Spiritward.

Bad results.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter V, page 203, lines 11-20 (unnumbered).

This error led to bad results. Its life was found to be not Life, but only a transient sense of sin, that ends in death. Error charged its lie to Truth, and said: "The Lord knows it, - He made man mortal and material, out of matter instead of Spirit;" and thus error partook of its own evil, with this Amen.

If we regard Mind as both good and evil, every supposed pain and pleasure of material sense will answer the above inquires with dismay, and weigh against our course Spiritward.

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 52, lines 1-6, and page 54, lines 30-32, and page 55, line 1 (unnumbered).
36th ed., chapter V, page 188, lines 1-6, and page 190, lines 30-32, and page 191, line 1 (unnumbered).

This error resulted ill; for its life was found not life, only a transient sense of Life that ended in death. Then error charged its lie to Truth, God, and said God made man mortal, and out of matter instead of Spirit, and partook of its own evil with an amen.

Do you regard intelligence as both good and evil? Every supposed pain and pleasure of material sense answers that inquiry with dismay and reckons against thy course Spiritward.

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 44, lines 19-24, and page 47, lines 15-18 (unnumbered).

Truth has no beginning. The divine Mind is the Soul of man, and gives man dominion over all things. Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind.

Higher statutes

NOTE

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

Chapter X, page 307, lines 25-30.

Truth hath no beginning; the divine Mind is the Soul of man, and gives man dominion over all things. Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind.

Higher statutes.

NOTE

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

Chapter X, page 307, lines 25-30.

In the beginning the divine Mind made man, and gave him dominion over all the earth. This man was not created from a material basis, nor bidden to obey material laws which Spirit never made. Higher statutes. His government is in spiritual statutes, in the higher law of Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 307, lines 25-30.

When the divine Mind made man, that Mind gave him dominion over all the earth. He was not created from a material basis, or bidden to obey material laws which Spirit never made. His government is in the higher law of Mind, in spiritual statutes.

Higher statutes.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 203, lines 21-26 (unnumbered).

When the eternal Spirit made man, he was given dominion over all the earth; and he was never created from a material basis, or bidden to obey material laws that Spirit never made. His government is the higher law of Mind, the spiritual statute.

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 52, lines 7-11 (unnumbered).

36th ed., chapter V, page 188, lines 7-11 (unnumbered).

The eternal "Us" made man, and gave him dominion over all the earth, but God, Spirit, never created man from a material basis, or bade him obey laws that Spirit never made. God's government is the higher law of Mind, - the spiritual statute, in which Mind governs instead of being 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 44, lines 24-29 (unnumbered).

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?"

The great question

Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission from the head, heart, stomach, blood, nerves, etc.: "Lo, here I am, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death."

NOTE

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

Chapter X, page 307, lines 31-32, and page 308, lines 1-13.

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? or art thou in the living faith that there is and can be but one God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission, from the head, heart, stomach, blood, nerves: Lo, here am I, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death.

The great question.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 307, lines 31-32, and page 308, lines 1-13.

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission, from the head, heart, stomach, blood, nerves: Lo, here am I, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death.

The great question.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 307, lines 31-32, and page 308, lines 1-13.

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission, from the head, heart, stomach, blood, nerves: Lo, here am I, looking for happiness and life in the body, but finding only an illusion, a blending of pleasure, pain, sin, sickness, and death.

The great question.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 307, lines 31-32, and page 308, lines 1-13.

Above error's awful din, blackness, and void, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that Mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met with the admission, from the head, heart, stomach, blood, nerves: Lo, here am I, looking for happiness and life in the body, but finding only an illusion of pleasure, pain, sin, sickness, and death.

The great question.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter V, page 203, lines 27-32, and page 204, lines 1-9 (unnumbered).

Above error's awful din, blackness, and void, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that Mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met with the admission, from the head, heart, stomach, blood, nerves: "Lo, here am I, looking for happiness and life in the body, but finding only an illusion of pleasure, pain, sin, sickness, and death."

The great question.

NOTE

This version first appeared in the 53rd edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter V, page 202, lines 27-32, and page 204, lines 1-9 (unnumbered).

Above error's awful din, blackness, and void, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met with the admission, from the head, heart, stomach, blood, nerves: "Lo, here am I, looking for happiness and life in the body, but finding only an illusion of pleasure, pain, sin, sickness, and death."

The great question.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 53rd edition in 1891. Chapter V, page 203, lines 27-32, and page 204, lines 1-9 (unnumbered).

The voice of Truth still calls: "Adam, where art thou? Art thou dwelling in the belief that Mind is in matter, and that evil is Mind? or art thou in the living faith of no other Mind but God, and keeping his commandment?" Until the lesson is learned that God is the only Mind, governing man, mortal belief will be afraid, and hide from the demand, "Where art thou?"

"Adam, where art thou?" is met with the admission, from the head, heart, stomach, blood, nerves: "Lo, here am I, looking for happiness and Life in the body, but finding only an illusion of pleasure, pain, sin, sickness, and 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 54, lines 23-29, and page 55, lines 1-5 (unnumbered).
36th ed., chapter V, page 190, lines 23-29, and page 191, lines 1-5 (unnumbered).

The voice of Truth still calls, "Adam, where art thou?" Art thou believing that Mind is in matter, that evil is an intelligence, or art thou having no other Mind but God, and keeping the commandment, "Thou shalt have no other God before me"? Until it is learned that Mind is God and He governs man, mortal belief will be afraid, as its type was represented being, when the Adam hid itself from the inquiry, "Where art thou?"

"Adam, where art thou?" is met with reply from the head, heart, stomach, blood, nerves, etc. Lo, here thou art looking for happiness and Life in thy body, but finding a belief only of pleasure and of pain, 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 47, lines 7-15 and 18-22 (unnumbered).

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

NOTE

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

1907 ed., chapter X, page 308, lines 14-15.

265th ed., chapter X, page 308, lines 14-16.

The Soul-inspired Patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

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 204, lines 10-12 (unnumbered).

226th ed., chapter X, page 308, lines 14-16.

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with 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 58, lines 15-17 (unnumbered).

36th ed., chapter V, page 194, lines 15-17 (unnumbered).

The

Soul-inspired patriarchs heard the voice of Truth, and talked with God consciously, even as others, through a supposed material sense, hear what is not Truth and talk with 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 50, lines 12-16 (unnumbered).

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, the light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed and had "power with God and with men." Then Jacob questioned his deliverer, "Tell me, I pray thee, thy name;" but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, restored his Soul, - gave him the spiritual sense of being and rebuked his material sense.

Wrestling of Jacob

NOTE

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

Chapter X, page 308, lines 16-32, and page 309, lines 1-6.

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till he saw its unreality; and thereby Truth, being understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; but the patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "Tell me, I pray thee, thy name;" but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, restored his Soul, - gave him the spiritual sense of being, and rebuked his material sense.

Wrestling of Jacob.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 308, lines 17-32, and page 309, lines 1-7.

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and thereby Truth, being understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; but the patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "Tell me, I pray thee, thy name;" but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, restored his Soul, - gave him the spiritual sense of being, and rebuked his material sense.

Wrestling of Jacob.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchaged until the 404th edition in 1906. Chapter X, page 308, lines 17-32, and page 309, lines 1-7.

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and thereby Truth, being understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; but the Patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "What is thy name?" but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, restored his Soul, - gave him the spiritual sense of being, and rebuked his material sense.

Wrestling of Jacob.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 308, lines 17-32, and page 309, lines 1-7.

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and thereby Truth, being understood, gave him spiritual strength in this Peniel of Divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; but the Patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "What is thy name?" but this appellation was nameless and withheld, for the messenger was not a corporeal being, but an incorporeal impartation of God to man, which, to use the word of the Psalmist, restored his Soul, - gave him the true sense of Being, and rebuked his material sense.

Wrestling of Jacob.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 204, lines 13-32, and page 205, lines 1-2 (unnumbered).

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and God, being thus understood, gave him spiritual strength in this Peniel of Divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; but the Patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "What is thy name?" but this appellation was nameless and withheld, for the messenger was not a corporeal being, but an incorporeal impartation of God to man, which, to use the word of the Psalmist, restored his Soul, - gave him the true sense of Being, and rebuked his material sense.

Wrestling of Jacob.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 113th edition in 1897. Chapter V, page 204, lines 13-32, and page 205, lines 1-2 (unnumbered).

Jacob was alone, wrestling with error, - struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and God, being thus understood, gave him spiritual strength in this Peniel of Divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, "The light of Truth and Love dawns upon thee;" but the Patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "What is thy name?" but this appellation was nameless and withheld, for the messenger was not a corporeal being, but an incorporeal impartation of God to man, which, to use the word of the Psalmist, restored his Soul, - gave him the true sense of Being, and rebuked his material sense.

Wrestling of Jacob.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter V, page 204, lines 13-32, and page 205, lines 1-2 (unnumbered).

Jacob wrestled with a man - not with a bodily personality, but with the senses. He wrestled "until daybreak," until the light of Divine Science revealed this great fact of being, that matter has no sensation, that man is spiritual, pure as his Maker, and not halt or blind. When this Divine Science dawned upon Jacob he saw that man was in the image of God's purity and perfection. Jacob also saw that, as such, man could not be maimed, or lose one jot of his completeness. Then Jacob arose in the majesty of his Maker, the One Mind, to destroy the error of material belief that there are minds many; and thus the patriarch reflected his own spiritual origin.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in1891.
16th ed., chapter I, page 58, lines 18-29 (unnumbered).
36th ed., chapter V, page 194, lines 18-29 (unnumbered).

When Jacob wrestled with a man it was not a personality but a sensual belief, and he wrestled "until daybreak," until the light of divine science revealed the great fact of being, that there are no material senses, and man is spiritual and pure as his Maker, that a material conception of Life is an error and is not the Truth of being. When this divine science dawned upon him he saw that man was the image and likeness of God, of purity, and perfection, and he also saw that as such he could not be maimed or lose one jot of his completeness. Then Jacob rose in the majesty of his Maker, the One Mind, to destroy the error of material belief, that there are minds many, and thus to reflect his spiritual origin. Then he healed the shrunk sinew.

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 50, lines 16-29 (unnumbered).

The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man. He was no longer called Jacob, but Israel, - a prince of God, or a soldier of God, who had fought a good fight. He was to become the father of those, who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, good, and that good is not in elements which are not spiritual, - thus losing the divine power which heals the sick and sinning, - they were to be brought back through great tribulation, to be renamed in Christian Science and led to deny material sense, or mind in matter, even as the gospel teaches.

Israel the new name

NOTE

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

Chapter X, page 309, lines 7-23.

The result of his struggle thus appeared. He had conquered material error with the understanding of Spirit and spiritual power. This changed the man. He was no longer called Jacob, but Israel, - a prince of God, or a soldier of God, who had fought a good fight. He was to become the father of those who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, good, - and good is not in elements which are the opposite of Spirit, - and thus lose the divine power which heals the sick and sinful, they were to be brought back through great tribulation, and led to deny material sense, or mind in matter, even as the gospel teaches.

Israel the new name.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 309, lines 8-24.

The result of his struggle thus appeared. He had conquered material error with the understanding of Spirit and spiritual power. This changed the man. He was no longer called Jacob, but Israel, - a prince of God, or a soldier of God, who had fought a good fight. He was to become the father of those who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, Good, - and Good is not in elements which are the opposite of Spirit, - and thus lose the divine power which heals the sick and sinful, they were to be brought back through great tribulation, and led to deny material sense, or mind in matter, even as the gospel teaches.

Israel the new name.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 309, lines 8-24.

The result of his struggle thus appeared. He had conquered material error with the understanding of Spirit and spiritual power. This changed the man. He was no longer called Jacob, but Israel, - a Prince of God, or a Soldier of God, who had fought a good fight. He was to become the father of those who followed his demonstration of the power of Spirit over the material senses, through earnest striving; and the children of earth who followed his example were to be called the Children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, Good, and Good is not in elements which are the opposite of Spirit, and thus lose the divine power which heals the sick and sinful, they were to be brought back through great tribulation, and led to deny material sense, even as the Gospel teaches.

New name.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 205, lines 3-19 (unnumbered).

The result of his struggle then appeared. He had conquered material belief with the understanding of Spirit. This spiritual being changed the man. He was no longer called Jacob, but Israel, - a Prince of God, or a Soldier of God, who had fought a good fight. He was to become the father of those who followed his spiritual demonstration of Christian striving; and the children of earth who followed his example should be called the Children of Israel. If these children should go astray, and forget the spiritual foundation of God's people, and thus lose the divine power that heals the sick and sinning, they must be brought back through great tribulation, and led to deny this material sense, and become spiritually-minded.

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 58, lines 30-32, and page 59, lines 1-11 (unnumbered).
36th ed., chapter V, page 194, lines 30-32, and page 195, lines 1-11 (unnumbered).

The result of his struggle then appeared: he had conquered those material beliefs with the understanding of Spirit, God, and of spiritual being, and it changed the man, and his name was no longer called Jacob but Israel, and he was to become the father of such as followed this spiritual demonstration and Christian healing, and the children of earth who followed his example should be called the children of Israel. And if these children should go astray and forget the spiritual foundation of God's people, and thus lose the divine power that heals the sicknesses and sins of sense, they must be brought back through great tribulation, to deny sense and become spiritually-minded, which is 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 50, lines 29-32, and page 51, lines 1-9 (unnumbered).

The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker.

Life never structural

It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death. Life is never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations.

NOTE

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

Chapter X, page 309, lines 24-32.

The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body, or for man to be a separate intelligence from his Maker.

Life never structural.

It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when it always ends in death. Life is never for a moment extinct, therefore it is never structural or organic, and never absorbed or limited by its own formations.

NOTE

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

Chapter X, page 309, lines 25-32.

The Science of Being shows it to be impossible for infinite Spirit or Soul to be in a finite body, or for man to be a separate intelligence from his Maker.

Life never structural.

It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when it always ends in death. Life is never for a moment extinct, therefore it is never structural or organic, and never absorbed or limited by its own formations.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 309, lines 25-32.

The Science of Being shows it to be impossible for infinite Soul to be in a finite body, and man to be a separate intelligence from his Maker. It is a self-evident error that there can be such a reality as organic animal or vegetable life, when it always ends in death; for Life is never for a moment extinct, is never structural or organic, and is never absorbed or limited by its own formations.

Oneness with 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 205, lines 20-27 (unnumbered).

But Soul is never in a finite form.

It is a self-evident error that there can be such a reality as animal or vegetable life, when all that remains of it is death; because Life is never for a moment extinct, is never structural or organic, and never is absorbed or limited by its own formations.

The Science of Being shows it is impossible for infinite Soul to be in a finite body, and man to be a separate intelligence from his Maker.

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 26, line 32, and page 27, line 1, and lines 22-26, and page 29, lines 6-8 (unnumbered). 36th ed., chapter V, page 162, line 32, and page 163, line 1, and lines 22-26, and page 165, lines 6-8 (unnumbered).

But Soul is never in a finite form.

It is a self-evident error that there can be such a reality as animal or vegetable life, when all that remains of it is death; because life is never for a moment extinct, is never structural or organic, and never is absorbed or limited by its own formations.

The Science of Being shows it to be impossible for Soul to be in a body, and man to be a separate intelligence from his Maker.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 26, line 32, and page 27, line 1 and lines 22-26, and page 29, lines 6-8 (unnumbered).

Soul was never within a finite form.

What is deemed vegetable and animal life is a self-evident falsehood, when all that remains of it is death. God is the only Life; therefore Life is not structural and organic, and is never in its formations.

The science of being destroys the belief that Soul is in body, and man a separate intelligence from his Maker,

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 29-30, and page 21, lines 18-21, and page 23, lines 1-2 (unnumbered).

The artist is not in his painting. The picture is the artist's thought objectified. The human belief fancies that it delineates thought on matter, but what is matter? Did it exist prior to thought? Matter is made up of suppositious mortal mind-force; but all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God is His own infinite Mind, and expresses all.

Thought seen as substance

NOTE

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

Chapter X, page 310, lines 1-10.

The artist is not in his painting. The picture is his thought evolved. The human belief fancies that it delineates thought on matter; but what is matter? Did it exist prior to thought? Matter is made up of suppositious mortal mind-force, but all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God is His own infinite Mind, and governs all.

Thought seen as substance.

NOTE

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

Chapter X, page 310, lines 1-10.

The artist is not in his painting. The picture is his thought evolved. The human belief fancies that it delineates thought on matter; but what is matter? Did it exist prior to thought? Matter is made up of supposititious mortal mind-force, but all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God is His own infinite Mind, and governs all.

The painter and potter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 205, lines 28-32, and page 206, lines 1-5 (unnumbered).

The artist is not in his painting; the picture is his thought evolved. The human belief fancies that it delineates thought on matter; but what is matter? Was it before thought? Matter is made up of forces, and force is reduced to Mind; and thought will finally be understood and seen without material accompaniments. The potter is not in the clay; else the clay would have power over the potter.

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 20-27 (unnumbered).
36th ed., chapter V, page 167, lines 20-27 (unnumbered).

The artist is not in his painting, the picture is his thought. Mortal belief thinks it delineates thought on matter, but thought will be finally understood and seen without a single material accompaniment. The potter is not in the clay, or that clay would have power over the potter.

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 11-16 (unnumbered).

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth.

The central intelligence

So Science reveals Soul as God, untouched by sin and death, - as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.

NOTE

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

Chapter X, page 310, lines 11-17.

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death, as the central Life and intelligence, around which circle harmoniously all things in the systems of Mind.

The central intelligence.

NOTE

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

Chapter X, page 310, lines 11-17.

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death, as the central Life and Intelligence, around which circle harmoniously all things in the systems of Mind.

The central Intelligence.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 310, lines 11-17.

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death, as the central Life and Intelligence, around which circle harmoniously all things in the systems of Mind.

Immortal axis.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 206, lines 6-12 (unnumbered).

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the Earth's axis. earth. So Science reveals Soul as God, untouched by sin and death, as the central Life and Intelligence, around which circle harmoniously all things in the systems 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 206, lines 6-12 (unnumbered).

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as untouched by sin and death, as the central Life and Intelligence around which circle harmoniously all things in the systems of Mind, - spirituality and individuality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 37, lines 25-32 (unnumbered).
36th ed., chapter V, page 173, lines 25-32 (unnumbered).

Day may decline and shadows hide the sun; but the darkness flees when the earth has turned on its axis, for the solar centre is the same. The sun has not been affected by the action of the earth. Thus it is that metaphysics finds Soul, like the sun, uninfluenced by mortal mind or body, and the central Life and intelligence around which all else revolves harmoniously in the systems of Mind where man's spiritual being and identity are. Not sense but Soul defines happiness and Life in divine science, and all science is divine.

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 6-16 (unnumbered).

Soul changeth not. We are commonly taught that there is a human soul which sins and is spiritually lost, - that soul may be lost, and yet be immortal. If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. If there was sin in Soul, the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.

Soul imperishable

NOTE

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

Chapter X, page 310, lines 18-28.

Soul changeth not. We are commonly taught that there is a human soul which sins and is lost spiritually, - that soul may be lost, and yet is immortal.

Soul imperishable.

If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief in sin, and material sense that sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. Then the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit loses Life as God, good, Spirit hath no other existence, and would be annihilated.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 310, lines 18-28.

Soul changeth not. We are commonly taught that there is a human soul which sins and is lost spiritually, - that soul may be lost, and yet is immortal.

Soul imperishable.

If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the thought or motive of material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. Then the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit loses Life as God, good, Spirit hath no other existence, and would be annihilated.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter X, page 310, lines 18-28.

Soul changeth not. We are commonly taught that there is a human soul which sins and is lost spiritually, that soul may be lost, and yet is immortal.

Soul imperishable.

If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the thought or motive of material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. Then the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit loses Life as God, Good, Spirit hath no other existence, and would be annihilated.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 310, lines 18-28.

Soul changeth not. We are commonly taught that there is a human soul which sins, and is lost spiritually, - that soul may be lost, and yet is immortal.

Soul imperishable.

If Soul could sin, Spirit would be material instead of spiritual. It is the thought, or motive, of material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. Then the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit loses Life as God, Spirit hath no other existence, and would become nothingness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 206, lines 13-23 (unnumbered).

You say that Soul is lost, and yet is immortal. If Soul sinned it would die; for spiritual death is oblivion.

We are commonly taught that Soul sins, and is lost spiritually. Then the annihilation of Soul is inevitable; for its only Life is Spirit, and if it loses this Life it hath no other, and is annihilated. If Soul sinned it would die. Sin has the elements of self-destruction, and the Scripture saith, "The soul that sinneth, it shall die."

If Soul could sin it would be material instead of spiritual. It is the thought and motive of material sense that 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 34, lines 4-5, and page 50, lines 16-22 and lines 29-31 (unnumbered).
36th ed., chapter V, page 170, lines 4-5, and page 186, lines 16-22 and lines 29-31 (unnumbered).

You believe that Soul is lost spiritually, and yet it is immortal. If Soul sinned it would die, only because it hath no element of self-destruction, such as sin, sickness, or death, is it immortal.

We are taught that Soul sins and is lost spiritually. Then the annihilation of Soul is inevitable, for its only Life is Spirit, and if it loses this Life it hath none other, and is annihilated. If Soul sinneth it would die. Sin is the element of self-destruction, and the Scripture saith "The soul that sinneth shall die." But Soul is Spirit, and there is no evil in Spirit, for Spirit is God, and there is but one Spirit.

If Soul sinned, it would be a material manifestation that sense could see, for it is only the so-called material sense that can 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 27, lines 28-31, and page 43, lines 1-8 and 17-19 (unnumbered).

Mind is God, and God is not seen by material sense, because Mind is Spirit, which material sense cannot discern. There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being.

NOTE

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

Chapter X, page 310, lines 29-32, and page 311, lines 1-2.

God is Mind, and God is not seen by a corporeal sense, because Mind is Spirit, which physical sight cannot discern. There is neither growth, maturity, nor decay in Soul. These changes are the mutations of sense, the varying clouds of mortal belief, which hide the truth of being.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 310, lines 29-32, and page 311, lines 1-2.

Mind is God, and God is not seen by a corporeal sense, because Mind is Spirit, which physical sight cannot discern. There is neither growth, maturity, nor decay in Soul. These changes are the mutations of sense, the varying clouds of mortal belief, which hide the Truth of being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 310, lines 29-32, and page 311, lines 1-2.

Soul, or Mind, is not seen by a corporeal sense, because it is Spirit, which physical sight cannot discern. There is neither growth, maturity, nor decay in Soul. These errors are the mutations of sense, the varying clouds of mortal belief, which hide the Truth of 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 206, lines 24-28 (unnumbered).

Soul, or Mind, is not seen by a personal sense, because it is Spirit, which personal sight cannot discern.

There is neither growth, maturity, nor decay in Soul. These are the mutations of sense, the varying clouds of mortal belief, that hide the Truth of Being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 50, lines 28-29 and line 32, and page 51, lines 1-2 (unnumbered).
36th ed., chapter V, page 186, lines 28-29 and line 32, and page 187, lines 1-2 (8nnumbered).

Soul is not seen by what we name personal sense, because it is Spirit, that this sense cannot accept, and which affords no evidence of God.

There is neither growth, maturity, nor decay to Soul. Those are the mutations of sense, the changing clouds of mortal belief that hide the Truth of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 43, lines 14-17 and 19-22 (unnumbered).

What we term mortal mind or carnal mind, dependent on matter for manifestation, is not Mind. God is Mind: all that Mind, God, is, or hath made, is good, and He made all. Hence evil is not made and is not real.

NOTE

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

Chapter X, page 311, lines 3-6.

What we term mortal mind or carnal mind, dependent on matter for manifestation, is not Mind. God is Mind, and God is good, God made all that is made. Hence evil is not made and is not real.

NOTE

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

Chapter X, page 311, lines 3-6.

What we term mortal mind, or carnal mind, - dependent on matter for manifestation, - is not Mind. All that Mind, God, is, or hath made, is good, and Mind made all.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 311, lines 3-6.

What is termed mortal mind, or carnal mind, - erring, sinning, and dependent on matter for manifestation and life, - is not Mind. All that Mind, God, is, or hath made, is good, and He made all; hence in reality there is no evil.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter X, page 311, lines 3-6.

What is termed mortal mind, or evil spirit, - erring, sinning, and dependent on matter for manifestation and life, - is not Mind. All that Mind, God, is, or hath made, is good, and He made all; hence in reality there is no evil.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 320th edition in 1904. Chapter X, page 311, lines 3-6.

What is termed mortal mind, or evil spirit, - erring, sinning, and dependent on matter for manifestation and life, - is not Mind. All that Mind is, or hath made, is good, and He made all; hence there is no evil.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 206, lines 29-32 (unnumbered).

What is termed mortal mind, or spirit, - erring, sinning, and dependent on matter for manifestation and life, - is not Mind. All that Mind is, or hath made, is good, and He made all; hence there is no evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 206, lines 29-32 (unnumbered).

What is termed personal mind, or spirit, - erring, sinning, and dependent on matter for manifestation and life, - is not Mind. God is not in the things He hath made. All that He hath made is good; hence there is no evil therein.

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 23-27 (unnumbered).

36th ed., chapter V, page 186, lines 23-27 (unnumbered).

That which is termed mind and spirit, and is erring, sinning, and depends on matter for its manifestation, is not mind or spirit. God is not in the things He hath made, and all that He hath made is "good." Again, God, Spirit, is the Soul or Principle of all that is real; and nothing is real that does not express God and is controlled by 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 43, lines 8-14 (unnumbered).

Soul is immortal because it is Spirit, which has no element of self-destruction. Is man lost spiritually? No, he can only lose a sense material. All sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in matter remains. It is a sense of sin, and not a sinful soul, which is lost. Evil is destroyed by the sense of good.

Sin only of the flesh

NOTE

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

Chapter X, page 311, lines 7-13.

Soul is immortal because it is Spirit, with no element of self-destruction. Is man lost spiritually? No, he can only be lost materially. All sin is of the flesh. It cannot be spiritual. Sin exists only so long as the illusion of mind in matter, remains. It is the sense of sin, and not a sinful soul, which is lost. Evil is destroyed by a sense of good.

Sin only of the flesh.

NOTE

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

Chapter X, page 311, lines 7-13.

Soul is immortal because it is Spirit, with no element of self-destruction. Is man lost spiritually? No, he can only be lost materially. All sin is of the flesh. It cannot be spiritual. Sin exists only so long as the material illusion of mind in matter, remains. It is the sense of sin, and not a sinful soul, which must be lost.

Sin only of the flesh.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter X, page 311, lines 7-13.

Soul is immortal because it is Spirit, with no element of self-destruction. Is man lost spiritually? No, he can only be lost materially. All sin is of the flesh. It cannot be spiritual. Sin exists only so long as the material illusion, or mind in matter, remains. It is the sense of sin, and not a sinful soul, which must be lost.

Sin only of the flesh.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 320th edition in 1904. Chapter X, page 311, lines 7-13.

Soul is immortal because it is Spirit, with no element of self-destruction. Is man lost spiritually? No, he can only be lost materially. All sin is of the flesh. It cannot be spiritual. Sin exists only so long as the material illusion remains. It is the sense of sin, and not the sinful soul, which must be lost.

Sin fleshly.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 207, lines 1-7 (unnumbered).

Only because it is Spirit, that hath no element of self-destruction, Soul is immortal. Is man lost spiritually? No, he can only be lost materially. All sin is material; it cannot be spiritual. Sin exists only so long as the illusion of matter remains. It is the sense of sin, and not the sinful soul, that is to be lost.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 34, lines 6-11 (unnumbered).
36th ed., chapter V, page 170, lines 6-11 (unnumbered).

Is man lost spiritually? No; he can only be lost materially. All sin is material, it cannot be spiritual. Sin exists only so long as the belief of matter remains. It is the sense of sin, and not a soul of sin, that is lost.

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 31-32, and page 28, lines 1-3 (unnumbered).

Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, - even the higher law of Soul, which prevails over material sense through harmony and immortality.

Soul impeccable

NOTE

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

Chapter X, page 311, lines 14-25.

Through false estimates of soul as dwelling in sense, and mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin, or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, - even the higher law of Soul, which prevails over material sense, through harmony and immortality.

Soul impeccable.

NOTE

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

Chapter X, page 311, lines 14-25.

Through false estimates of soul as dwelling in sense, and mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of Being. So long as we believe that soul can sin, or that immortal Soul is in mortal body, we can never understand the Science of Being. When humanity does understand this Science, it will become the law of Life to man, - even the higher law of Soul, which prevails over material sense, through harmony and immortality.

Soul impeccable.

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 207, lines 8-19 (unnumbered).

226th ed., chapter X, page 311, lines 14-25.

As long as we believe that Soul can sin, or that Soul is in the body, we can never understand the Science of Being. When humanity does understand this Science it will be the law of Life to man, - even the higher law of Soul, that prevails over sense, through harmony and immortality.

Through false estimates of Soul in sense, and Mind in matter, belief strays into a temporary loss or absence of Soul. This state of error is the mortal dream of Life and Substance in matter, and it is directly opposite to the immortal reality of being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 38, lines 5-10, and page 51, lines 10-14 (unnumbered).
36th ed., chapter V, page 174, lines 5-10, and page 187, lines 10-14 (unnumbered).

We shall never understand the science of being while we believe that Soul sins or is in the body, and when we do understand that science we shall be a law of Life to our bodies, even the higher law of Soul that prevails over sense and gives harmony and immortality to man.

It is only in false estimates of Soul in sense, and mind in matter that we go wrong and stray from Spirit, and experience a temporary loss or absence of Soul. This state of error is the mortal dream of Life and substance in matter, which is directly opposite to the immortal waking and reality of being, even as the straight line is the opposite of the 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 32, lines 20-24, and page 43, lines 28-32, and page 44, lines 1-2 (unnumbered).

The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them. Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence. But the spiritual, eternal man is not touched by these phases of mortality.

NOTE

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

Chapter X, page 311, lines 26-32.

The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them. As mortals lay off a false sense of life, substance, and intelligence, - matter, sin, and mortality lose all supposed consciousness or claim to life or existence. But the spiritual, eternal man is not touched by these phases of mortality.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 311, lines 26-32.

The objects cognized by the physical senses have not the reality of Substance. They are only what mortal belief calls them. As mortals lay off a false sense of life, substance, and intelligence, - matter, sin, and mortality lose all supposed consciousness or claim to life or existence. But the spiritual, eternal man is not touched by these phases of mortality.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 265th edition in 1903.

83rd ed., chapter V, page 207, lines 20-26 (unnumbered).

226th ed., chapter X, page 311. lines 26-32.

The objects cognized by the physical senses have not the reality of Substance. They are only what mortal belief calls them. As mortals lay off a false sense of life, substance, and intelligence, matter, sin, and mortality lose all supposed consciousness or claim to life or existence. But the spiritual, eternal man is not touched by these phases of mortality.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 207, lines 20-26 (unnumbered).

The objects cognized by the physical senses have not the reality of Substance. They are only what mortal belief calls them. As we escape from a false sense of life, substance, and intelligence, and pass from the standpoint of matter to the standpoint of Spirit, we gain the real and tangible. Then we find Soul, and lose all sense of matter, sin, and mortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 207, lines 20-26 (unnumbered).

The objects of sense have not the reality of Substance. They are what mortal belief names them, and are only what they appear to this belief. As we escape from a false sense of Life, Substance, and Intelligence, and pass from the standpoint of matter to the standpoint of Spirit, we gain the real and tangible. Then we find Soul, and lose all sense of matter, sin, and mortality.

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 51, lines 3-9 (unnumbered).

36th ed., chapter V, page 187, lines 3-9 (unnumbered).

We call the objects of sense substance, but they are only what mortal belief names them, and only what they appear to this mortal belief. Only as we escape from a false sense of Life, substance, and intelligence, and pass from the stand-points of matter to Spirit, to gain the real and tangible, shall we find Soul, and lose all sense of sin and mortality.

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 43, lines 22-28 (unnumbered).

How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science. That which material sense calls intangible, is found to be substance. What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears.

Sense-dreams

NOTE

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

Chapter X, page 312, lines 1-7.

How true it is that whatever is learned through material sense must be lost because it is reversed by the spiritual facts of Science. That which material sense calls intangible is found to be substance. What to this sense seems substance becomes nothingness, when the sense-dreams vanish, and reality appears.

Sense-dreams.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.

Chapter X, page 312, lines 1-7.

How true it is that whatever is learned through material sense must be lost because it is reversed by the spiritual facts of Science. That which material sense deems intangible is found to be substance. What the senses deem substantial becomes nothingness, when the sense-dreams vanish, and reality appears.

Sense-dreams.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter X, page 312, lines 1-7.

How true it is that whatever is learned through material sense must be lost because it is reversed by the spiritual facts of Science. That which material sense deems intangible is found to be Substance. What the senses deem substantial becomes nothingness, when the sense-dreams vanish, and reality appears.

Sense-dreams.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 312, lines 1-7.

How true it is that whatever is learned through material sense must be lost because it is reversed by the facts of Science. That which material sense deems shadow is found to be Substance. What it deems substantial becomes nothingness, when the sense-dreams vanish, and reality appears.

Sense-dreams.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 207, lines 27-32 (unnumbered).

Waking to real Life, mortals will find that what they have learned from the material senses is reversed by the facts of existence. That which material sense deems shadow is found to be Substance. What it deems substantial becomes nothingness, when the sense-dreams vanish, and reality appears.

Sense-dreams.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 207, lines 27-32 (unnumbered).

Waking to real Life,

mortals find what they have learned from the senses to be reversed in the facts of existence. That which sense deems shadow is found to be substance; and what it deems substance becomes nothingness, when the dreams of the senses vanish, and reality appears.

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 51, lines 14-19 (unnumbered).

36th ed., chapter V, page 187, lines 14-19 (unnumbered).

In this waking to Life that is real, what we have learned from the senses we shall find reversed by the facts of existence. That which sense deemed shadow will be found substance, and what it called substance will become nothingness, as the dream vanishes and the reality appears.

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 44, lines 2-7 (unnumbered).

The senses regard a corpse, not as man, but sumply as matter. People say, "Man is dead;" but this death is the departure of a mortal's mind, not of matter. The matter is still there. The belief of that mortal that he must die occasioned his departure; yet you say that matter has caused his death.

NOTE

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

Chapter X, page 312, lines 8-13.

The senses look on a corpse, not as man, but simply as matter. Men say, "The body is dead;" but this death is the departure of a mortal mind, not of matter. The matter is there still. The consent of that mortal mind to depart occasions its departure; yet you say that matter has died.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 312, lines 8-13.

The senses look on a corpse, not as man, but simply as matter. Men say, "The body is dead;" but this death is the departure of a mortal mind, and not of matter. The matter is there still. The consent of that mortal mind to depart occasions its departure; yet you say that matter has died.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 208, lines 1-6 (unnumbered).

We all look on a corpse, not as man, but simply as matter. Men say, "The body is dead;" but this death was the departure of a mortal illusion, not of matter. The matter is there still. The consent of that mortal belief to die occasioned its death and departure; yet you say it was matter that died.

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 30-32, and page 34, lines 1-3 (unnumbered).
36th ed., chapter V, page 169, lines 30-32, and page 170, lines 1-3 (unnumbered).

We look on a corpse, not as a man, but simply what is termed matter. We say the body is dead; but it was the departure of a mortal belief, and not matter, that produced that effect. The consent of that belief to die occasioned the phenomenon before you, whereas you say it was 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 27, lines 23-28 (unnumbered).

People go into ecstasies over the sense of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without Love, God, immortality cannot appear. Mortals try to believe without understanding Truth; yet God *is* Truth. Mortals claim that death is inevitable; but man's eternal Principle is ever-present Life. Mortals believe in a finite personal God; while God is infinite Love, which must be unlimited.

Vain ecstasies

NOTE

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

Chapter X, page 312, lines 14-22.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God is Love, and without Him immortality cannot appear. Mortals try to believe without understanding Truth, yet God is Truth. Mortals claim that man must die, when his eternal Principle is ever-present Life. Mortals believe in a finite personal God; when God is divine Love, that must be reflected.

Vain ecstasies.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 312, lines 14-22.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without Him immortality cannot appear. Mortals try to believe without understanding Truth, yet God *is* Truth. Mortals claim that man must die, when his eternal Principle is ever-present Life. Mortals believe in a finitely human God; when God is divine Love, that must be reflected.

Vain ecstasies.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter X, page 312, lines 14-22.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without Him immortality cannot appear. Mortals try to believe without understanding Truth, yet God *is* Truth. Mortals claim that man must die, when his eternal Principle is ever-present Life. Mortals believe in a finitely human God; when God is divine Love, that must be demonstrated.

Vain ecstasies.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 312, lines 14-22.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without God immortality cannot appear. Mortals try to believe without understanding Truth, yet God *is* Truth. Mortals claim that man must die, when his eternal Principle is ever-present Life. Mortals believe in a finitely human God; when God is divine Love, that must be demonstrated.

Vain ecstasies.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 312, lines 14-22.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God is Love, and without God, immortality cannot appear. Mortals try to believe without understanding Truth, yet God is Truth. Mortals claim that man must die, when his divine Principle is ever-present Life. Mortals believe in a finitely human God; when God is Love, that must be demonstrated.

Foolish ecstacies.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 208, lines 7-15 (unnumbered).

ALSO NOTE

The spelling of 'ecstasies' differs in the marginal heading from the body of the text.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without God, immortality cannot appear. Mortals try to believe without understanding Truth, yet God *is* Truth. Mortals claim that they must die, when God is ever-present Life. Mortals believe in an infinitely human God; when God is Truth, Life, Love, Principle, and cannot be demonstrated without understanding.

Foolish ecstasies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter X, page 208, lines 7-15 (unnumbered).

People go into ecstasies over the idea of a personal Jehovah, though without a spark of love in their hearts; when in fact God is Love, and without this trait mortality cannot lay hold of Immortality. Men believe without understanding Truth, when God is Truth. He is Divine Principle, and cannot be demonstrated without 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 73, lines 21-27 (unnumbered).

36th ed., chapter V, page 209, lines 21-27 (unnumbered).

We go into ecstasies over a personal God with scarcely a spark of love in the heart, when God is Love; and believe without understanding Truth, when God is 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 63, lines 19-22 (unnumbered).

Our theories are based on finite premises, which cannot penetrate beyond matter. A personal sense of God and of man's capabilities necessarily limits faith and hinders spiritual understanding. It divides faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the intelligent and divine healing Principle to the inanimate drug.

Man-made theories

NOTE

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

Chapter X, page 312, lines 23-30.

Our theories are based on finite premises, which cannot penetrate beyond matter. A limited sense of God and of man's capabilities necessarily limits faith and hinders understanding. It divides faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the infinite and healing Principle to the inanimate drug.

Man-made theories.

NOTE

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

Chapter X, page 312, lines 23-30.

Our theories are based on finite premises, which cannot penetrate beyond matter. A limited sense of God and of man's capabilities necessarily limits faith and hinders understanding. It divides faith and understanding between matter and Spirit, the finite and the Infinite, and so turns away from the infinite and healing Principle to the inanimate drug.

Man-made theories.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 312, lines 23-30.

Our theories are based on finite premises, which cannot penetrate beyond matter. A limited sense of God and of man's capabilities necessarily limits faith and hinders understanding. It divides faith and understanding between matter and Spirit, the finite and the Infinite, and so turns away from the Infinite and healing Principle to the inanimate drug.

Shallow theories.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 208, lines 16-22 (unnumbered).

Our theories are based on finite premises, which cannot penetrate beyond matter. A limited sense of God or man necessarily limits faith and hinders understanding. It divides faith and understanding between matter and Spirit, the finite and the Infinite, and so turns away from the infinite and healing Principle to the inanimate drug.

Shallow theories.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter V, page 208, lines 16-22 (unnumbered).

Our theories of personality are based on finite premises, that cannot penetrate beyond matter. A limited sense of God or man necessarily limits faith and prevents understanding. It divides faith and understanding between matter and Spirit, the finite and the Infinite, and so turns away from the infinite healing Principle to the inanimate drug.

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 66, lines 14-20 (unnumbered).

36th ed., chapter V, page 202, lines 14-20 (unnumbered).

All theories of a personal God are based on finite premises, therefore they cannot apprehend the infinite; and this limited sense of God limits our faith and divides it between matter and Spirit, the finite and the infinite, then we turn away from the infinite Principle that heals to the inanimate drug, and have other gods before me.

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 57, lines 27-32 (unnumbered).

Jesus' spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," Jesus the God-crowned or the divinely royal man, as it is said of him in the first chapter of Hebrews: -

The one anointed

> Therefore God, even thy God, hath anointed thee
> With the oil of gladness above thy fellows.

NOTE

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

Chapter X, page 312, lines 31-32, and page 313, lines 1-8.

ALSO NOTE

The two lines from Hebrews are in smaller type, but not italics.

Jesus' spiritual origin, and his demonstration of divine Principle, richly endowed him, and entitled him to sonship in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," - Jesus the God-crowned, or the divinely royal man; as it is said of him in the first chapter of Hebrews: -

The one anointed.

> Therefore God, even thy God, hath anointed thee
> With the oil of gladness above thy fellows.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 312, lines 31-32, and page 313, lines 1-8.

ALSO NOTE

The two lines from Hebrews are in smaller type, but not italics.

Jesus' spiritual origin, and his demonstration of divine Principle, richly endowed him, and entitled him to son-

ship in Science. He was the son of a virgin.

The one anointed.

The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," - Jesus the God-crowned, or the divinely royal man; as it is said of him in the first chapter of Hebrews:

> Therefore God, even thy God, hath anointed thee
> With the oil of gladness above thy fellows.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 208, lines 23-32 (unnumbered).

ALSO NOTE

The two lines from Hebrews are in smaller type, but not italics. The only difference in this version and the next - 226th edition version - is the missing dash or hyphen following the colon just before the quote.

Jesus was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," - Jesus the Messiah, the crowned, or the royal man; as it is said of him in the first chapter of Hebrews: -

> Therefore God, thy God, hath anointed thee
> With the oil of gladness above thy fellows.

Jesus' spiritual origin, and his demonstration of the Divine Principle, richly endowed him, and entitled him to Sonship in Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 45, lines 28-32, and page 46, lines 1-2 and lines 18-20 (unnumbered).
36th ed., chapter V, page 181, lines 28-32, and page 182, lines 1-2 and lines 18-20 (unnumbered).

ALSO NOTE

The lines from Hebrews are set in a slightly smaller type in this version, but they are not in italics.

Jesus was the son of a virgin mother, by whom scientific being was so far understood that she knew God was the Father of man, and man the offspring of a divine Principle. His spiritual origin and divine demonstration of the Father richly entitled him to that sonship in divine 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 39, line 32, and page 40, lines 1-3 (unnumbered), and page 40, lines 7-9 (unnumbered).

With this agrees another passage in the same chapter, which refers to the Son as "the brightness of His [(God's)] glory, and the express [(expressed)] image of His person [(infinite Mind)]." It is noteworthy that the phrase "express image" in the Common Version is, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the infinite; and the cause given for the exaltation of Jesus, Mary's son, was that he "loved righteousness and hated iniquity." The passage is made even clearer in the translation of the late George R. Noyes, D.D.: "Who, being a brightness from His glory, and an image of His being."

NOTE

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

Chapter X, page 313, lines 9-22.

With this agrees another passage in the same chapter, which refers to the Son as "the brightness of His ((God's)) glory, and the express ((expressed)) image of His person ((infinite Mind))." It is noteworthy that the phrase "express image," in the Common Version, is, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the infinite; and the cause given for the exaltation of Jesus, Mary's son, was that he "loved righteousness and hated iniquity." The passage is made even clearer in the translation of the late George R. Noyes, D.D., - "Who, being a brightness from His glory, and an image of His being."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 313, lines 9-22.

With this agrees another passage in the same chapter, which refers to the Son as "the brightness of His ((God's)) glory, and the express ((expressed)) image of His person ((infinite Mind))." It is noteworthy that the phrase "express image," in the Common Version, is, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the Infinite; and the cause given for the exaltation of Jesus, Mary's son, was that he "loved righteousness and hated iniquity." The passage is made even clearer in the translation of the late George R. Noyes, D.D., - "Who, being a brightness from His glory, and an image of His being."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 313, lines 9-22.

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His ((God's)) glory, and the express ((expressed)) image of His personality ((infinite Mind))." It is noteworthy that the phrase express image, in the Common Version, is, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epsitle regarded Christ as the Son of God, the royal reflection of the Infinite; and the cause given for the exaltation of Jesus, Mary's son, was that he "loved righteousness and hated iniquity." The passage is made even clearer in the translation of the late George R. Noyes, D.D., "Who, being a brightness from His glory, and an image of His Being."

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 209, lines 1-14 (unnumbered).

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His (God's) glory, and the express (expressed) image of His personality (infinite Mind)." It is noteworthy that the phrase express image, in the Common Version, is, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epistle thought of Jesus the Christ as the royal reflection of the Infinite; and the motive given for this exaltation is that the Christ "loved righteousness and hated iniquity." The spiritual sense of the passage is made even clearer in the scholarly translation of the late George R. Noyes, D.D., "Who, being a brightness from His glory, and an image of His Being."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 209, lines 1-14 (unnumbered).

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His ((God's)) glory, and the express ((or expressed)) image of His person ((or individuality))." It is noteworthy that the words express image, in the Common Version, are, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epistle thought of Jesus the Christ as the royal reflection of the Infinite; and the motive given for this exaltation is, that the Christ "loved righteousness and hated iniquity." The spiritual sense of the passage is made even clearer in the scholarly translation of the late Professor George R. Noyes: "Who being a brightness from His glory, and an image of His being."

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter V, page 182, lines 3-17 (unnumbered).

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His (God's) glory, and the express (or expressed) image of His person (or individuality)." It is noteworthy that the word translated image in the Common Version, is, in the Greek Testament, character. Using this word in its higher meaning, we may assume that the author of this remarkable epistle thought of Jesus the Christ as the royal reflection of the Infinite; and the motive given for this exaltation is, that the Christ "loved righteousness and hated iniquity." The spiritual sense of the passage is made even clearer in the scholarly translation of the late Professor George R. Noyes: "Who being a brightness from His glory, and an image of His being."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. 16th ed., chapter I, page 46, lines 3-17 (unnumbered).

Jesus was the name of the man, and Christ but another name for God, the Principle and creator of that man. The signification of God in the original text being "good," the term Christ Jesus may be rendered as good man, or God 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 40, lines 3-7 (unnumbered).

ALSO NOTE

This paragraph seems to correspond more to paragraph #244 in Science of Being. However, it is found in the exact same place in the chapter in which paragraph #178 is located, beginning with the 16th edition which follows this one. Therefore, the paragraph is included in both comparisons since there would be no paragraph #178 in the 3rd edition otherwise.

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause. To accommodate himself to immature ideas of spiritual power, - for spirituality was possessed only in a limited degree even by his disciples, - Jesus called the body, which by spiritual power he raised from the grave, "flesh and bones." To show that the substance of himself was Spirit and the body no more perfect because of death and no less material until the ascension (his further spiritual exaltation), Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man. Our Master gained the solution of being, demonstrating the existence of but one Mind without a second or equal.

Jesus the Scientist

NOTE

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

Chapter X, page 313, lines 23-31, and page 314, lines 1-9.

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause. To accommodate himself to immature ideas of spiritual power, - for spirituality was possessed only in a limited degree, even by his disciples, - Jesus called the body, which by this power he raised from the grave, "flesh and bones." To show that the substance of himself was Spirit, and the body no more perfect because of death, and no less material until the ascension (his further spiritual exaltation) made it so, he waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection, spiritual man. Our Master gained the solution of being, demonstrating the existence of but one Mind, without a second or equal.

Jesus the Scientist.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 313, lines 23-31, and page 314, lines 1-9.

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause. To accommodate himself to imma- ture ideas of spiritual power, - for spirituality was possessed only in a limited degree, even by his disciples, - Jesus called the body, which by this power he raised from the grave, "flesh and bones." To show that the substance of himself was Spirit, and the body no more perfect because of death, and no less material until the ascension (his further spiritual exaltation) made it so, he waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as Principle and idea. Then it was that our Master gained the solution of being, demonstrating the existence of but one Mind, without a second or equal.

Jesus the Scientist.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 313, lines 23-31, and page 314, lines 1-9.

Jesus of Nazareth was the most Scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause. To accommodate himself to immature ideas of spiritual power, - for spirituality was possessed only in a limited degree, even by his disciples, - Jesus called the body, which by this power he raised from the grave, "flesh and bones." To show that the Substance of himself was Spirit, and the body no more perfect because of death, and no less material until the Ascension (his further spiritual exaltation) made it so, he waited until the mortal, or fleshly, sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as Principle and Idea. Then it was that our Master gained the solution of Being, demonstrating the existence of but one Mind, without a second or equal.

Jesus the Scientist.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 209, lines 15-32 (unnumbered).

Jesus of Nazareth was the most Scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause. To accommodate himself to imma- Jesus the Scientist. ture ideas of spiritual power, - for spirituality was possessed only in a limited degree, even by his disciples, - Jesus called the body, which by this power he raised from the grave, "flesh and bones." To show that the Substance of himself was Spirit, and the body no more perfect because of death, and no less material until the Ascension (his exaltation through Mind) made it so, he waited until the mortal sense, or flesh, had risen above all earthly yearings, and relinquished the belief of substance-matter. Thus he found the spiritual Ego, and proved that he and the Father were inseparable. Then it was that our Master gained the solution of Being, demonstrating the existence of but one Mind, without a second or equal.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 145th edition in 1898. Chapter V, page 209, lines 15-32 (unnumbered).

Jesus of Nazareth was the most Scientific man who ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause. To accommodate himself to immature ideas of spiritual power, - for spirituality was possessed only in a limited degree, even by his disciples, - Jesus called the body, which by this power he raised from the grave, "flesh and bones." To show that the Substance of himself was Spirit, and the body no more perfect because of death, and no less material until the Ascension (his exaltation through Mind) made it so, he waited until the mortal sense, or flesh, had risen above all earthly yearnings, and relinquished the belief of substance-matter. Thus he found the spiritual Ego, and proved that he and the Father were inseparable. Then it was that our Master gained the solution of Being, demonstrating the existence of but one Mind, without a second or equal.

Jesus the Scientist.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 209, ines 15-32 (unnumbered).

Jesus of Nazareth was the most scientific man that ever trod the globe. He went beneath the material surface of things, and found their spiritual cause. To accommodate himself to the immature idea of his power, possessed even by his disciples, Jesus called the body which, by his own power, he raised from the grave, "flesh and bones." To show that the Substance of himself was Spirit, and the body no more perfect because of death, and no less material until the Ascension made it so, he waited until the mortal sense, or flesh, had risen above all earthly yearnings, and relinquished the belief of substance-matter, and the Ego became one with the Father. Then it was that our Master gained the solution of being, that demonstrates the existence of but One Mind, without a second or equal.

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 53, lines 1-15 (unnumbered).
36th ed., chapter V, page 189, lines 1-15 (unnumbered).

The most scientific man that ever trod the globe was Jesus of Nazareth; he went beyond the material sense of causation, and found the spiritual cause; he called the mortal body, that we call substance, ghost; and the body that he reproduced he called what it was before named, "flesh and bones." Showing that to him the substance of himself was Spirit, and the body his representative, and no more perfect because of death, and no less material until his ascension; until the mind that it represented had risen above all earthly tendencies, and relinquished the belief of substance-matter. and the "I" had become one with the Father. Then it was that our Master gained the solution of being, and learned of demonstration that there is but one Mind, and he had no 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 45, lines 20-32, and page 46, line 1 (unnumbered).

part 3/3

Chapter 10
Science of Being

para 10-180 / 10-165

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spoke of repro-

The bodily resurrection

ducing his body, - knowing, as he did, that Mind was the builder, - and said, "Destroy this temple, and in three days I will raise it up," they thought that he meant their material temple instead of his body. To such materialists, the real man seemed a spectre, unseen and unfamiliar, and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and substance.

NOTE

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

Chapter X, page 314, lines 10-22.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spake of re-producing his body, - knowing, as he did, that Mind was the builder, - and said, "Destroy this temple, and in three days I will raise it up," they thought he referred to their material temple instead of his body. To such materialists, the real man seemed a spectre, unseen and unfamiliar; and the body which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and substance.

The bodily resurrection.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 314, lines 10-22.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spake of re-producing his body, - knowing, as he did, that Mind was the builder, - and said, "Destroy this temple, and in three days I will raise it again," they thought he referred to their material temple instead of his body. To such materialists, Spirit, or God, seemed a spectre, unseen and unfamiliar; and the body which they laid in a sepulchre, seemed to be substance. This material-ism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever be-fore, the true idea of Life and Substance.

The bodily resurrection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 314, lines 10-22.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spake of re-

The bodily resurrection.

producing his body, - knowing, as he did, that Mind was the builder, - and said, "Though you destroy this temple, yet will I build it again," they thought he referred to their material Temple, instead of his body. To such materialists, Spirit, or God, seemed a spectre, unseen and unfamiliar; and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life 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 210, lines 1-13 (unnumbered).

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spake of reproducing his body, - knowing, as he did, that Mind was the builder, - and said, "Though you destroy this temple, yet will I build it again," they thought he referred to a material temple. To such materialists, Spirit, or God, seemed a spectre, unseen and unfamiliar; and the body, which they laid in a sepulchre, seemed to be the substance. This materialism lost sight of the true Jesus; while the faithful Mary saw him, and he presented to her, more than ever before, the true idea of God, Life, and Substance.

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 53, lines 16-27 (unnumbered).
36th ed., chapter V, page 189, lines 16-27 (unnumbered).

The Jews who sought to kill this man of God called themselves highly religious, but they show very plainly that their material views were the parent of their wicked deeds, for when Jesus spake of reproducing his own body, - knowing, as he did, that Mind was the builder, - and said, "Though you destroy this temple, yet will I build it again," they thought he referred to a material temple. To them Spirit, God, was a mere ghost, unseen and unfamiliar, and the body they had laid in a sepulchre was substance. Through this materialism they lost sight of Jesus, just as Mary the penitent saw him, when he presented more than ever the true idea of God, of Life and substance;

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 46, lines 1-13 (unnumbered).

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of divine Science carried the problem of being, and the more distinctly he uttered the demands of its divine Principle, Truth and Love, the more odious he became to sinners and to those who, depending on doctrines and material laws to save them from sin and sickness, were submissive to death as being in supposed accord with the inevitable law of life. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth and believeth in me shall never die."

Opposition of materialists

NOTE

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

Chapter X, page 314, lines 23-32, and page 315, lines 1-2.

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of divine Science carried the problem of being, and the more distinctly he uttered the demands of its divine Principle, Truth, and Love, the more odious he became to sinners, and to those who were depending on doctrines and material laws to save them from sin and sickness, and who were submissive to death as being in supposed accord with the inevitable law of life. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth, and believeth in me, shall never die."

Opposition of materialists.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 314, lines 23-32, and page 315, lines 1-2.

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of divine Science carried the problem of being, and the more distinctly he uttered the demands of its divine Principle, Truth, and Love, the more odious he became to sinners, - to those who were depending on doctrines and material laws to save them from sin and sickness, and who were submissive to death as being in supposed accord with the inevitable law of life. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth, and believeth in me, shall never die."

Opposition of materialists.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 314, lines 23-32, and page 315, lines 1-2.

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of Divine Science carried the problem of Being, and the more distinctly he uttered the demands of its Principle, Truth, and Love, the more odious he became to sinners, and to those depending on doctrines and material laws, to save them from sin and sickness, and submissive to death as the inevitable law of matter. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth, and believeth in me, shall never die."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 210, lines 14-24 (unnumbered).

Because of men's material and sinful belief, the Spiritual Jesus was imperceptible to them. The higher his demonstration of Divine Science carried the problem of being, and the more distinctly he uttered the demands of its Principle, - Truth and Love, - the more odious he became to the world of belief, depending on doctrines and material law to save them from sin and sickness, and submitting to death as the inevitable law of matter; when Jesus proved this false by his resurrection, and said: "Whosoever liveth, and believeth in me, shall never die."

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 53, lines 28-32, and page 54, lines 1-5 (unnumbered).
36th ed., chapter V, page 189, lines 28-32, and page 190. lines 1-5 (unnumbered).

and because of their material and sinful beliefs, this idea was imperceptible to them. The higher Jesus demonstrated divine science, and wrought the problem of being, and made upon man the demands of its Principle, - Truth and Love, - the more odious he became to the world of belief that depends on doctrines and material law to save them from sin and sickness, and submits to death as the inevitable, even when Jesus proved it a falsity, and said, "They that believe on me shall never see 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 46, lines 13-22 (unnumbered).

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind and laid no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not Mind; and his understanding of this divine Science brought upon him the anathemas of the age.

Hebrew theology

NOTE

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

Chapter X, page 315, lines 3-10.

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind, and laid no claim to any other. He knew that the Ego was Mind, instead of body, - that matter, sin, and evil were not Mind; and his understanding of this divine Science brought upon him the anathemas of the age.

Hebrew theology.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 315, lines 3-10.

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis.

Hebrew theology.

His better understanding of God was a rebuke to them. He knew of but one Mind, and laid no claim to any other. He knew that the Ego was Mind, instead of body, - that matter, sin, and evil were not Mind; and his understanding of this Divine Science brought upon him the anathemas of the world.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 210, lines 25-32 (unnumbered).

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke. He knew of but one Mind, and laid no claim to any other. He knew that the Ego was Mind, instead of body, that sin and evil were not Mind; and his understanding of this Divine Science brought upon him the anathemas of the world.

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 54, lines 6-13 (unnumbered).
36th ed., chapter V, page 190, lines 6-13 (unnumbered).

That saying of our Master, "I and Father are one," separated him from theology and the rabbis. His better understanding of God rebuked them; he knew there was but one Mind and laid no claim to any other; he knew that the "I" was Mind instead of body, and that sin and evil were not Mind; and because of his understanding of this divine science, it brought down upon him the anathemas of the world.

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 46, lines 23-30 (unnumbered).

The opposite and false views of the people hid from their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God.

The true sonship

NOTE

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

Chapter X, page 315, lines 11-20.

The opposite and false views of the people hid from their eyes Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we only regain this likeness when we subdue sin, and regain man's heritage, and the liberty of the sons of God.

The true sonship.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 1907 edition.

83rd ed., chapter V, page 211, lines 1-10 (unnumbered).

226th ed., chapter X, page 315, lines 11-20.

The opposite and false views of the people hid from their eyes Jesus' sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of God's spiritual idea as presented by Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we only regain this likeness when we subdue sin, and regain man's heritage, and the liberty of the sons of God.

The true sonship.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 211, lines 1-10 (unnumbered).

The opposite views of the people hid from their eyes his sonship with God. They could not discern spiritual being. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's idea as presented by Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth: and we only regain this likeness as we subdue sin, and regain man's heritage of "dominion over the earth," the liberty of the sons 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 54, lines 14-22 (unnumbered).
36th ed., chapter V, page 190, lines 14-22 (unnumbered).

every one was not ready to receive it, even then; they had not grown up to fully discerning spiritual things.

It was their reversed views that hid from the eyes of the rabbis Jesus' sonship with God. They could not discern spiritual being; their carnal minds were at enmity with it, and their thoughts were filled with mortal error instead of God's idea as presented by Jesus. The image and likeness of God we lose sight of through sin that beclouds the spiritual sense of Truth, and regain this likeness only as we subdue sin and obtain "dominion over earth," even the liberty of the Elohim, or sons 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 40, lines 21-23, and page 46, lines 30-32, and page 47, lines 1-7 (unnumbered).

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, - to prove irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death. The divine conception of Jesus pointed to this truth and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other earthly personalities.

Immaculate conception

NOTE

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

Chapter X, page 315, lines 21-28.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, - to prove, irrefutably, how spiritual Truth destroys material error, heals sickness, and overcomes death. Immaculate conception. The divine conception of Jesus pointed to this Truth, and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other earthly personalities.

NOTE

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

Chapter X, page 315, lines 21-28.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of Being, - to prove, irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death. Immaculate conception. The divine conception of Jesus pointed to this Truth, and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other earthly personalities.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 211, lines 11-18 (unnumbered).

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being; to prove, above all other teachers, how spiritual Truth destroys material error, heals the sick, and overcomes death. The birth of Jesus pointed to this Truth, and presented the example of creation. Jesus illustrated, more than any other man, the ideal of Spirit, inasmuch as he was more spiritual than all other earthly impersonations combined. He walked the waves, multiplied the loaves and fishes, healed the sick, and raised the dead, all on the divine platform - that God, Spirit, is supreme, and that there is no other power than Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 59, lines 12-23 (unnumbered).
36th ed., chapter V, page 195, lines 12-23 (unnumbered).

ALSO NOTE

The final portion of this paragraph, beginning with line 20, "He walked...," is not in any edition beginning with the 50th. It is similar to paragraph #23 of Science of Being or #104 of Science, Theology, Medicine; however, #23 of Science of Being is already presented in this 16-50th editions. Thus these lines are presented here with paragraph #184, since that is where they occur in this edition, and also with #104 of Science, Theology, Medicine in that comparison as well.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, and to prove, above all others, how this spiritual Truth of being destroyed the material error, healed the sick, and overcame death. The conception of Jesus illustrated this Truth and presented the example of creation. Jesus was the idea of Spirit, inasmuch as he was less material and more spiritual than all other earthly impersonations. He walked the wave, made the loaves and fishes, healed the sick, and raised the dead on this very platform, - namely, that God, Spirit, is supreme, and there is no other power, yea, that all is Mind and 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 51, lines 10-21 (unnumbered).

ALSO NOTE

The final sentence in this paragraph, beginning "He walked...," is not in any edition of the text beginning with the 50th. It is similar to paragraph #23 of Science of Being and paragraph #104 of Science, Theology, Medicine, but these two paragraphs are presented elsewhere in this edition. Therefore the material is included here with paragraph #184 since that is where it is found in the 3-15th editions.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word. From him mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship. Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh, - to show that Truth is made manifest by its effects upon the human mind and body, healing sickness and destroying sin.

Jesus as mediator

NOTE

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

Chapter X, page 315, lines 29-32, and page 316, lines 1-11.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil.

Jesus as mediator.

The true man being linked by Science to his Maker, mortals need only turn from sin, and lose sight of material selfhood, to find the real man and his relation to God, and to recognize the divine sonship. Christ was manifested through Jesus to prove the power of Spirit over the flesh, - to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 315, lines 29-32, and page 316, lines 1-11.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. The true man being linked by Science to his Maker, mortals need only turn from sin, and lose sight of material selfhood, to find the real man and his relation to God, and recognize the divine sonship. Christ was manifested through Jesus to prove the power of Spirit over the flesh, - to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

Mediatorship.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 211, lines 19-32 (unnumbered).

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. The true man being linked by Science to his Maker, mortals need only turn from sin, and lose sight of themselves, in order to find the real man and his relation to God, and recognize the divine sonship. Christ was manifested through Jesus to prove the power of Spirit over the flesh, - to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

Mediatorship.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter V, page 211, lines 19-32 (unnumbered).

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. The true man being linked by Science to his Maker, mortals need only turn from sin, and lose sight of themselves, in order to find the real man and his relation to God, and recognize the divine sonship. Jesus took upon himself flesh, to prove the power of Spirit over the flesh, - to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

Mediatorship.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 211, lines 19-32 (unnumbered).

Having in part a personal origin, conceived by a human mother, Jesus was the mediator between Spirit and what is termed matter, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. Man being linked by Science to his Maker, mortals need only turn from sin and be His. Jesus took upon himself flesh, to prove the power of Spirit over the flesh; to show that Truth is made manifest upon the human mind and body, healing sickness 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 59, lines 24-32, and page 60, lines 1-2 (unnumbered).
36th ed., chapter V, page 195, lines 24-32, and page 196, lines 1-2 (unnumbered).

Because Jesus had in part a personal origin, and was the conception of the virgin mother, he was the mediator between Spirit and what is termed matter, in other words he explained the midway of the actual science of being, and destroyed all halfway positions, showing that the Truth of being is its only reality, and error is but supposed being. The Scripture saith, "He took upon himself flesh;" this implies that when Truth is understood it will be made manifest upon the body, it will heal the sick and save from 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 51, lines 21-31 (unnumbered).

Jesus represented Christ, the true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

Spiritual government

NOTE

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

Chapter X, page 316, lines 12-23.

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ represented the indestructible man, whom Spirit creates, constitutes, and governs. Thus he illustrated that blending with the Maker which gives man dominion over all the earth.

Spiritual government.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 316, lines 12-23.

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ represented the indestructible man, whom Spirit creates, constitutes, and governs. Thus he illustrated that blending with the Maker which gives man dominion over all the earth.

Spirituality indelible.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 212, lines 1-12 (unnumbered).

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, like the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Jesus represented the indestructible man, whom Spirit creates, constitutes, and governs. Thus he illustrated that blending with the Maker which gives man dominion over all the earth.

Spirituality indelible.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter V, page 212, lines 1-12 (unnumbered).

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and scholasticism, between apostolic clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, like the Christ-man, rose higher because of the crucifixion, and proved beyond a question that Truth was the master of death. Jesus presented indestructible the man that Spirit creates, constitutes, and governs; illustrating, also, that blending with the Maker which gives Divine Science dominion over all the earth.

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 60, lines 3-13 (unnumbered).
36th ed., chapter V, page 196, lines 3-13 (unnumbered).

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and scholasticism, between apostolic clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, like the Christ-man, rose higher because of the crucifixion, and proved beyond a question that Truth was the master of death. Jesus presented indestructible the man that Spirit creates, constitutes, and governs; illustrating also that blending with the Maker which gives Divine Science dominion over all the earth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 60, lines 3-13 (unnumbered).

Jesus presented that idea of God, hence the warfare that went on between the spiritual idea and their material beliefs of religion, and the blindness of their belief to conclude it could kill the spiritual idea when it crucified the flesh. The idea rose higher because of that crucifixion, and proved its stronger control over the body or material belief. And Jesus presented himself, the man that matter cannot destroy, the man that Spirit creates, that Truth, Life, and Love constitute, and which so blends with his Maker and spiritual being, it gives him dominion over all the 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 51, lines 31-32, and page 52, lines 1-9 (unnumbered).

The spiritual idea of God, as presented by Jesus, was scourged in person, and its Principle was rejected. That man was accounted a criminal who could prove God's divine power by healing the sick, casting out evils, spiritualizing materialistic beliefs, and raising the dead, - those dead in trespasses and sins, satisfied with the flesh, resting on the basis of matter, blind to the possibilities of Spirit and its correlative truth.

Deadness in sin

NOTE

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

Chapter X, page 316, lines 24-32.

10-12

The spiritual idea of God, presented by Jesus, was scourged in person and rejected in Principle. That man was accounted a criminal who could prove God's divine power by healing the sick, casting out evils, spiritualizing materialistic beliefs, or raising the dead, - those dead in trespasses and sins, satisfied with the flesh, resting on the basis of matter, and blind to the possibilities of Spirit and correlative truth.

Deadness in sin.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 316, lines 24-32.

The spiritual idea of God, presented by Jesus, was scourged in person and rejected in principle. That man was accounted a criminal who could prove God's divine power by healing the sick, casting out evils, spiritualizing materialistic beliefs, or raising the dead, - those dead in trespasses and sins, satisfied with the flesh, resting on the basis of matter, and blind to the possibilities of Spirit and correlative truth.

Deadness in sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 316, lines 24-32.

The idea of God, presented by Jesus, was scourged in person and rejected in Principle; and man was accounted a criminal who could prove God's powerful reality by healing the sick, casting out error, spiritualizing materialistic beliefs, raising the dead, - dead in trespasses and sins, resting on the basis of matter, and blind to the perception of Spirit, or Truth.

Spiritual deadness.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 212, lines 13-20 (unnumbered).

The idea of God, presented by Jesus, was scourged in body and rejected in Principle; and that man was accounted a criminal who could prove God's powerful reality by healing the sick, casting out error, spiritualizing materialistic beliefs, raising the dead, - dead in trespasses and sins, resting on the basis of matter, and blind to the perception of Spirit, or Truth.

Spiritual deadness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter V, page 212, lines 13-20 (unnumbered).

The idea of God, presented by Jesus, was scourged in person as in Principle: and that man was accounted criminal who could prove God's powerful reality by healing the sick, casting out error, spiritualizing materialistic beliefs, raising the dead - dead in trespasses and sins, resting on the basis of matter, and blind to the perception of Spirit, or 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 61, lines 6-12 (unnumbered).

36th ed., chapter V, page 197, lines 6-12 (unnumbered).

We learn from Holy Writ that the idea of God, named Jesus, was scourged, scoffed, and coupled with crime by the pharasaical churches, even when it was proven, bearing their infirmities, healing the sick, casting out error, raising the dead, uplifting their beliefs, dead in trespasses and sin, from the basis of matter to the perception of Spirit and 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 52, lines 28-32, and page 53, lines 1-2 (unnumbered).

Jesus uttered things which had been "secret from the foundation of the world," - since material knowledge usurped the throne of the creative divine Principle, insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

NOTE

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

Chapter X, page 317, lines 1-5.

He uttered things which had been "secret from the foundation of the world," - secret ever since knowledge usurped the throne of the creative divine Principle, insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

NOTE

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

Chapter X, page 317, lines 1-6.

He uttered things which had been "secret from the foundation of the world," - ever since knowledge usurped the throne of the creative divine Principle, and insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 317, lines 1-6.

He uttered things which had been "secret from the foundation of the world," - ever since knowledge usurped the throne of the creative Principle, and insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902.

50th ed., chapter V, page 212, lines 21-26 (unnumbered).

226th ed., chapter X, page 317, lines 1-6.

He uttered things that had been "secret from the foundation of the world;" that is, ever since knowledge usurped the throne of the creative Principle, and insisted on the might of matter and the insignificance 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 63, lines 1-5 (unnumbered).

36th ed., chapter V, page 199, lines 1-5 (unnumbered).

He uttered things that had been "secret from the foundations of the world," since ever knowledge had usurped the creative principle, and insisted on the power of error and the insignificance 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 54, lines 15-19 (unnumbered).

Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till "wisdom is justified of her children." These blessed benedictions rest upon Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you alway," - that is, not only in all time, but in all ways and conditions.

The cup of Jesus

NOTE

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

Chapter X, page 317, lines 6-15.

10-71A

Whosoever lives most the life of Jesus, in this century, and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till "wisdom is justified of her children." These blessed benedictions rest upon Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you alway," - that is, not only in all time, but in <u>all ways</u> and conditions.

The cup of Jesus.

NOTE

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

Chapter X, page 317, lines 7-16.

Whosoever lives most the life of Jesus, in this century, and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till "Wisdom is justified of her children." These blessed benedictions rest upon Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you always," - that is, not only in all time, but in all ways and conditions.

The cup of Christ.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 317, lines 7-16.

Whosoever lives the life of Jesus, in this century, declares the reality of Christian Science, and will drink most deeply of his Master's cup. Resistance to Truth will follow his steps, and he will incur the hatred of error, till "Wisdom is justified of her children." These blessed benedictions rest upon Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you always," - that is, not only in all time, but in <u>all ways,</u> or conditions.

The cup and crown.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 212, lines 27-32, and page 213, lines 1-4 (unnumbered).

Whosoever lives the life of Jesus, in this century, declares the reality of Christian Science, and will drink most deeply of his Master's cup. Resistance to Truth will follow his steps, and he will incur the hatred of error, till "Wisdom is justified of her children." These blessed benedictions rest upon Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you always," - that is, not only in all time, but in all ways, or conditions.

Calvary's tragedy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter V, page 212, lines 27-32, and page 213, lines 1-4 (unnumbered).

Whoever declares "the Truth as it is in Jesus" will share in a degree the Master's experiences. Resistance to Truth will follow his steps, and he will incur the hatred of error, till "Wisdom is justified of her children." These blessed benedictions rest upon his followers: "If the world hate you, ye may know that it hated me before it hated you;" "Lo I am with you always;" i.e. not only in all time, but in all ways, or conditions.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 63, lines 10-17 (unnumbered).
36th ed., chapter V, page 199, lines 10-17 (unnumbered).

Whoever, therefore, shall declare the Truth that he taught shall share the hatred of error until wisdom is justified of her children, and this blessed benediction rests upon the warfare, "If the world hate you, ye may know that it hated me before it hated you," and "Lo, I am with you alway."

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 54, lines 23-28 (unnumbered).

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

NOTE

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

Chapter X, page 317, lines 16-23.

The individuality of man is no less tangible because it is spiritual, and because his life is not at the mercy of matter. This understanding makes him more real, more formidable in truth, and enables man to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples, after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged thereafter until the 1907 edition. Chapter X, page 317, lines 17-24.

The individuality of our Master was no less tangible because it was spiritual, and because his life was not at the mercy of matter. This understanding made him more real, more formidable in truth, and enabled him to triumph over death, and present himself to his disciples, after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 317, lines 17-24.

The individuality of our Master was no less tangible because it was spiritual, and because his Life was not at the mercy of matter. This understanding made him more real, more formidable in Truth, and enabled him to triumph over death, and present himself to his disciples, after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

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 213, lines 5-12 (unnumbered).
226th ed., chapter X, page 317, lines 17-24.

The individuality of our Master was no less tangible because it was spiritual, and because his Life was not at the mercy of matter. This understanding made him more real, more formidable in Truth; and enabled him to triumph over death, and present himself to his disciples, after his resurrection from the grave, the self-same Jesus whom they had loved before the tragedy of Calvary.

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 8-15 (unnumbered).
36th ed., chapter V, page 200, lines 8-15 (unnumbered).

The identity of our Master was not less tangible or real to him because it was spiritual, and his Life not at the mercy of matter. Understanding that metaphysical fact made him more real and formidable, as the idea of Truth, and enabled him to triumph over death, and present to his students the self-same Jesus.

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 20-25 (unnumbered).

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality, - to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task, but for him to conceive of the substantiality of Spirit - to know that nothing can efface Mind and immortality, in which Spirit reigns - was more difficult.

Material skepticism

NOTE

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

Chapter X, page 317, lines 24-32, and page 318, lines 1-4.

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality, - to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task; but for him to conceive of the substantiality of Spirit - to know that nothing can rule out Mind and immortality, wherein Spirit reigns - was more difficult.

Material skepticism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 317, lines 25-32, and page 318, lines 1-5.

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality, - to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task; but for him to conceive of the substantiality of Spirit - to know that nothing can rule out Mind and Immortality, wherein Spirit reigns - was more difficult.

Material skepticism.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 213, lines 13-25 (unnumbered).

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality, - to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task; but for him to conceive of the substantiality of Spirit - to know that nothing can rule out Mind and Immortality, wherein Spirit is found - was more difficult.

Material skepticism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter V, page 213, lines 13-25 (unnumbered).

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality, - to him Jesus furnished the proof that he was unchanged by the crucifixion. To this stupid, doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a belief in matter could make existence apparent to Thomas. For him to believe in matter was no task; but for him to conceive of the Substance of Spirit, - to know that nothing can rule out Mind and immortality, wherein Spirit is found, - was more difficult.

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 16-28 (unnumbered).
36th ed., chapter V, page 200, lines 16-28 (unnumbered).

To the material belief of Thomas, that turned to matter instead of Spirit for God's idea, and to the evidences of body more than Soul for proofs of immortality, Jesus furnished the evidence to his senses or belief that he was the same immediately after as before his crucifixion, and remained thus until he rose higher through the triumph he obtained over death, and disappeared, to the stupid apprehension of Thomas, to whom nothing but the beliefs of matter could then make existence apparent. To call matter substance was no task, but to understand the substance of Spirit was hard, to know that no substance can rule out Mind from piercing it with Truth, and immortality, wherein Spirit is found substance, was more difficult.

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 25-32, and page 56, lines 1-6 (unnumbered).

Corporeal senses define diseases as realities; but the Scriptures declare that God made all, even while the corporeal senses are saying that matter causes disease and the divine Mind cannot or will not heal it. The material senses originate and support all that is material, untrue, selfish, or debased. They would put soul into soil, life into limbo, and doom all things to decay. We must silence this lie of material sense with the truth of spiritual sense. We must cause the error to cease that brought the belief of sin and death and would efface the pure sense of omnipotence.

What the senses originate

NOTE

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

Chapter X, page 318, lines 5-15.

Corporeal senses define diseases as realities; but the Scriptures declare that God made all, even while the corporeal senses are saying that matter causes disease and the divine Mind cannot or will not heal it. The material senses originate and support all that is material, untrue, selfish, or debased. They would put soul into soil, life into limbo, and doom all things to decay. We must put to silence this lie of material sense with the truth of spiritual sense. We must cause the error to cease that brought sin and death and would efface the pure sense of omnipotence.

What the senses originate

NOTE

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

Chapter X, page 318, lines 5-15.

Corporeal senses define diseases as realities; but the Scriptures declare that Mind made all, even while these senses are saying that matter causes disease, and immortal Mind cannot heal it.

What the senses originate.

The material senses originate and support all that is material, untrue, selfish, or debased. They would put soul into soil, life into limbo, and doom all things to decay. We must put to silence this lie of material sense, with the truth of spiritual sense. We must cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotent Spirit.

NOTE

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

Chapter X, page 318, lines 6-16.

Corporeal senses define diseases as realities; but the Scriptures declare that Mind made all, even while these senses are saying that matter causes disease, and immortal Mind cannot heal it.

What the senses originate.

The material senses originate and support all that is material, untrue, selfish, or debased. They would put soul into soil, life into limbo, and doom all things to decay. We must put to silence this lie of material sense, with the Truth of spiritual sense. We must cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotent Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 318, lines 6-16.

Corporeal senses define diseases as realities; but the Scriptures declare that Spirit makes all, even while these senses are saying that matter causes disease, and immortal Mind cannot heal it. Diseases unreal. Mortal sense supports all that is untrue, selfish, or debased. It would put soul into soil, life into limbo, and doom all things to decay. We must put to silence this lie of material sense, with the Truth of spiritual sense. We must cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 213, lines 26-32, and page 214, lines 1-4 (unnumbered).

Personal sense defines disease as a reality; but the Scriptures declare that Spirit makes all, even while this personal sense is saying that matter makes disease, and Immortal Mind cannot heal it. Human sense supports all that is untrue, selfish, or debased. It would put Soul into soil, Life into limbo, and doom all things to decay. We must put to silence this lie of material sense, with the Truth of spiritual sense. We must cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotence.

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 6-15 (unnumbered).

36th ed., chapter V, page 169, lines 6-15 (unnumbered).

What is termed personal sense indicates disease as a reality and identity; but the Scriptures inform us that Spirit made all that was made, even while material sense is declaring that matter makes disease, and mortal mind is not its maker. This so-called personal and material sense supports all that is untrue, selfish, or debased; it would put Soul into soil, Life into limbo, and doom all things to decay, and then re-create them from dust. We must put to silence this lie or what is called material sense with the Truth of spiritual sense, and let the error cease that brought sin and death and would shut out the pure sense of Spirit.

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 31-32, and page 27, lines 1-10 (unnumbered).

Is the sick man sinful above all others? No! but so far as he is discordant, he is not the image of God.

Sickness as discord

Weary of their material beliefs, from which comes so much suffering, invalids grow more spiritual, as the error - or belief that life is in matter - yields to the reality of spiritual Life.

NOTE

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

Chapter X, page 318, lines 16-21.

Is the sick man sinful above all others? No! but so far as he is discordant, he is not the idea of God.

Sickness as discord.

Weary of their material beliefs, whence comes so much suffering, invalids grow more spiritual, as the error - or belief that life is in matter - yields to the hope of spiritual existence.

NOTE

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

Chapter X, page 318, lines 17-22.

Is the sick man sinful above all others? No! but so far as he is discordant, he is not the idea of God.

Sickness as discord.

Weary of their material beliefs, whence come so much sorrow, mortals grow more spiritual, as the error - or belief that life is in matter - yields to the hope of spiritual existence.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 318, lines 17-22.

Is the sick man sinful above all others? No! but so far as he is discordant, he is not the idea of God.

Sickness no proof of sin.

Weary of their material beliefs, whence come so much sorrow, mortals grow more spiritual, as the error - or belief that life is in matter - yields to the hope of spiritual 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 214, lines 5-10 (unnumbered).

Is the sick man a sinner above all others? No, but he is not the idea of God, in that he is sick. Weary of their material beliefs, whence so much sorrow comes, mortals grow more spiritual, as the error (or belief that Life is in matter) yields to the hope of spiritual existence.

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 33, lines 16-21 (unnumbered).
36th ed., chapter V, page 169, lines 16-21 (unnumbered).

Is the sick man a sinner above all others? No, but he is not the idea of God, in that he is sick. Weary of his material beliefs, whence so much sorrow comes, man grows more spiritual, as the error (or belief that Life is in matter) yields to the hope of spiritual existence.

NOTE

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

Is a sick man a sinner above all others? No; but he is not the idea of God. Weary of their beliefs of matter, whence so much sorrow comes, the sick grow more spiritual, even as the error or belief that Life is in matter yields to the spiritual fact of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 27, lines 11-15 (unnumbered).

The Science of Mind denies the error of sensation in matter, and heals with Truth. Medical science treats disease as though disease were real, therefore right, and attempts to heal it with matter. If disease is right it is wrong to heal it. Material methods are temporary, and are not adapted to elevate mankind.

NOTE

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

Chapter X, page 318, lines 22-27.

The Science of Mind denies the error of sensation in matter, and heals with Truth. Medical science treats disease as though disease were real, therefore right, and heals it, or attempts to heal it, with matter. Material methods are temporary, and are not adapted to elevate mankind.

NOTE

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

Chapter X, page 318, lines 22-27.

The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as though it were real and right, and heals it, or attempts to heal it, with matter. Material methods are temporary, and not adapted to elevate mankind.

NOTE

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

Chapter X, page 318, lines 23-27.

The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as though it were real and right, and heals it, or attempts to heal it, with matter. Material methods are temporary, and have never elevated mankind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 318, lines 23-27.

The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as if it were real and right, and heals it, or attempts to heal it, with matter. Material methods are temporary, and have never elevated mankind.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 214, lines 11-15 (unnumbered).

The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as if it were real, and heals it, or attempts to heal it, with matter. Material methods are temporary, and have never elevated mankind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 214, lines 11-15 (unnumbered).

The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as if it were real, and heals it, or attempts to heal it, with matter. Material methods are temporary, and have never elevated mankind.

NOTE

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

16th ed., chapter I, page 37, lines 1-5 (unnumbered).

36th ed., chapter V, page 173, lines 1-5 (unnumbered).

The Truth of being and divine science treat disease as error, and heal it with Truth. But materia medica treats it as truth, and claims to heal it with matter, error. Systems material are but temporary, and their effects have never been to enlighten or to elevate mankind spiritually.

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 24-29 (unnumbered).

The governor is not subjected to the governed. In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

NOTE

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

Chapter X, page 318, lines 28-32, and page 319, lines 1-2.

The governor is not subject to be governed. In Science man is governed by God, divine Principle, as numbers are by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 318, lines 28-32, and page 319, lines 1-2.

The governor is not subject to be governed. In Science man is governed by the divine Principle, as numbers are by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 318, lines 28-32, and page 319, lines 1-2.

The governor is not subject to be governed. In Science man is governed by his divine Principle, as numbers are by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 318, lines 28-32, and page 319, lines 1-2.

The governor is not subject to be governed. In Science man is governed by his Principle, as numbers are by their law. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 318, lines 28-32, and page 319, lines 1-2.

The governor is not subject to be governed. In Science man is governed by his Principle, as numbers are by their law. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

Principle in numbers.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 214, lines 16-22 (unnumbered).

The governor is not subject to the governed. In Science the body is governed by its Principle, as numbers are ruled by their law. The Intelligence does not originate in the numbers, but is made manifest through them. The body does not include Soul, but simply manifests it. The delusion that there is life in matter has no kinship with the Life supernal.

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 17-23 (unnumbered).

36th ed., chapter V, page 174, lines 17-23 (unnumbered).

The body is like numbers that are harmonious governed by their principle; the intelligence not in the number, but made manifest by it.

A belief of life in matter has no Life in God, and the apostle Paul tells us, "When God who is our life shall appear, we shall be like unto Him in glory."

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 2-7 (unnumbered).

Science depicts disease as error, as matter versus Mind, and error reversed as subserving the facts of health. To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit.

Unscientific introspection

NOTE

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

Chapter X, page 319, lines 3-12.

Science depicts disease as error, as matter versus Mind, and error reversed as subserving the facts of health. To calculate one's life prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit.

Unscientific introspection

NOTE

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

Chapter X, page 319, lines 3-12.

Science depicts disease as error, or matter versus Mind, and error reversed as subserving the facts of health. To calculate from a material basis on one's life prospects would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the allmight of infinite Spirit, versus matter.

Unscientific introspection.

NOTE

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

Chapter X, page 319, lines 3-12.

It is not scientific to examine the body, in order to ascertain if we are in health, and to learn our life-prospects; because this infringes upon God's government. To employ drugs for the cure of disease shows a lack of faith in God, the divine Principle of all harmony; but if your faith, or understanding, is insufficient to demonstrate divine Science, your lower appeal is to the general faith in material means, and this must finally be outgrown.

Unscientific introspection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 319, lines 3-11.

It is not Scientific to examine the body, in order to ascertain if we are in health, and learn our life-prospects; because this is to infringe upon God's government. To employ drugs for the cure of disease shows a lack of faith in God, the divine Principle of all harmony; but if your faith, or understanding, is insufficient to demonstrate Divine Science, your lower appeal is to the general faith in material means, and this must finally be outgrown.

Introspection.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 214, lines 23-31 (unnumbered).

It is morally wrong to examine the body in order to ascertain if we are in health, and what are our life-prospects; because this is to take the government of man out of the hands of God. To employ drugs for the cure of disease shows a lack of faith in God, the Divine Principle of all harmony; and physical harmony is health.

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 24-30 (unnumbered).

36th ed , chapter V, page 174, lines 24-30 (unnumbered).

To examine our body that we may learn what the state of our health is, or what our prospect for Life, is morally wrong; for it would take the government out of the hands of God. To employ drugs to destroy disease manifests no faith in God, the Principle of all harmony.

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 7-12 (unnumbered).

Throughout the infinite cycles of eternal existence,
Spirit and matter neither concur in man nor in the universe.

NOTE

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

Chapter X, page 319, lines 13-14.

Spirit and matter neither concur in man, nor in the universe, throughout the infinite cycles of eternal existence.

NOTE

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

404th ed., chapter X, page 319, lines 13-14.

261st ed., chapter X, page 319, lines 12-14.

Incorrect reasoning leads to practical error. The wrong thought should be arrested before it can be made manifest.

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 214, line 32, and page 215, lines 1-2 (unnumbered).

226th ed., chapter X, page 319, lines 12-14.

ALSO NOTE

It is obvious that these lines are not merely early versions of the final edition, but were totally different lines which were dropped in favor of the current lines and subject.

The Divine Principle that Jesus taught and demonstrated - Life, Truth, and Love - was designed for human acceptance and confirmation, so that those who arrive not at the understanding and proof of almighty power are without excuse.

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 29-32, and page 25, line 1 (unnumbered).
36th ed., chapter V, page 160, lines 29-32, and page 161, line 1 (unnumbered).

ALSO NOTE

This paragraph was completely revised beginning with the 50th edition (which immediately followed this version). Then the paragraph was completely revised again, in that our final version is entirely different from the 50th edition version.

God is the divine Principle, the Life, Truth, and Love that Jesus taught and demonstrated; so that all are without excuse who arrive not at the understanding and demonstration of this 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 19, lines 1-4 (unnumbered).

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine Mind controls man and man has no Mind but God.

God the only Mind

NOTE

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

Chapter X, page 319, lines 15-20.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, and sin will disappear when it becomes fairly understood that the divine Mind controls man and man has no mind but God.

God the only Mind.

NOTE

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

Chapter X, page 319, lines 15-20.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, and error will disappear when it becomes fairly understood that the divine Mind controls man and man has no real mind but God.

God the only Mind.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 319, lines 15-20.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, and error will disappear when it becomes fairly understood that Mind controls the body and that man has no mind but God.

God the only Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 319, lines 15-20.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, and error will disappear when it becomes fairly understood that Spirit controls the body, and that man should have no other mind but God.

Mythologies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 215, lines 3-8 (unnumbered).

Mystery and miracle and error will disappear when it becomes fairly understood that Spirit controls the body, and that man should have no other mind but God.

The varied doctrines and theories that presuppose Life and Intelligence in matter are but ancient and modern mythologies.

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, line 32, and page 39, lines 1-3, and page 67, lines 8-10 (unnumbered).
36th ed., chapter V, page 174, line 32, and page 175, lines 1-3, and page 203, lines 8-10 (unnumbered).

When it is fairly understood that Spirit controls the body, and man should have no other mind but God, mystery and miracle will disappear.

The varied doctrines and theories of Life and intelligence in matter are but ancient and modern mythology.

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 15-17, and page 58, lines 14-16 (unnumbered).

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures, as, for instance, to name Love as merely an attribute of God; but we can by special and proper capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, when he said, "God is love." Likewise we can speak of the truth of Truth and of the life of Life, for Christ plainly declared, "I am the way, the truth, and the life."

Scriptures misinterpreted

NOTE

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

Chapter X, page 319, lines 21-32, and page 320, lines 1-3.

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misinterpretation of the Word, in some instances, by uninspired writers, who were only writing down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures; as, for instance, to name Love as merely an attribute of God; but we can, by special and proper capitalization, speak of the love of Love, meaning thereby what the beloved disciple meant in one of his epistles, when he said, "God is love." Likewise we can speak of the truth of Truth, and the life of Life; for Christ plainly declared, "I am the way, the truth, and the life."

Scriptures misread.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 319, lines 21-32, and page 320, lines 1-3.

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misinterpretation of the Word, in some instances, by uninspired writers, who were only writing down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures; as, for instance, to name Love as merely an attribute of God; but we can, by special and proper capitalization, speak of the love of Love, meaning thereby what the beloved disciple meant in one of his epistles, when he said, "God is Love." Likewise we can speak of the truth of Truth, and the life of Life; for Christ plainly declared, "I am the way, the truth, and the life."

Scriptures misread.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 319, lines 21-32, and page 320, lines 1-3.

The Divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misinterpretation of the Word, in some instances, by uninspired writers, who were only writing down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures; as, for instance, to name Love as merely an attribute of God; but we can, by special and proper capitalization, speak of the love of Love, meaning thereby what the Beloved Disciple meant in one of his epistles, when he said, "God is Love." Likewise we can speak of the truth of Truth, and the life of Life; for Christ plainly declared, "I am the Way, the Truth, and the Life."

Scriptures misread.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 215, lines 9-23 (unnumbered).

The Divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misstatement of the Word, in some instances, by uninspired writers, who were but transcribing what an inspired teacher had said. A misplaced word might change the sense and misstate the Science of the Scriptures: as, for instance, to say "the Love of God," instead of "God is love;" or to say "the Truth of God," when it is meant that God is Truth; or to refer to the Life of God, when Jesus plainly declared, "I am the Resurrection and the 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 57, lines 19-30 (unnumbered).
36th ed., chapter V, page 193, lines 19-30 (unnumbered).

The divine science of the original texts came through inspiration, and must be taught by the inspired to be understood; hence the misapprehension of the spiritual meaning and the misstatement of the word in some instances by the uninspired writer. A misplaced preposition would change the sense and misstate the science of the Scripture, for instance, the Love of God instead of "God is Love," the Truth of God when God is Truth, the Life of God, when it is plainly declared, "I am the Resurrection 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 49, lines 28-32, and page 50, lines 1-5 (unnumbered).

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah in the same work, the familiar text, Genesis vi.3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah said, My spirit shall not forever rule [(or be humbled)] in men, seeing that they are [(or, in their error they are)] but flesh." Here the original text declares plainly the spiritual fact of being, even man's eternal and harmonious existence as image, idea, instead of matter (however transcendental such a thought appears), and avers that this fact is not forever to be humbled by the belief that man is flesh and matter, for according to that error man is mortal.

Interior meaning

NOTE

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

Chpater X, page 320, lines 4-23.

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. Interior meaning. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah, in the same work, the familiar text, Genesis vi.3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah said, My spirit shall not forever rule ((or be humbled)) in men, seeing that they are ((or, in their error they are)) but flesh." Here the original text declares plainly the spiritual fact of being, even man's eternal and harmonious existence as image, idea, instead of matter (however transcendental such a thought appears), and avers that this fact was not forever to be humbled by the belief that man is flesh and matter, for according to that error he is mortal.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 320, lines 4-23.

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah, in the same work, the familiar text, Genesis vi.3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah said, My spirit shall not forever rule ((or be humbled)) in men, seeing that the are ((or, in their error they are)) but flesh." Here the original text declares plainly the spiritual fact of being, even man's eternal and harmonious existence as idea, instead of matter (however transcendental such a thought appears), and avers that this fact was not forever to be humbled by the belief that man is flesh and matter, for according to that error he is mortal.

Interior meaning.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 320, lines 4-23.

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah, in the same work, the familiar text, Genesis vi.3, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah said, My Spirit shall not forever rule (or be humbled) in men, seeing that they are (or, in their error they are) but flesh." Here the original text declares plainly the spiritual fact of Being, even man's eternal and harmonious existence as idea, instead of matter (however transcendental appears such a thought), and avers that this fact was not forever to be humbled by the belief that man is flesh and matter, for according to that error he is mortal.

Interior meaning.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 215, lines 24-32, and page 216, lines 1-10 (unnumbered).

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America (among whom may be counted Dean Stanley, Dr. J.B. Lightfoot, Prof. D. W. Marks) agree that the Scriptures have both a spiritual and literal significance. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and the following text is quoted from the original: "Jehovah said, My Spirit shall not forever rule (or be humbled) in men, seeing that they are ((or, in their error they are)) but flesh." The spiritual fact of being, even man's eternal and harmonious existence as idea instead of matter, (however transcendental appears such a thought,) was not forever to be humbled by the belief that man is flesh and matter, for in that error he is 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 57, lines 3-18 (unnumbered).
36th ed., chapter V, page 193, lines 3-18 (unnumbered).

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America (among whom may be counted Dean Stanley, Dr. J.B. Lightfoot, Prof. D. W. Marks) agree that the Scriptures have both a spiritual and literal significance. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and the following text is quoted from the original: "Jehovah said, My Spirit shall not forever rule (or be humbled) in men, seeing that they are (or, in their error they are) but flesh." The spiritual fact of being, man's eternal and harmonious existence as idea instead of matter, - however transcendental appears such a thought, - was not forever to be humbled by the belief that man is flesh and matter, for in that error he is 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 57, lines 3-18 (unnumbered).

In the original Scriptures metaphor abounded, and names were significant of spiritual ideas. The most distinguished theologians in Europe and America, among whom are Dean Stanley, J.B. Lightfoot, D.D., D.W. Marks, Professor of Hebrew, etc., agree that the Scriptures have both a spiritual and material signification. In Smith's Bible Dictionary they write, "The spiritual interpretation of Scripture must rest upon both the literal and moral," and quote the following original text, "Jehovah said, My spirit shall not forever be humble in men, seeing that they are or in their error, they are but flesh." The spiritual fact of being, namely, man's eternal and harmonious existence as idea instead of matter, as a thought of God, and that thought governed by Him, was not forever to be humbled with the admission or belief that man is flesh and in matter, for in that error man is 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 49, lines 12-27 (unnumbered).

The one important interpretation of Scripture is the spiritual. For example, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that even if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, still clad in material flesh, - an interpretation which is just the opposite of the true, as may be seen by studying the book of Job. As Paul says, in his first epistle to the Corinthians, "Flesh and blood cannot inherit the kingdom of God."

Job, on the resurrection

NOTE

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

Chapter X, page 320, lines 24-32, and page 321, lines 1-5.

The one important interpretation of Scripture is the spiritual. For example, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, though still clad in material flesh, - an interpretation which is just the opposite of the true, as may be seen by studying the book of Job. As Paul says, in his first epistle to the Corinthians, "Flesh and blood cannot inherit the kingdom of God."

Job, on the resurrection.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 320, lines 24-32, and page 321, lines 1-5.

The one important interpretation of Scripture is the spiritual. For example, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, though still clad in material flesh, - an interpretation which is just the opposite of the true, as may be seen by studying the Book of Job. As Paul says, in his First Epistle to the Corinthians, "Flesh and blood cannot inherit the kingdom of God."

Job, on the resurrection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 320, lines 24-32, and page 321, lines 1-5.

The one important interpretation of Scripture is the spiritual. For instance, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, though still clad in material flesh, - an interpretation which is just the opposite of the true, as may be seen by studying the Book of Job. As Paul says, in his First Epistle to the Corinthians, "Flesh and blood cannot inherit the Kingdom of God."

Job, on the resurrection.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 216, lines 11-24 (unnumbered).

The one important interpretation of Scripture is the spiritual. For instance, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand perfected before Jehovah, clad in material flesh, - an interpretation which is just the opposite of the true, as may be traced throughout the entire statement of Christian Science.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter V, page 194, lines 4-14 (unnumbered).

The one important interpretation of Scripture is the spiritual. For instance, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand resurrected before Jehovah, clad in material flesh, - an interpretation which is just the opposite of the true, as may be traced throughout the entire statement of Christian Science.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 36th edition in 1888. Chapter I, page 58, lines 4-14 (unnumbered).

The one important interpretation of Scripture is the spiritual. For instance, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand resurrected before Jehovah, clad in material flesh, - an interpretation which is just the opposite of the true, as may be seen by consulting Dr. Noyes's translation and notes.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 58, lines 4-14 (unnumbered).

The only correct rendering of the Scripture is its spiritual sense. Before knowledge increased, spiritual sense, more than what is termed material sense, governed 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 50, lines 9-12 (unnumbered).

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under wisdom's bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.

Fear of the serpent overcome

NOTE

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

Chapter X, page 321, lines 6-18.

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. So when led by wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under wisdom's bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a different phase of mortal belief.

Fear of the serpent overcome.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 321, lines 6-18.

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When he was led by wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under wisdom's bidding, was destroyed through understanding in Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a different phase of mortal belief.

Fear of the serpent overcome.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 321, lines 6-18.

The Hebrew Law-giver, slow of speech, despaired of making the people understand what should be revealed to him. When he was led by Wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but Wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under Wisdom's bidding, was destroyed through understanding in Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a different phase of mortal belief.

Fear of the serpent overcome.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 321, lines 6-18.

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When he was led by Wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but Wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, under Wisdom's bidding, became a symbol of strength, a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a different phase of mortal belief.

Egyptian serpents.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 216, lines 25-32, and page 217, lines 1-5 (unnumbered).

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When led by Wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but Wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was found to be a belief only. The serpent, under Wisdom's bidding, became a symbol of strength, a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that whatsoever he apparently saw was but a different phase of mortal belief.

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 55, lines 12-23 (unnumbered).
36th ed., chapter V, page 191, lines 12-23 (unnumbered).

The Hebrew lawgiver, Moses, said he was slow of speech, and despaired of making the people understand what was revealed to him through metaphysical science: even that all is Mind and there is no matter. But his divine intuitions bade him cast down his rod and it became a serpent; then he was afraid and fled before it, but returned and handled the serpent and his fear fled; the actual of science was seen when the serpent became a symbol or rod. His belief that the rod was a serpent lost its power to alarm him when he understood that all he saw was but the different phases of 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 47, lines 29-32, and page 48, lines 1-7 (unnumbered).

It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses' fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind.

Leprosy healed

NOTE

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

Chapter X, page 321, lines 19-32, and page 322, lines 1-2.

It was scientifically demonstrated that leprosy was a creation of mortal mind, and not matter, when Moses first put his hand into his bosom, and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition, by the same simple process. God had lessened his fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out evils, in proof of the supremacy of Mind.

Leprosy healed.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter X, page 321, lines 19-32, and page 322, lines 1-2.

It was scientifically demonstrated that leprosy was a creation of mortal mind, and not matter, when Moses first put his hand into his bosom, and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition, by the same simple process. God had lessened his fear by this proof in Christian Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out evils, in proof of the supremacy of Mind.

Leprosy healed.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 321, lines 19-32, and page 322, lines 1-2.

It was scientifically demonstrated that leprosy was a creation of mortal mind, and not matter, when Moses first put his hand into his bosom, and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition, by the same simple process. God had lessened his fear by this proof in Christian Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." And so it was in the coming centuries, when the Science of Being was demonstrated by Jesus, who showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out evils, in proof of the supremacy of Mind.

Leprosy healed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 321, lines 19-32, and page 322, lines 1-2.

It was Scientifically established that leprosy was a creation of mortal mind, and not matter, when Moses first put his hand into his bosom, and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition, by the same simple process. God had lessened his fear by this proof in Christian Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter." And so it was in the coming centuries, when the Science of Being was demonstrated by Jesus, who showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out error. Then they understood the supremacy of Spirit.

Leprosy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 217, lines 6-21 (unnumbered).

It was established as a fact that leprosy was a creation of mortal mind, and not matter, when Moses put his hand into his bosom and drew it forth white as snow, and presently restored it to its natural condition by the same simple process. God had lessened his fear by this proof of Christian Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter." And so it was in the coming centuries, when the Science of Being was demonstrated by Jesus, and he showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out error. So they understood the supremacy 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 55, lines 24-32, and page 56, lines 1-6 (unnumbered).
36th ed., chapter V, page 191, lines 24-32, and page 192, lines 1-6 (unnumbered).

The test of leprosy, as a thing of mortal fear instead of matter, was conclusive when he put his hand into his bosom, and drew it forth leprous as snow, and again put it into his bosom and took it out, and behold it was as other flesh. Then was metaphysical science discerned, and it became to him the voice of God, and it said, "It shall come to pass if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter." And so it was in the coming centuries when the science of being was demonstrated by Jesus; and he taught his students the power of Mind, and changed the water into wine, taught them how they could handle serpents and take deadly drugs unharmed, heal the sick, etc., and they understood the supremacy of Spirit and the Truth of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I, page 48, lines 7-21 (unnumbered).

When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle. This must be the climax before harmonious and immortal man is obtained and his capabilities revealed. It is highly important - in view of the immense work to be accomplished before this recognition of divine Science can come - to turn our thoughts towards divine Principle, that finite belief may be prepared to relinquish its error.

Standpoints changed

NOTE

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

Chapter X, page 322, lines 3-13.

When we change the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the perfect life, or control of Soul over sense, and receive Christianity, or Truth, in its divine Principle. This must be the climax, before harmonious and immortal man is fully understood, and his capabilities shown. It is highly important - in view of the immense work to be accomplished before this recognition of divine Science can come - to turn our thoughts in this direction, that finite belief may be prepared to relinquish its error. The necromancy of yesterday foreshadowed the mesmerism and hypnotism of to-day.

Standpoints changed.

NOTE

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

Chapter X, page 322, lines 3-14.

When we change the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the perfect Life, or control of Soul over sense, and receive Christianity, or Truth, in its divine Principle. This must be the climax, before harmonious and immortal man is fully understood, and his capabilities shown. It is highly important - in view of the immense work to be accomplished before this recognition of Divine Science can come - to turn our thoughts in this direction, that finite belief may be prepared to relinquish its error.

Standpoints and climax.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 217, lines 22-32 (unnumbered).

Then we shall change our standpoints of Life and Intelligence from a material to a spiritual basis, gain the perfect Life, or control of Soul over sense, and receive Christianity, or Truth, in its Divine Principle. This must be the climax, before harmonious and immortal man is fully understood and demonstrated. It is highly important - in view of the immense work to be accomplished before this recognition of Divine Science - to turn our thoughts in this direction, that finite belief may be prepared to relinquish its 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 41, lines 31-32, and page 42, lines 1-8 (unnumbered).
36th ed., chapter V, page 177, lines 31-32, and page 178, lines 1-8 (unnumbered).

Ex-

change our standpoints of Life and intelligence, from what is termed matter to Spirit, and we shall begin at once to gain the perfect Life, through the control of Soul over sense, and receive Christ, Truth, in Principle and not in person. This point must be achieved before harmonious and immortal man is understood and demonstrated. It is highly important, in view of the vast amount to be accomplished before the final recognition that Life is God, Spirit, to gather our thoughts in this right direction to-day, that in time we may prepare for eternity, and this finite belief give up its 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 36, lines 10-21 (unnumbered).

Man's wisdom finds no satisfaction in sin, since God has sentenced sin to suffer. The necromancy of yesterday foreshadowed the mesmerism and hypnotism of to-day. The drunkard thinks he enjoys drunkenness, and you cannot make the inebriate leave his besottedness, until his physical sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer who wakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong - finding pleasure in it and refraining from it only through fear of consequences - is neither a temperate man nor a reliable religionist.

Saving the inebriate

NOTE

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

Chapter X, page 322, lines 14-25.

Man's wisdom finds no satisfaction in sin, since God has sentenced sin to suffer. The drunkard thinks he enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his physical sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer who wakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong - finding pleasure in it, and refraining from it only through fear of consequences - is neither a safe temperance-man nor a reliable religionist.

Saving the inebriate.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 322, lines 15-25.

Man's wisdom finds no satisfaction in sin, but corporeal sense finds pleasure therein. The drunkard thinks he enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his physical sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer who wakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong - finding pleasure in it, and refraining from it only through fear of consequences - is neither a safe temperance-man nor a reliable religionist.

Saving the inebriate.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 322, lines 15-24.

Man's wisdom finds no satisfaction in sin, but corporeal sense finds pleasure therein. The drunkard thinks he enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his physical sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer who wakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong - finding pleasure in it, and refraining from it only through fear of consequences - is neither a safe temperance-man nor a reliable religionist.

Drunkards.

NOTE

This version first appeared in the 50th edition in 1891 andit remained unchanged until the 226th edition in 1902. Chapter V, page 218, lines 1-11 (unnumbered).

Man's wisdom finds no satisfaction in sin, but personal sense finds pleasure therein. The drunkard thinks he enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his personal sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer that wakens from an incubus incurred through the pains of distorted sense. Man liking to do wrong - finding pleasure in it, and refraining from it only through fear of consequences - is neither a safe temperance man nor a reliable religionist.

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 71, lines 29-32, and page 72, lines 1-6 (unnumbered).
36th ed., chapter V, page 207, lines 29-32, and page 208, lines 1-6 (unnumbered).

Does wisdom find pleasure in drunkenness? But personal sense, mortal mind, and belief say there is pleasure in it; and you cannot make the inebriate leave his besottedness until his belief yields to a higher thought, and then he turns from his cup as the dreamer that wakes from his incubus. If mortal man would like to get drunk, and thinks there is pleasure in it, but is afraid of the consequences, he is not a safe temperance 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 62, lines 8-16 (unnumbered).

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, "Canst thou by searching find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.

Uses of suffering

NOTE

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

Chapter X, page 322, lines 26-32, and page 323, lines 1-5.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, "canst thou by searching find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.

Uses of suffering

NOTE

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

Chapter X, page 322, lines 26-32, and page 323, lines 1-5.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and cease-

Uses of suffering.

less woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life, in divine Science. Without this process of weaning, "canst thou by searching find out God?" It is easier to desire truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from it the facts of being, without striving for them. This strife consists in the endeavor to destroy error of every kind, and to possess no other consciousness but good.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 322, lines 26-32, and page 323, lines 1-5.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and cease-

Uses of suffering.

less woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life, in divine Science. Without this process of weaning, "who by searching can find out God?" It is easier to desire truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from it the facts of being, without striving for them. This strife consists in the endeavor to destroy error of every kind, and to possess no other consciousness but good.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 322, lines 26-32, and page 323, lines 1-5.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us, like tired children, to the arms of divine Love. Then we begin to learn Life, in Divine Science. Without this process of weaning, "who by searching can find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from it the facts of Being, without laboring for them. This strife consists in the endeavor to destroy error of every kind, and possess no other mind but God.

Weariness 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 218, lines 12-23 (unnumbered).

The sharp experiences of the error of suppositious Life in matter - our disappointments and ceaseless woes - turn us, as tired children, to spiritual Love. Then we begin to learn Life in Divine Science. Without this process of weaning, "who by searching can find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but shall not be able to glean from it the facts of being without laboring for them. This strife consists in the endeavor to destroy error of every kind, and possess no other Mind but 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 63, lines 18-28 (unnumbered).
36th ed., chapter V, page 199, lines 18-28 (unnumbered).

The sharp experiences of the error of suppositious Life in matter - our disappointments and ceaseless woes - turn us, as tired children, to spiritual Love. Then we begin to learn Life in Divine Science. Without this process of weaning, "who by searching can find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but shall not be able to gain the spiritual facts of being without laboring for them. This strife consists in the endeavor to destroy error of every kind, and possess no other Mind but God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1891. Chapter I, page 63, lines 18-28 (unnumbered).

When the sharp experiences of this supposed life in matter, its disappointments and ceaseless woes, turn us as a tired child to the bosom of Love, then are we fit to begin Life in divine science; but without this weaning process who, by searching, can find out God? It is easier for belief to desire Truth, and try to trust in it, than to rid itself of error. Mortals may seek, but shall not be able to enter into the understanding of metaphysical science, the spiritual facts of man's harmony and immortality. They must do more than that; they must strive to enter in: and this strife consists in destroying our beliefs of intelligent matter, sentient bodies, and another Mind than 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 54, lines 29-32, and page 55, lines 1-9 (unnumbered).

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause, - wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

A bright outlook

NOTE

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

Chapter X, page 323, lines 6-12.

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of Truth, we pause, wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

A bright outlook.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 323, lines 6-12.

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Pausing before the infinite tasks of Truth, we rest for a moment. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

A bright outlook.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 323, lines 6-12.

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness and purity, which are the landmarks of Science.

Bright outlook.

Pausing before the infinite tasks of Truth, we rest for a moment. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 218, lines 24-30 (unnumbered).

Through the wholesome chastisements of Love we are helped onward in the march towards righteousness and purity, which are the footsteps of Science. Pausing before the infinite tasks of Truth we rest for a moment; then push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

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 63, lines 29-32, and page 64, lines 1-3 (unnumbered).
36th ed., chapter V, page 199, lines 29-32, and page 200, lines 1-3 (unnumbered).

Through the wholesome chastisements of Love we learn this divine Principle, and arrive at righteousness and purity, - the footsteps of metaphysical science. Then pausing before the infinite task of reaching Truth, we rest only for a moment, and struggle on, until enraptured thought walks boundless, and conception unconfined finds wings to reach 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 55, lines 9-16 (unnumbered).

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. Need and supply If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost. When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality.

NOTE

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

Chapter X, page 323, lines 13-27.

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. Need and supply If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost. When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and brings immortality to light.

NOTE

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

Chapter X, page 323, lines 13-27.

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that it is not understood until demonstrated. If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost. When the sick or the sinful awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God gives the true understanding of Life and Love, robs the grave of its victory, takes away all sin and the delusion that there are other gods, and destroys mortality.

Need and supply.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 323, lines 13-28.

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that it is not understood until demonstrated. If "faithful over a few things," we shall be made "rulers over many;" but the one unused talent decays and is lost. When the sick or the sinful awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God gives the true understanding of Life and Love, robs the grave of its victory, takes away all sin and the delusion that there are other gods, and destroys mortality.

Need and supply.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 323, lines 13-28.

In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable, when understood, and that it is not understood until demonstrated. If "faithful over a few things," we shall be made "rulers over many;" but the one unused talent decays and is lost. When the sick or the sinful awake to realize their need of what they have not, they will be receptive of Divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God gives the true understanding of Life and Love, robs the grave of its victory, takes away all sin, and the delusion that there are other gods, and destroys mortality.

The loss and gain.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 218, lines 31-32, and page 219, lines 1-14 (unnumbered).

In order to apprehend more, we must put into practice what we already have. We must recollect that Truth is demonstrable, when understood, and not understood until demonstrated. If "faithful over a few things" we shall be made rulers over many, but the one unused talent moulds and is lost. When the sick or the sinful waken to realize their need of what they have not, they will be receptive of Divine Science, - which gravitates to Soul, and away from material sense, removes thought from the body, and elevates to the contemplation of something better than disease, or 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 70, lines 13-23 (unnumbered).
36th ed., chapter V, page 206, lines 13-23 (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.

To apprehend more of Truth we must put into practice the little we do understand. Truth is demonstrable when understood, and not understood until demonstrated. Truth is practical not theoretical, and when we practise what we have understood, more will be added to our understanding; but if we let the one talent mould for want of usage it will be lost.

Until the sick and the sinner realize their need of Truth that destroys all error, sickness, sin, and death, they will never be receptive of it. Truth is the attraction of Soul, and error the attraction of belief called sense. The former elevates and immortalizes; the latter debases and makes 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 31, lines 14-18, and page 61, lines 7-19 (unnumbered).

ALSO NOTE

The first paragraph above, beginning, Reasoning, based upon..." also corresponds to paragraph #34 of Science of Being, and is also presented in that comparison.

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, - this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for the shall see God."

Childlike receptivity

NOTE

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

Chapter X, page 323, lines 28-32, and page 324, lines 1-6.

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, - this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. "Blessed are the pure in heart; for they shall see God."

Childlike receptivity

NOTE

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

Chapter X, page 323, lines 28-32, and page 324, lines 1-6.

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child, and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the dark landmarks, and joy to see them disappear, - this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress: "Blessed are the pure in heart; for they shall see God."

Childlike receptivity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 323, lines 29-32, and page 324, lines 1-7.

The effects of Christian Science are not so much seen as felt. It is the "still, small voice" of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child, and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the old landmarks, and joy to see them disappear, - this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress; for none but "the pure in heart shall see God."

Childlike receptivity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 323, lines 29-32, and page 324, lines 1-7.

The influence of Christian Science is not so much seen as felt. The "still, small voice" of Truth is uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child, and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the old landmarks, and joy to see them disappear, - this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress; for none but "the pure in heart shall see God."

Stillness and purity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 219, lines 15-25 (unnumbered).

The footsteps of Christian Science are not so much seen as felt. The "still, small voice" of Truth is uttering itself. We are either turning away from this utterance, or we are yielding to it and going up higher. To become as a little child, willing to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the old landmarks, and willingness to let them disappear, this disposition precipitates the ultimate harmony. The purification of sense and self is a proof of progress; for none but "the pure in heart shall see 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 69, lines 10-20 (unnumbered).
36th ed., chapter V, page 205, lines 10-20 (unnumbered).

The footsteps of metaphysical science are not seen as much as felt. The "still, small voice" of Truth is uttering itself, but we are daily turning away from those utterances, else we are yielding to them and going up higher in our experiences and demonstration. To become as a little child, who is willing to leave the old for the new, makes thought receptive of the advanced idea, willing to let the old landmark disappear. The theory, doctrine or belief, pleasure, or pain of sense go into oblivion, and have a resurrection of what is clothed in shining garments. Purity is a proof of progress, for none but the pure in heart shall see 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 60, lines 11-22 (unnumbered).

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter, - certainly before we can reach the goal of Spirit, or life in God.

Narrow pathway

NOTE

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

Chapter X, page 324, lines 7-18.

10-215

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, but certainly before we can reach the goal of Spirit, or life in God.

Narrow pathway.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 324, lines 8-19.

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint thyself now with God, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, but certainly before we can reach the goal of Spirit, or Life as God.

Narrow pathway.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 324, lines 8-19.

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, Understanding or belief, Spirit or matter. Therefore "acquaint thyself now with God, and be at peace." Be watchful, sober, and vigilant. The way is strait and narrow, which leads to the understanding that God is Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, but certainly before we can reach the goal of Spirit, or Life, as God.

Narrow pathway.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 219, lines 26-32, and page 220, lines 1-4 (unnumbered).

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will manifest what governs it, whether it be Truth or error, Understanding or belief, Spirit or matter. Therefore "acquaint thyself now with God, and be at peace."

The way is strait and narrow that leads to the understanding that God is Life. It is a warfare with the flesh, whereby we must conquer sin, sickness, and death, now or hereafter, but certainly before we can reach the goal of Spirit, or Life, as 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 29, lines 27-32, and page 57, lines 31-32, and page 58, lines 1-3 (unnumbered).
36th ed., chapter V, page 165, lines 27-32, and page 193, lines 31-32, and page 194, lines 1-3 (unnumbered).

Until the immortal body and perfect man become more apparent, we are not gaining the true idea of God: and the body will define the mind that governs it, whether it be Truth or error, belief or understanding, Spirit or matter; therefore acquaint now thyself with God and be at peace.

The way is straight and narrow that leads to the understanding that God is Life. It is a warfare with the flesh, whereby we conquer sin, sickness, and death, now or hereafter, but certainly before we can reach the goal of Spirit, or Life, which is 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 23, lines 21-26, and page 50, lines 5-9 (unnumbered).

Paul was not at first a disciple of Jesus but a persecutor of Jesus' followers. When the truth first appeared to him in Science, Paul was made blind,

Paul's enlightenment

and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.

NOTE

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

Chapter 324, lines 19-26.

Paul was not at first a disciple of Jesus, but a persecutor of his followers. When the truth first appeared to him in Science he was blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.

Paul's enlightenment.

NOTE

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

Chapter X, page 20-26.

Paul was not at first a disciple of Jesus, but a persecutor of his followers. When the Truth first appeared to him in Science he was blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.

Blindness and sight.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 220, lines 5-11 (unnumbered).

Paul was not at first a disciple of Jesus, but a persecutor of his followers. Until the Truth appeared to him in Science he was blind, and his blindness was felt; but spiritual light enabled him to follow the example and teachings of Jesus, healing the sick and introducing Christianity throughout Asia Minor, Greece, and even into the proud city of Rome.

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 15-21 (unnumbered).

36th ed., chapter V, page 201, lines 15-21 (unnumbered).

Paul was not the disciple of Jesus, but he followed his example and teachings, and the result was he healed the sick and introduced Christianity into Rome.

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 27-30 (unnumbered).

Paul writes, "If Christ [(Truth)] be not risen, then is our preaching vain." That is, if the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say.

NOTE

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

Chapter X, page 324, lines 27-31.

Paul writes, "If Christ [(Truth)] be not risen, then is our preaching vain," that is: If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say.

NOTE

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

Chapter X, page 324, lines 27-31.

Paul writes, "If Christ ((Truth)) be not risen, then is my preaching vain;" that is: If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 324, lines 27-31.

Paul writes, "If Christ (Truth) be not risen, then is my preaching vain;" that is: If this idea of the supremacy of Spirit, which is the true conception of Being, come not to your thought, you cannot be benefited by what I say.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter V, page 220, lines 12-16 (unnumbered).

Paul writes, "If Christ [(Truth)] be not risen, then is my preaching vain;" that is: "If this idea of the supremacy of Spirit, which is the true conception of Being, come not to your thought, you cannot be benefited by what I say."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter V, page 220, lines 12-16 (unnumbered).

Paul writes, "If Christ [(Truth)] be not risen, then is my preaching vain;" i.e. If this idea of the supremacy of Spirit, which is a true conception of being, come not to your thought, you cannot be benefited by what I say.

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 60, lines 14-17 (unnumbered).

36th ed., chapter V, page 196, lines 14-17 (unnumbered).

Paul writes "If Christ, Truth, be not risen, then is my preaching vain," that is, if the idea of Spirit, which is a true conception of Life, Truth, and Love, come not to your thought, you cannot be benefited by what I say.

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 52, lines 10-13 (unnumbered).

Jesus said substantially, "He that believeth in me shall not see death." That is, he who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, - life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

Abiding in Life

NOTE

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

Chapter X, page 324, line 32, and page 325, lines 1-9.

Jesus said substantially, "He that believeth in me shall not see death;" that is, He who perceives the true idea of Life loses his belief in death. He who has the right idea of good loses faith in evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, - life obtained not of the body, incapable of supporting life, but of Truth, developing its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

Abiding in Life.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 324, line 32, and page 325, lines 1-9.

Jesus said substantially, "He that believeth in me shall not see death;" that is: He who perceives the true idea of Life loses his belief in death. He who has the right idea of Good loses faith in evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, - Life obtained not of the body, incapable of supporting life, but of Truth, developing its own immortal idea. Jesus gave the true idea of Life, which results in infinite blessings to mortals.

Abiding in Life.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 324, line 32, and page 325, lines 1-9.

Jesus said substantially, "He that believeth in me shall not see death;" that is, "He who perceives the true idea of Life loses all sense of death. He who has the right idea of Good loses his sense of evil, and by reason of this is ushering himself into the undying realities of Spirit. Such an one abideth in Life, - Life obtained not of the body, incapable of supporting Life, but of Truth, developing its own immortal idea." Jesus gave the true idea of Life, which results in infinite blessings to mortals.

Abiding in 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 220, lines 17-26 (unnumbered).

Jesus said substantially, "He that believeth in me shall not see death:" i.e. He who perceives the true idea of Life loses all sense of death; he who has the right idea of Good loses his sense of evil, and, by reason of this, is ushering himself into the realities of Spirit that never die. Such an one abideth in Life, Life obtained not of the body, incapable of supporting Life, but of Truth, that develops its own immortal idea. Jesus gave the true idea of Life, that results in infinite blessings to mortals.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I, page 60, lines 18-27 (unnumbered).
36th ed., chapter V, page 196, lines 18-27 (unnumbered).

Jesus said, "He that believeth in me shall not see death." He who perceives the true idea of Life and adopts it has less sense of Life as matter, and by reason of this he is becoming more spiritual, gathering himself yet more and more into the reality of Life as Spirit, and manifests more Truth and Love. Sin, sickness, and death, or matter, are incapable of supporting, of manifesting, or developing Life, which is God. Again, the true idea of Life results in the greatest blessing to mortals,

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 52, lines 14-22 (unnumbered).

In Colossians (iii.4) Paul writes: "When Christ, who is our life, shall appear ((be manifested)), then shall ye also appear ((be manifested)) with him in glory."

Indestructible being

When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, "hid with Christ in God," - with Truth in divine Love, where human sense hath not seen man.

NOTE

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

Chapter X, page 325, lines 10-19.

In Colossians (iii.4) Paul writes: "When Christ, who is our life, shall appear (be manifested), then shall ye also appear (be manifested) with him in glory."

Indestructible being

When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, "hid, with Christ, in God," - with Truth in divine Love, where human sense hath not seen man.

NOTE

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

Chapter X, page 325, lines 10-19.

In Colossians (iii.4) Paul writes: "When Christ, who is our life, shall appear (be manifested), then shall ye also appear (be manifested) with him in glory."

Indestructible being.

When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The real meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, "hid, with Christ, in God," where human sense hath not seen man.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.

Chapter X, page 325, lines 10-19.

In Colossians (iii.4) Paul writes: "When Christ, who is our life, shall appear (be manifested), then shall ye also appear (be manifested) with him in glory."

Indestructible being.

When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The real meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in his life, "hid, with Christ, in God," where human sense hath not seen man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter X, page 325, lines 10-19.

In Colossians (iii.4) Paul writes: "When Christ, who is our Life, shall appear ((be manifested)), then shall ye also appear ((be manifested)) with him in glory."

Insestructible Being. When spiritual Being is understood in all its perfection, continuity, and might, then shall we be like Christ. The real meaning of the apostolic words is this: Then shall man be found perfect as the Father, indestructible in his Life, "hid, with Christ, in God," where human sense hath not seen it, - safe in divine 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 220, lines 27-32, and page 221, lines 1-3 (unnumbered).

In Colossians (iii.4) Paul writes "When Christ, our Life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory." When spiritual being is understood in all its perfection, continuity, and might, then shall we be like Christ.

The interior meaning of the apostolic words is this: Then shall man be found perfect as the Father, indestructible in his Life, "hid, with the Christ, in God," where human sense hath not seen it, - safe in the Divine Principle.

"When Christ, our Life, shall be manifested, then will ye also be manifested with him in glory;" man will be found in God's image and likeness, perfect and eternal.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I (Science of Being), page 60, lines 28-32, and page 61, lines 1-5, and chapter X (Platform of Christian Scientists), page 378, lines 3-6 (unnumbered).
36th ed., chapter V (Science of Being), page 196, lines 28-32, and page 197, lines 1-5, and chapter X (Platform of Christian Scientists), page 378, lines 3-6 (unnumbered).

ALSO NOTE

See further notes on 16th edition version to explain why part of this paragraph is also presented with paragraph #236 of Science of Being in that comparison.

In Colossians (iii.4) Paul writes "When Christ, our Life, shall appear [(be manifested)], then shall ye also appear [(be manifested)] with him in glory." When spiritual being is understood in all its perfection, continuity, and might, then shall we be like the Christ.

The interior meaning of the apostolic words is this: Then shall man be found perfect as the Father, indestructible in his Life, "hid, with the Christ, in God," where human sense hath not seen it, - safe in the Divine Principle.

"When Christ, our Life, shall be manifested, then will ye also be manifested with him in glory;" man will be found in God's image and likeness, perfect and eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I (Science of Being), page 60, lines 28-32, and page 61, lines 1-5, and chapter IX (Platform of Christian Scientists), page 378, lines 3-6 (unnumbered).

ALSO NOTE

The final lines, beginning with the quote, "When Christ...," are found only in paragraph #214 of Science of Being, beginning with the 50th edition; but since paragraph #214 is also found elsewhere in the text, it is possible that these lines should also correspond to paragraph #236 of Science of Being (they forming the remaining lines of that paragraph in these early editions). Thus they are presented in that paragraph's comparison as well.

for "when God, who is our Life, shall appear," when this spiritual status of being is understood, "then shall we be like unto Him in glory." Then shall man be found perfect and immortal, for he will have no life that can be destroyed, and cannot sin because "his life is hid with Christ in God."

and when this shall appear, "we shall be like unto Him." Man will be perfect and immortal when it shall appear that harmony is the real, and discord the 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 52, lines 22-27, and vol. 2, chapter XI, page 192, lines 18-21 (unnumbered) - (Platform, vol. 2). By 6th ed., vol. 2, chapter X (Platform), page 146, same lines.

and when this shall appear, "we shall be like unto Him." Man will be perfect and immortal, when it shall appear that harmony is the real, and discord the 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 142, lines 4-7 (unnumbered).

ALSO NOTE

This paragraph comprises part of a larger paragraph which corresponds to paragraph #236 of Science of Being. This one part of the paragraph also corresponds to this #214 paragraph of the same chapter.

Paul had a clear sense of the demands of Truth upon mortals physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But he, who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.

Consecration required

NOTE

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

Chapter X, page 325, lines 20-29.

10-215

Paul had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But he who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.

Consecration required.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 325, lines 20-29.

Paul had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But can he who is begotten of the beliefs of the flesh or serves them, ever reach in this world the divine heights of his Master? The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.

Consecration required.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 325, lines 20-29.

Paul had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But can he who is begotten of the beliefs of the flesh, or serves them, ever reach, in this world, the divine heights of his Master? The time cometh when the spiritual origin of man, the Science which ushered Jesus into human presence, will be understood and demonstrated.

Sacrificial heights.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 221, lines 4-12 (unnumbered).

Pual had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said, "Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." But he who was begotten of the beliefs of the flesh, or served them, could never reach, in this world, the divine heights of his Master. The time cometh when the spiritual origin of man, the Spirit that ushered Jesus into human presence, will be understood and demonstrated.

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 61, lines 23-31 (unnumbered).
36th ed., chapter V, page 197, lines 23-31 (unnumbered).

Paul had a clear sense of the power of Truth upon mortals, physically and spiritually, when he said, "Present your bodies holy and acceptable, which is your only reasonable service." But he could not reach the divine heights his Master trod, - he who was begotten of the beliefs of the flesh, or a servant to them. The time cometh when the spiritual origin of man will be understood and demonstrated;

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 53, lines 11-18 (unnumbered).

When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehended it not." A false sense of life, substance, and mind hides the divine possibilities, and conceals scientific demonstration.

NOTE

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

Chapter X, page 325, lines 30-32, and page 326, lines 1-2.

When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehendeth it not." A false sense of life, substance, and mind hides the divine possibilities, and conceals scientific demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 325, lines 30-32, and page 326, lines 1-2.

When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehendeth it not." A false sense of life, substance, and mind hides the divine possibilities, and conceals Scientific demonstration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 221, lines 13-17 (unnumbered).

When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehendeth it not." The false sense of Life, Substance, and Mind hides their possibilities, and conceals scientific demonstration.

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 61, lines 31-32, and page 62, lines 1-3 (unnumbered).

36th ed., chapter V, page 197, lines 31-32, and page 198, lines 1-3 (unnumbered).

but Truth, like the light, shineth on darkness, and the darkness comprehendeth it not. Our false beliefs of Life, substance, and intelligence hide the reality of them, and the scientific origin of man and his Principle as God. The creative Principle or Mind is eschewed by our material theories.

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 53, lines 18-23 (unnumbered).

If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth on me, the works that I do shall he do also."

Loving God supremely

He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

NOTE

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

Chapter X, page 326, lines 3-11.

If we wish to follow Christ, Truth, it must be in the way of his appointing. Jesus said, "He that believeth on me, the works that I do, shall he do also."

Loving God supremely.

He who would reach the source, and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches love to God; but we cannot love Him supremely and set our whole affections on spiritual things, while loving the material, or trusting to it more than to the spiritual.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter X, page 326, lines 3-11.

If we wish to follow Christ, Truth, it must be in the way of his appointing. Jesus said, "The works that I do, ye shall do." He who would reach the source, and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches love to God; but we cannot love Him supremely, and set our whole affections on spiritual things, while loving the material, or trusting to it more than to the spiritual.

Hill of 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 221, lines 18-26 (unnumbered).

If we would follow Christ, Truth, it must be in the way of his appointing. Jesus said, "The works that I do ye shall do." He who would reach the source, and find the divine remedy for every ill, must not climb the hill of Science by some other way. All nature teaches love to God; but we cannot love Him supremely, and set our whole affections on spiritual things, while loving the material, or trusting to it, more than to Truth.

NOTE

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

Chapter I, page 65, lines 22-30 (unnumbered).

Chapter V, page 201, lines 22-30 (unnumbered).

If we would follow Christ, Truth, it must be in the way of its appointment; and Jesus said, "The works that I do ye shall do." He that would reach Truth, and find this divine source a remedy for every ill, must not climb up some other way and rob God. Theology teaches us to love God with all the heart; but we cannot love Spirit supremely and garner our affections in spiritual things while we are loving the material, going to drugs instead of God to heal our sickness, and seeking Truth of formula, dogma, and ritualism; asking a personal God, instead of the Principle that is God, for Truth, and for the divine science that reveals this Principle and demonstrates it, casting out error, healing the sick, and destroying death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1881. Vol. 1, chapter I, page 56, lines 30-32, and page 57, lines 1-11 (unnumbered).

We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great healer of mortal mind is the healer of the body.

NOTE

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

Chapter X, page 326, lines 12-15.

We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great healer of mortal mind was the healer of the body.

NOTE

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

Chapter X, page 326, lines 12-15.

We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, this healer of mortal mind was the healer of the body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 221, lines 27-30 (unnumbered).

We must forsake the foundation of material systems, however time-honored, if we would gain Christ as our only Saviour. Not partially, but fully, this healer of mortal mind was the healer of the body.

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 67, lines 5-8 (unnumbered).

36th ed., chapter V, page 203, lines 5-8 (unnumbered).

We must leave the rotting foundations of material systems, however time-honored, if we would gain Christ, Truth, as our savior, not in part but the whole, for the healer of the mind is the healer of 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 58, lines 11-14 (unnumbered).

The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

NOTE

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

Chapter X, page 326, lines 16-22.

The purpose and motive to live aright can be gained today. These points won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives on your part, your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

NOTE

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

Chapter X, page 326, lines 16-22.

The purpose and motive to live aright can be gained to-day. These points won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying, with true motives on your part, your Father will open the way. "Who did hinder you, that you should not obey the 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 221, lines 31-32, and page 222, lines 1-6 (unnumbered).

The purpose and motive to live aright can be gained to-day. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying, with true motives on your part, your Father will open the way. "If ye would run, who shall hinder you?"

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 31-32, and page 71, lines 1-5 (unnumbered).
36th ed., chapter V, page 206, lines 31-32, and page 207, lines 1-5 (unnumbered).

The motive to reach happiness, apart from a material sense of it that deceives, can be gained to-day; and, this point won, we have started in the right direction and commenced in the addition of metaphysical science; and "if ye would run, who shall hinder you?"

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 61, lines 24-29 (unnumbered).

Saul of Tarsus beheld the way - the Christ, or Truth - only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.

Conversion of Saul

NOTE

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

Chapter X, page 326, lines 23-32.

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Saul of Tarsus beheld the way - the Christ, or Truth - only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. Then he learned the wrong he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.

Conversion of Saul.

NOTE

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

Chapter X, page 326, lines 23-32.

Saul of Tarsus only beheld the way - the Christ, or Truth - when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. Then Paul learned the wrong he had done in persecuting Christians, whose religion he had not understood. He beheld for the first time the true idea of Love, and learned a lesson in Divine Science.

St. Paul's conversion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 222, lines 7-15 (unnumbered).

Saul of Tarsus only beheld the way, - the Christ, or Truth, - when his uncertain sense of right had changed to a spiritual sense that is always right. Then the man was changed. Thought assumed a nobler standpoint and became more spiritual. Then Paul learned the wrong he had done in persecuting Christianity, which he had not understood. He beheld for the first time the true idea of Love, and learned a lesson of Divine 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 71, lines 16-23 (unnumbered).
36th ed., chapter V, page 207, lines 16-23 (unnumbered).

Saul of Tarsus beheld not the facts of being until his personal sense of things ceased, and that changed the man, thought took a higher stand-point then; a stand more spiritual and true, whereby Paul learned the only realities of being; namely, God and his idea, Spirit and its formations.

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 61 lines 30-32, and page 62, lines 1-3 (unnumbered).

Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

NOTE

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

Chapter X, page 327, lines 1-7.

Reform comes by understanding that there is no abiding pleasure in evil; and also by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exist in or of matter, while divine Mind can and does destroy the false sense of pleasure, pain, or fear, and all the sinful appetites of the human mind.

NOTE

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

Chapter X, page 327, lines 1-7.

Reform comes by understanding that there is no abiding pleasure in evil; and also by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exist in or of matter, while divine Mind can and does destroy the false sense of pleasure and of fear, and all the sinful appetites of the human mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 327, lines 1-7.

Reform comes by understanding that there is no abiding pleasure in evil; and also by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exist in or of matter, while divine Mind can and does destroy the false sense of pleasure and of fear, and all the appetites of the human mind.

Reform.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 222, lines 16-23 (unnumbered).

Reform comes by understanding that there is no abiding pleasure in evil; and by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exists in or of matter, while the Divine Mind can and does destroy the false sense of pleasure and of fear, and all the appetites of the human 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 72, lines 7-13 (unnumbered).

36th ed., chapter V, page 208, lines 7-13 (unnumbered).

Fear is not a scientific protection; but to understand there is neither pleasure nor pain in the body, whence all appetites start, destroys both the fear and the appetite.

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 16-19 (unnumbered).

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on good grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

Image of the beast

NOTE

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

Chapter X, page 327, lines 8-16.

What a pituful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

Image of the beast.

NOTE

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

Chapter X, page 327, lines 8-16.

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness, which rushes forth to clamor with midnight and tempest.

Image of the beast.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 222, lines 24-32 (unnumbered).

What a pitiful sight is malice finding pleasure in revenge! Evil is sometimes a man's highest conception of good, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness, that rushes forth to clamor with midnight and 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 I, page 68, lines 6-14 (unnumbered).
36th ed., chapter V, page 204, lines 6-14 (unnumbered).

What a pitiful sight is malice finding pleasure in revenge! What a pity that evil is a man's highest belief of good until his grasp on goodness grows stronger! Then he loses his pleasure in wickedness and is in torment, with no hope of escaping the misery his sin hath wrought until he has paid the full debt and cancelled his account with suffering. Sin is the image of the beast, effaced only by the sweat of agony. Sin is a moral madness that rushes forth to clamor with mignight and the tempest.

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 59, lines 10-18 (unnumbered).

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy.

Peremptory demands

NOTE

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

Chapter X, page 327, lines 17-21.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has rightly neither place nor power in the human or the divine economy.

Peremptory demands.

NOTE

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

Chapter X, page 327, lines 17-21.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, or Good, and that evil has rightly neither place nor power in the human or the divine economy.

Peremptory demands.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 327, lines 17-21.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, or Good, and that evil has rightly neither place nor power in the human or divine economy.

Strictest demands.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 223, lines 1-5 (unnumbered).

To physical sense the strict demands of Moral Science seem peremptory; but mortals are hastening to learn that Life is God, or good, and that evil has rightly neither place nor power in human economy.

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 68, lines 14-17 (unnumbered).

36th ed., chapter V, page 204, lines 14-17 (unnumbered).

To mortal view, or what is termed personal sense, science is presumptive in its claims. But we are all hastening to the proof that Life is only what is good; evil has no 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 59, lines 19-22 (unnumbered).

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right. But how shall we reform the man who has more animal than moral courage, and who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but <u>is</u> saved.

Moral courage

NOTE

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

Chapter X, page 327, lines 22-32, and page 328, lines 1-3.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking such means for procuring happiness. Perhaps reason is the most active human faculty. Let that inform the sentiments, and awaken the man's dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense, and the grandeur and bliss of a spiritual sense, superior to the material. Then he not only will be saved, but <u>is</u> saved.

Moral courage.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 327, lines 22-32, and page 328, lines 1-3.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has lost the true idea of Soul? Through silent argument, convince the mortal of his mistake in seeking such means for procuring happiness. Perhaps reason is the most active human faculty. Let that inform the sentiments, and awaken the man's dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense, and the grandeur and bliss of a diviner sense, superior to matter. Then he not only will be saved, but <u>is</u> saved.

Moral courage.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 223, lines 6-18 (unnumbered).

The fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has less Soul, because he has more material sense? Through my method of silent argument, convince his reason of its mistaken means for procuring happiness. Perhaps reason is his highest human faculty. Let that inform the sentiments, and awaken his dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense, and the grandeur and bliss of a diviner sense that is superior to matter. Then he is saved.

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 72, lines 14-26 (unnumbered).
36th ed., chapter V, page 208, lines 14-26 (unnumbered).

The fear of punishment never made a man honest; moral courage is requisite for that. But how shall we reform the man with more animal than moral courage, who has less Soul, because he has more sense, than a faithful dog. You must convince his reason; that is, perhaps, his highest faculty above the brute, and let that inform the sentiments of the nothingness of the so-called pleasures of sense, then you have saved him.

Intellect or the reason cannot grasp Truth. Reason may be wrong, error may govern its conclusions; the Spiritual understanding of Spiritual things comes from Spirit. In the exact proportion to which this understanding is brought out will it be carried out in demonstration of healing and spiritualizing thought and act.

Accepting Christian Science through reason instead of Love, with its unselfish fruits, is not to understand it; we cannot knowingly hold on to error in thought and act, and reach the Spiritual understanding of Truth, that enables us to heal the sick and to leave all for Christ. This rule of metaphysics admits no exception.

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 19-27, and vol. 2, chapter XI (Platform) page 196, line 32, and page 197, lines 1-6

and lines 16-21 (unnumbered).

By 6th ed., Vol. 2, chapter X, pages 150 and 151, same lines.

ALSO NOTE

The second and third parts of this paragraph (both found in volume 2, pages 196 and 197 of 3rd ed.) do not actually correspond to anything in our current edition of the text. However, their discussion of 'reason' seems to fit more closely with this paragraph #224 from Science of Being than anywhere else. They are also presented in the comparison of paragraph #67 of Science, Theology, Medicine as explained in that comparison.

Intellect or the reason cannot grasp Truth. Reason may be wrong, error may govern its conclusions; the Spiritual understanding of Spiritual things comes from Spirit. In the exact proportion to which this understanding is brought out, will it be carried out in demonstration of healing and spiritualizing thought and act.

Accepting Christian Science through reason instead of Love, with its unselfish fruits, is not to understand it; we cannot knowingly hold on to error in thought and act and reach the Spiritual understanding of Truth, contained in "Science and Health," that enables us to heal the sick and to leave all for Christ, Truth. This rule of Metaphysics admits no exception.

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 13-19, and 29-32, and page 147, lines 1-3 (unnumbered).

ALSO NOTE

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

Mortals suppose that they can live without goodness, when God is good and the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in belief. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God in the Science, which destroys human delusions about Him and reveals the grand realities of His allness.

Final destruction of error

NOTE

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

Chapter X, page 328, lines 4-13.

Mortals suppose that they can live without goodness, when God is good, the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in appearance. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand realities of His supremacy.

Final destruction of error.

NOTE

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

Chapter X, page 328, lines 4-13.

Mortals suppose that they can live without goodness, when God is Good, the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in appearance. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand realities of His supremacy.

Final destruction of 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 328, lines 4-13.

Mortals suppose they can live without goodness, when God is Good, the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in appearance. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand realities of His supremacy.

Final destruction 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 223, lines 19-28 (unnumbered).

Mortals suppose they live without being good, when goodness, or God, is the only real Life. What is the result? Understanding little about the Divine Principle that saves and heals, mortals get rid of sin, sickness, and death only in seeming. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand realities of being.

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 73, lines 28-32, and page 74, lines 1-5 (unnumbered).
36th ed., chapter V, page 209, lines 28-32, and page 210, lines 1-5 (unnumbered).

Mortals suppose they live without being good, when goodness, or God, is the only real Life. What is the result? Understanding little about the Divine Principle that saves and heals, mortals get rid of sin, sickness, and death only in illusion. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand verities of being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I, page 73, lines 28-32, and page 74, lines 1-5 (unnumbered).

and suppose we live without righteousness, when God is Life. And what is the result? It is this, that we have no Principle that is understood, to save and to heal us, and get rid of sin, sickness, and death, only through a belief, therefore, they still cling to mortal man; and he will remain mortal until this belief yields to the understanding of God that destroys all belief and establishes the foundations of 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 63, lines 22-29 (unnumbered).

This understanding of man's power, when he is equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a Promise perpetual lost element of Christianity. Our missionaries carry the Bible to India, but can it be said that they explain it practically, as Jesus did, when hundreds of persons die there annually from serpent-bites? Understanding spiritual law and knowing that there is no material law, Jesus said: "These signs shall follow them that believe,...they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover." It were well had Christendom believed and obeyed this sacred saying.

NOTE

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

Chapter X, page 328, lines 14-27.

This understanding of man's power, as equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India; but can it be said that they explain it practically as Jesus did, when hundreds die there annually from serpent-bites? Understanding spiritual law, and knowing that there is no material law, Jesus said: "These signs shall follow them that believe,...they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover." It were well had Christendom believed and obeyed this sacred saying.

Promise perpetual.

NOTE

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

Chapter X, page 328, lines 14-26.

This understanding of man's power, as equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India; but can it be said that they explain it practically as Jesus did, when hundreds die there annually from serpent-bites?

Understanding spiritual law, and knowing that there is no material law, Jesus said: "These signs shall follow them that believe,...they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

Promise perpetual.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1906 edition (unnumbered). Chapter X, page 328, lines 14-26.

This understanding of Man's power, as equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India; but can it be said that they explain it practically as Jesus did, when hundreds die there annually from serpent-bites?

Understanding spiritual law, and knowing that there is no material law, Jesus said: "These signs shall follow them that believe,...they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

Promise perpetual.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 328, lines 14-26.

This understanding of man's power, as equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry the Bible to India; but can it be said that they explain it practically, as Jesus did, when hundreds die there annually from serpent-bites?

Missionaries.

Understanding spiritual law, and knowing there is no material law, Jesus said: "These signs shall follow them that believe: They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

Apostolic wonders.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 223, lines 29-32, and page 224, lines 1-9 (unnumbered).

Jesus, understanding spiritual law, and knowing there is no law of matter, said: "These signs shall follow them that believe: Unharmed they shall take up serpents; and if they drink any deadly thing it shall not hurt them." But this understanding of man's power, equipped by Spirit, has sadly disappeared from Christian history.

Our missionaries carry the Bible to India, but can it be said they explain it practically, as Jesus did, when hundreds are dying annually of the bite of serpents?

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 52, lines 11-20 (unnumbered).
36th ed., chapter V, page 188, lines 11-20 (unnumbered).

Jesus, understanding the spiritual law, and knowing there is no law of matter, said, "And these signs shall follow them that believe, they shall take up serpents; and if they drink any deadly thing it shall not hurt them." But this understanding of the power of man equipped with the Spirit that is God has sadly disappeared from the history of Christianity. Our missionaries carry the Bible to Hindostan, but do they explain it as Jesus did, when hundreds are dying annually of the bite of serpents?

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 44, lines 29-32, and page 45, lines 1-6 (unnumbered).

Jesus' promise is perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read <u>you,</u> not <u>they.</u> The purpose of his great life-work extends through time and includes universal humanity. Its Principle is infinite, reaching beyond the pale of a single period or of a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness.

NOTE

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

Chapter X, page 328, lines 28-32, and page 329, lines 1-4.

Jesus' promise was perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read you, not they. The purpose of his great life-work extends through time, and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with, sought, and taught, and will glow in all the grandeur of universal goodness.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 328, lines 27-32, and page 329, lines 1-3.

Jesus' promise was perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read you, not them. The purpose of his great life-work extends through time, and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with, sought, and taught, and will glow in all the grandeur of universal goodness.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 328, lines 27-32, and page 329, lines 1-3.

Jesus' promise was perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read <u>you,</u> not <u>them.</u> The purpose of his great life-work extends through time, and touches universal humanity. Its principle is infinite, extending beyond the pale of a single period or a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with, sought, and taught, and will glow in all the grandeur of universal goodness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 328, lines 27-32, and page 329, lines 1-3.

Jesus' promise was perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read you, not them. The purpose of his great life-work extends through time, and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following. As time moves on, the healing elements of pure Christinaity will be fairly dealt with, sought, and taught, and will glow in all the grandeur of universal goodness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 224, lines 10-18 (unnumbered).

Truly has it been written: -

. . . . . All these things
Are but brief voices, breathed on shifting strings.

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 67, lines 2-4 (unnumbered).
36th ed., chapter V, page 203, lines 2-4 (unnumbered).

ALSO NOTE

These lines do not exist in any edition of the textbook beginning with the 50th edition in 1891; thus it is not possible to actually compare them with the final edition positively. However, paragraph #227 from Science of Being does not really exist in the text prior to the 50th edition, and since its main subject deals with the 'healing elements', it seems that these lines were probably dropped to make room for this paragraph. In the pre-50th editions, these lines ended paragraph #181 from Science, Theology, and Medicine, - a paragraph dealing with ancient and mythological healing elements such as idols and drugs. Our current paragraph #227 from Science of Being deals with the 'healing elements of pure Christianity'. Therefore these lines are presented in the comparison of paragraph #227 from Science of Being.

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that I say of it. Because you cannot walk on the water and raise the dead, you have no right to question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for us. In Science we can use only what we understand. We must prove our faith by demonstration.

Imitation of Jesus

NOTE

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

Chapter X, page 329, lines 5-13.

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all I say of it. Because you cannot walk on the water, and raise the dead, you have no right to question the great might of divine Science in this direction. Be thankful that Jesus, who was its true demonstrator, did this, and left his example for us. We can use only what we understand, in Science; we must prove our faith by demonstration.

Imitation of Jesus.

NOTE

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

Chapter X, page 329, lines 4-12.

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all I say of it. Because you cannot walk on the water and raise the dead, you have no right to question the great might of Divine Science in this direction. Be thankful that Jesus, who was its true demonstrator, did this, and left his example for us. We can use only what we understand, and must prove our faith by our works.

Imitation by Jesus.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 224, lines 19-27 (unnumbered).

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that I have said of it. Because you cannot walk the wave and raise the dead, you have no right to question the ability of Divine Science. Be thankful that Jesus did this, who was its true demonstrator, and left his example for us. We should attempt no more than we understand, and prove our faith by our works.

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 31-32, and page 66, lines 1-6 (unnumbered).
36th ed., chapter V, page 201, lines 31-32, and page 202, lines 1-6 (unnumbered).

A little leaven leavens the whole lump, the least understanding of this science proves all that we have stated of it; and because we cannot walk the wave and raise the dead through divine science, we have no right to question its power to do that, since Jesus proved it, and left it as our example of Christianity. We should attempt no more than we understand, and we should prove our understanding by our works.

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 57, lines 11-18 (unnumbered).

One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their occasion. To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort.

NOTE

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

Chapter X, page 329, lines 14-20.

One should not tarry in the storm if the body is freezing; nor remain in the devouring flames. Unable to prevent bad results, one should avoid their occasion. To do otherwise is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the principle of the problem, because he fails in his first effort.

NOTE

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

Chapter X, page 329, lines 13-19.

One should not tarry in the storm if the body is freezing, or remain in the devouring flames. Unable to prevent bad results, one should avoid their occasion. To do otherwise is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the principle of the problem, because he fails in his first effort.

Euclid.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th editionin 1902. Chapter X, page 224, lines 28-32, and page 225, lines 1-2 (unnumbered).

One should not tarry in the storm if the body is freezing, or stand in the flames that devour. Unable to prevent such results, one should avoid their occasion. To do otherwise would be to resemble a pupil in addition attempting to solve a problem of Euclid, who should deny the Principle of the problem, because he failed in the effort.

NOTE

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

Chapter I page 66, lines 7-13 (unnumbered) - 16th ed.

Chapter V page 202, lines 7-13 (unnumbered) - 36th ed.

Man should not tarry in the storm if the body is freezing, or stand in the flames that are devouring it, to prove his power to prevent those results; for unless he could prevent them he should avoid their occasion; to do otherwise were a no less blunder than for a pupil in addition to attempt to solve a problem of Euclid, and because he has not reached thus far in mathematics and fails in demonstration, to deny the Principle of the problem.

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 57, lines 18-26 (unnumbered).

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error.

Error destroyed, not pardoned

The pardon of divine mercy is the destruction of error. If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth.

NOTE

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

Chapter X, page 329, lines 21-31.

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, - but maintains the claim of Truth by quenching error. Divine mercy destroys error, but never pardons it. If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual, and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth.

Error destroyed, not pardoned.

NOTE

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

Chapter X, page 329, lines 20-30.

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its Principle never repents, never dishonors the claim of Truth by forgiving error. Divine mercy destroys error, but never pardons it. If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual, and be at peace; but the deeper the error into which mortal mind is plunged, the more instense the opposition to spirituality, till error yields to Truth.

Error destroyed, not pardoned.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 329, lines 20-30.

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its Principle never repents, never dishonors the claim of Truth by forgiveness. Through understanding it destroys error, but never pardons it. If men understood their real divine source to be all blessedness, they would struggle for recourse to the divine, and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to Truth.

Repentance and pardon.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 225, lines 3-13 (unnumbered).

There is no hypocrisy in Science. Principle is imperative; you cannot mock it by human will. Science is a divine demand, not a human. Always right, its Principle never repents, never dishonors the claim of Truth by forgiveness. Through understanding it destroys error, but never pardons it. If men understood their real divine source to be all blessedness, they would have immediate recourse to the divine and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to 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 67, lines 27-31, and page 204, lines 1-5 (unnumbered).

36th ed., chapter V, page 203, lines 27-31, and page 204, lines 1-5 (unnumbered).

it is an unconscious hypocrisy that science corrects with proof. There can be no hypocrisy in science, and its Principle is imperative; you cannot mock it by expecting it will forgive error. Science is a divine and not human demand, and being right it never repents or dishonors its claim by a pardon. If you understand in part the science of being you will be more spiritual and find happiness in the real resources of being and not in the unreal. The greater the error, the harder it struggles with 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 58, line 32, and page 59, lines 1-9 (unnumbered).

ALSO NOTE

The first phrase in this paragraph, beginning "it is an...," also corresponds to paragraph #23 from Teaching, and is found in that comparison as well.

Human resistance to divine Science weakens in proportion as mortals give up error for Truth, and the understanding of being supersedes mere belief. Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.

The hopeful outlook

NOTE

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

Chapter X, page 329, line 32, and page 330, lines 1-7.

10-23

Human resistance to divine Science weakens in proportion as mortals give up error for Truth, and the understanding of being supersedes mere belief. Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.

The hopeful outlook.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter X, page 329, lines 31-32, and page 330, lines 1-6.

Human resistance to Divine Science weakens in proportion as mortals give up error for Truth, and the understanding of Being supersedes mere belief. Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.

Prospects.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 225, lines 14-21 (unnumbered).

Human resistance to Divine Science weakens in proportion as mortals give up error for Truth, and the understanding of being supersedes mere belief. Until I learned the vastness of Christian Science, the fixedness of mortal illusions, and human hatred of Truth, I had cherished sanguine hopes that Christian Science would meet with immediate and general acceptance.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
Chapter I, page 41, lines 21-30 (unnumbered) - 16th ed.
Chapter V, page 177, lines 21-30 (unnumbered) - 36th ed.

The resistance to these cardinal points of metaphysical science will yield in the proportion that mortal man yields to immortal man, sin to holiness, sickness to health, and a belief to the understanding of being. We had sanguine hopes of the immediate acceptance of metaphysical science until we learned its vastness, the fixedness of belief, and mortal mind's hatred 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 36, lines 1-7 (unnumbered).

When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.

NOTE

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

Chapter X, page 330, lines 8-10.

When the following platform is understood, and the letter and the Spirit bear witness, the infallibility of divine Metaphysics will be demonstrated.

NOTE

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

Chapter X, page 330, lines 7-9.

When the following platform is understood, and the letter and the Spirit bear witness, the infallibility of Divine Science will be demonstrated.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 225, lines 22-24 (unnumbered).

When the scientific relation of man to God is perceived we shall begin to demonstrate scientific being, by destroying the errors of sense and healing 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 41, lines 27-30 (unnumbered).
36th ed., chapter V, page 177, lines 27-30 (unnumbered).

Until the scientific relation of God to man is perceived, we shall never reach the demonstration of scientific being in its small beginnings, such as healing 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 36, lines 8-10 (unnumbered).

This chapter can furnish but the texts of our subject, brief but important. A short term of study with the Author enables the learner to commence the demonstration of Metaphysics according to a given rule, and upon the Principle of harmonious being, whereby error is cast out, and the sick are healed.

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, lines 7-12 (unnumbered).

ALSO NOTE

This paragraph does not actually correspond to anything in the final edition since it appeared only in this 2nd edition and was then dropped. However, since it immediately preceeds the Platform, it is considered to fulfil the same position and purpose as paragraph #232 in the final edition.

I. God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man.

The deific supremacy

Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science.

NOTE

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

Chapter X, page 330, lines 11-18.

I. God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man.

The deific supremacy

Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite personality, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science.

NOTE

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

Chapter X, page 330, lines 11-18.

I. God is infinite, the only Life, substance, Spirit or Soul, the only intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite personality, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science.

The deific supremacy.

NOTE

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

Chapter X, page 330, lines 10-17.

I. God is infinite, the only Life, substance, Spirit or Soul, the only intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the prefect man can be discerned by the material senses. The individuality of Spirit, or the infinte personality, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science. God is the infinite Person.

The deific supremacy.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1906 edition (unnumbered). Chapter X, page 330, lines 10-18.

I. God is infinite, the only Life, Substance, Spirit or Soul, the only Intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite Personality, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science. God is the infinite Person.

The deific supremacy.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 330, lines 10-18.

I. God is infinite, the only Life, Substance, Spirit or Soul, the only Intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite Personality, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science. God is the infinite Person and trinity, - Life, Truth, Love.

The deific supremacy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 330, lines 10-18.

I. God is supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the perfect man can be discerned by the human senses. The individuality of Spirit is unknown, and thus a knowledge of it is left either to human conjecture or the revelation of Divine Science.

The deific supremacy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 225, lines 25-32 (unnumbered).

I. GOD is supreme, the only Life, Substance, and Intelligence of the universe and man. Eye hath neither seen God, nor his perfect likeness, man. Neither the whole of God nor the whole of man can be discerned by the human senses. Hence the personality of God and man are unknown, and left to human conjecture.

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 377, lines 1-6 (unnumbered).

21st ed., chapter X (Platform of Christian Scientists), page 377, lines 1-6 (unnumbered).

CHAPTER XI. (chapter X by 6th ed.)

PLATFORM OF CHRISTIAN SCIENTISTS.

I. THAT God is supreme, the only Life, Substance, and Intelligence of the Universe and man: that there is neither a personal Deity, a personal devil, nor a personal 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 192, lines 1-4 (unnumbered), plus chapter number, chapter title lines (also unnumbered). By 6th ed., chapter X, page 146.

I. That God is supreme, the only Life, Substance, and Intelligence of the Universe and man; - that there is neither a personal Deity, a personal devil, nor a personal 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 141, lines 13-16 (unnumbered).

II. God is what the Scriptures declare Him to be, — Life, Truth, Love. Spirit is divine Principle, and divine Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is one God.

The deific definitions

NOTE

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

Chapter X, page 330, lines 19-24.

II. God is what the Scriptures declare Him to be, — Life, Truth, Love. Spirit is divine Principle, and divine Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is but one God.

The deific definitions.

NOTE

This version first appeared in the 286th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter X, page 330, lines 18-23.

II. God is what the Scriptures declare Him to be, - Life, Truth, Love. God is Spirit, and Spirit is divine Principle, and divine Principle is Mind, and Mind is not both good and bad, for God is Mind; therefore Mind is good only, and there is but one Mind, because there is but one God.

The deific definitions.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 286th edition in 1903. Chapter X, page 330, lines 19-24.

II. God is what the Scriptures declare Him to be, - Life, Truth, Love. God is Spirit, and Spirit is divine Principle, and divine Principle is Mind, and Mind is not both good and bad, for God is Mind; therefore Mind is Good only, and there is but one Mind, because there is but one God.

The deific definitions.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 330, lines 19-24.

II. God is what the Scriptures declare Him to be, — Life, Truth, Love. God is Spirit, and Spirit is divine Principle. Principle is divine Mind, and Mind is not both good and bad, for God is Mind; therefore Mind is Good only, and there is but one Mind, because there is but one God.

The deific definitions.

NOTE

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

He is what the Scriptures declare Him to be, - Life, Truth, Love.

VII. God is Mind; and there is but one Mind, because there is but one 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 IX (Platform of Christian Scientists), page 377, lines 8-9, and page 378, lines 7-8 (unnumbered).
21st ed., chapter X (Platform of Christian Scientists), page 377, lines 8-9, and page 378, lines 7-8 (unnumbered).

that this Principle is what the Scripture declares it, namely, Life, Truth, and Love.

VII. That God is Intelligence or Mind, and there is but one Mind because there is but one God.

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 141, lines 18-19 and page 142, lines 8-9 (unnumbered).

3rd ed., vol. 2, chapter XI (Platform), page 192, lines 6-7 and 22-23 (unnumbered).

By 6th ed., vol. 2, chapter X, page 146, same lines.

III. The notion that both evil and good are real is a delusion of material sense, which Science annihilates.

Evil is nothing, no thing, mind, nor power.

Evil obsolete

As manifested by mankind it stands for a lie, nothing claiming to be something, - for lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insantiy, inanity, devil, hell, with all the etceteras that word includes.

NOTE

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

Chapter X, page 330, lines 25-32.

III. The notion that both evil and good are real is a delusion of material sense, which Science will annihilate. Evil is nothing, no thing, mind, nor power. As manifested by mankind it stands for a lie, nothing claiming to be something, for inanity, lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, devil, with all the etceteras that word includes.

Evil obsolete.

NOTE

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

Chapter X, page 330, lines 24-32.

III. The notion that both evil and good are real is a delusion of material sense, which Science will annihilate. Evil is nothing, no thing, mind, nor power. As applied, evil stands for a lie, nothing claiming to be something, lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, with all the etceteras that word includes.

Evil obsolete.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1906 edition (unnumbered). Chapter X, page 330, lines 25-32.

III. The notion that evil and goodness can exist together is a delusion of material sense, which Science will annihilate. Evil is nothing, no thing, mind, nor power. As applied, to mankind it stands for lies, lust, dishonesty, selfishness, covetousness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, with all the etceteras that word includes.

Evil obsolete.

NOTE

This version first appeared in the 286th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 330, lines 25-32.

III. The notion that evil and goodness can be combined in one human being is a delusion of material sense, which Science will annihilate. Evil is nothing, no thing, mind nor power. As applied, to mankind it means lies, lust, dishonesty, selfishness, covetousness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insantiy, inanity, devil, with all the etceteras that word includes.

Evil obsolete.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 286th edition in 1903. Chapter X, page 330, lines 25-32.

III. The notion that evil and goodness can be combined in one human being is a delusion of material sense, which Science will annihilate. Evil is nothing, no thing, mind, or power. As applied, to mankind it means lies, lust, dishonesty, selfishness, covetousness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, with all the etceteras that word includes.

Evil obsolete.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 330, lines 25-32.

III. God is Good, and evil cannot proceed from Good. The notion that evil and goodness can be combined in one nature is a delusion of material sense, which must yield to Science. 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 in idea. In infinite Good there is no room for evil.

The infinite Good.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 330, lines 25-32.

III. God is Good, and evil cannot proceed from Good. The notion that evil and goodness can be combined in one nature is a delusion of material sense, which must yield to Science. 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 in idea. In infinite Good there is no room for evil.

Deific 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 226, lines 7-14 (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.

The notion that evil and good can be combined in one nature, is a delusion that must yield to Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I (Science of Being), page 18, lines 22-26, and chapter IX (Platform for Christian Scientists), page 380, lines 24-26 (unnumbered).
36th ed., chapter V (Science of Being), page 154, lines 22-26, and chapter X (Platform for Christian Scientists), page 380, lines 24-26 (unnumbered).

ALSO NOTE

The first paragraph, beginning "In the Saxon...," also corresponds to paragraph #75 in these pre-50th edition versions. Therefore that paragraph is also included in the comparision of paragraph #75 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.

A personal God, a personal man, a personal devil, and evil and good spirits, are theological mythoplasm, mere beliefs that must finally yield to the opposite science of God 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 14, lines 13-23, and vol. 2, chapter XI (Platform), page 195, lines 28-32 (unnumbered).
By 6th ed., vol. 2, chapter X, page 149, same lines.

ALSO NOTE

The first paragraph, beginning "In the original...," also corresponds to paragraph #75 of Science of Being and is included in that comparison. Also, the final three lines of the first

paragraph, beginning "Principle and idea...," is also similar to Recapitulation #4 and is found in that comparison.

A personal God, a personal man, a personal devil and evil and good spirits, are theological mythoplasm, mere beliefs that must finally yield to the opposite science of God and 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 145, lines 8-11 (unnumbered).

IV. God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its shadow. If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end.

Life the creator

NOTE

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

Chapter X, page 331, lines 1-10.

IV. God is divine Life, and Life is no more confined to the forms which express Life than substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death. Life is the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected, but absorbed, and the Science of being would be forever lost, - through a mortal sense of that which has beginning and end.

Life the creator.

NOTE

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

Chapter X, page 331, lines 1-10.

IV. God is divine Life, and Life is no more in the forms which express Him than substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death. Life is the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected, but absorbed, and the Science of being would be forever lost, - through a mortal sense of that which has beginning and end.

Life the creator.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1906 edition (unnumbered). Chapter X, page 331, lines 1-10.

IV. God is the only Life, and Life is no more in the forms which express it, than Substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death. Life is the Creator reflected in His creations. If He dwelt within what He creates, God would not be reflected, but absorbed, and the Science of Being would be forever lost, - through a mortal sense of life which has beginning and end.

Life the Creator.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 331, lines 1-10.

IV. God is the only Life, and Life is no more in the forms which express it, than Substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death. Life is the Creator reflected in His creations. If He dwelt within what He creates, God would not be reflected, but absorbed, and the Science of Being would be forever lost, - through a mortal sense of life which has beginning and end.

Deific 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 226, lines 15-23 (unnumbered).

Life is the Creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of Being would be forever lost, - through a mortal idea of life that has beginning and end, instead of that immortality which is "without beginning of years or end of days."

Life is no more in the forms that express it, than substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death.

VI. God is the only Life. "When Christ, our Life, shall be manifested, then will ye also be manifested with him in glory;" man will be found in God's image and likeness, perfect 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 (Science of Being), page 27, lines 26-32, and page 37, lines 14-17, and chapter IX (Platform of Christian Scientists), page 378, lines 3-6 (unnumbered).
36th ed., chapter V (Science of Being), page 163, lines 26-32, and page 173, lines 14-17, and chapter X (Platform of Christian Scientists), page 378, lines 3-6 (unnumbered).

ALSO NOTE

The final lines or last sentence of this paragraph, beginning "When Christ...," also corresponds to para. #214 of Sc. of Being.

Life is an intelligence that creates, and is reflected by its creations. If it were to enter what it creates, it would no longer be Life reflected, but absorbed; and the science of being would then be lost, through a mortal sense of Life as having a beginning and ending.

Life is no more in the forms that express it than substance is in its shadow. If life was in man or material forms, it would be subject to the conditions of matter, and must end in death.

VI. That God is the only Life, and when this shall appear, "we shall be like unto Him." Man will be perfect and immortal when it shall appear that harmony is the real, and discord the 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 21, lines 21-26, and page 31, lines 24-27, and vol. 2, chapter XI (Platform), page 192, lines 18-21 (unnumbered).

By 6th ed., vol. 2, chapter X, page 146, same lines.

ALSO NOTE

In the final portion of this version, beginning "VI. That God...," the quotation "we shall be like unto Him" is today found only in paragraph #214 of Science of Being. However, since this quote is found elsewhere in this edition it is assumed that the quote should go here as well. Thus it is presented in both comparisons.

VI. That God is the only Life, and when this shall appear, "we shall be like unto Him." Man will be perfect and immortal, when it shall appear that harmony is the real, and discord the 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 142, lines 4-7 (unnumbered).

ALSO NOTE

Part of this paragraph also corresponds to paragraph #214 and is found in that comparison as well.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence except the divine Mind and His ideas. The Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him.

Allness of Spirit

NOTE

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

Chapter X, page 331, lines 11-17.

10-23

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except the divine Mind and His ideas. The Scriptures also declare that God is Spirit. Allness of Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him.

NOTE

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

Chapter X, page 331, lines 11-17.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except the divine Mind. The Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him.

Allness 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 331, lines 11-17.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except divine Mind, God. The Scriptures also declare that God is Spirit and Life. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe is His idea.

Allness of Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 331, lines 11-17.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except Mind, God. The Scriptures also declare that God is Spirit and Life. Therefore in Spirit all is harmony, and there can be no discord; and in Life there is no death. In infinite Good there is no evil. Everything in God's universe is His idea.

Deific allness.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 226, lines 24-30 (unnumbered).

V. The Scriptures say that God is All-in-all. From this it follows that nothing possesses reality or existence except Mind, God. The Scriptures also declare that God is Spirit and Life. Therefore in Spirit all is harmony, and there can be no discord; and in Life there is no death. In infinite Good there is no evil. Everything in God's universe is His idea.

Deific allness.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 145th edition in 1898. Chapter V, page 226, lines 24-30 (unnumbered).

V. The Scriptures say that God is all-in-all. From this it follows that nothing possesses reality or existence except Mind, God. The Scriptures also declare that God is Spirit and Life. Therefore in Spirit all is harmony, and there can be no discord; and in Life there in no death. In infinite Good there is no evil. Everything in God's universe is His idea.

Deific allness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter V, page 226, lines 24-30 (unnumbered).

The Scriptures say that God is "all in all." All that possesses being or reality is Mind, and there is no such thing as matter. In God all is harmony, and there can be no discord. In Divine Life there is no death. In Infinite Good there is no evil. Everything in the universe of God is His idea.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter X (Platform of Christian Scientists), page 379, lines 1-7 (unnumbered).

The Scriptures say that God is "all in all." All that possesses being or reality is Mind, and there is no such thing as matter. In God all is harmony, and there can be no discord. In Divine Life there is no death. In Infinite Good there is no evil. Everything in the universe is God and His idea.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888.

16th ed., chapter IX (Platform of Christian Scientists), page 379, lines 1-7 (unnumbered).

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

The Scripture saith, "God is all in all. "We understand this to be so, but if God is all, there is nothing for Him to enter but Himself. All is mind, there is no matter; all is harmony, there is no discord; all is Life, there is no death; all is good, there is no evil; all is God and His idea.

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 193, lines 25-30 (unnumbered).

By 6th ed., vol. 2, chapter X, page 147, same lines.

ALSO NOTE

The quotation marks on line 26 are presented just as they appear in the text.

The Scripture saith "God is all and in all." We understand this to be so, but if God is all, there is nothing for Him to enter but Himself. All is mind, there is no matter; all is harmony, there is no discord; all is Life, there is no death; all is good, there is no evil; all is God and His idea.

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 3-8 (unnumbered).

VI. God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinte Spirit or Mind. Hence all is Spirit and spiritual.

The universal cause

NOTE

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

Chapter X, page 331, lines 18-25.

VI. God is individual, incorporeal, - divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal, and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind, and all as Spirit and spiritual.

The universal cause.

NOTE

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

Chapter X, page 331, lines 18-25.

VI. God is individual, incorporeal, - divine Principle, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal, and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind, and all as Spirit and spiritual.

The universal cause.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 331, lines 18-25.

VI. God is individual, incorporeal, - divine Principle, the Universal Cause, the only Creator, and there is no other causation. God is all-inclusive, and is reflected by all that is real and eternal, and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as Infinite Spirit or Mind, and all as Spirit and spiritual.

The universal Cause.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 331, lines 18-25.

VI. God is individual, incorporeal, the infinite Person, the Universal Cause, the only Creator, and there is no other causation. God is all-inclusive, and is reflected by all that is real and eternal, and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as Infinite Spirit or Mind, and all as Spirit and spiritual.

The universal Cause.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 331, lines 18-25.

VI. God is individual, incorporeal, the universal Cause, the only Creator, and there is no other causation. God is all-inclusive, and is reflected by everything real and eternal. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as Mind. All is Spirit and spiritual.

Deific individuality.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 226, lines 31-32, and page 227, lines 1-5 (unnumbered).

VI. God is individual, incorporeal, the universal Cause, the only Creator, and there is no other causation. God is all-inclusive, and is reflected by everything real and eternal. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as Mind. Everything real and eternal reflects God.

Deific individuality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 145th edition in 1898. Chapter V, page 226, lines 31-32, and page 227, lines 1-5 (unnumbered).

God is individual, not personal; to be omnipresent, God must fill universal space. To conceive of such personality is impossible.

III. God includes all, and is reflected by all that is real and eternal.

NOTE

This version first appeared in the 33rd edition in 1888 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I (Science of Being), page 31, lines 17-19, and chapter X (Platform of Christian Scientists), page 377, lines 10-11 (unnumbered).
36th ed., chapter V (Science of Being), page 167, lines 17-19, and chapter X (Platform of Christian Scientists), page 377, lines 10-11 (unnumbered).

For personality to be omnipresent, the body must fill universal space. To conceive of such personality is impossible.

III. God includes all, and is reflected by all that is real and eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1888. Chapter I (Science of Being), page 31, lines 17-19, and page 377 (Platform of Christian Scientists), chapter IX, lines 10-11 (unnumbered).

For a personal deity to be omnipresent, he must possess a body encompassing universal space, and we cannot conceive of such a personality.

III. That God, which is the perfect Mind or Principle, including the perfect idea, is all that is real or 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 25, lines 8-10, and vol. 2, chapter XI, (Platform), page 192, lines 8-10 (unnumbered).
By 6th ed., vol. 2, chapter X, page 146, same lines.

III. That God, which is the perfect Mind or Principle, including the perfect idea, is all that is real or eternal.

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, lines 20-21 (unnumbered).

VII. Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.

Divine trinity

NOTE

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

Chapter X, page 331, lines 26-32, and page 332, lines 1-3.

10-25

VII. Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father; Christ the spiritual idea of sonship; divine Science, or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.

Divine trinity.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition. Chapter X, page 331, lines 26-32, and page 332, lines 1-3.

VII. Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father; Christ the spiritual idea of sonship; divine Science, or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the relation of God to man and the universe.

Divine trinity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 261st edition in 1905. Chapter X, page 331, lines 26-32, and page 332, lines 1-3.

VII. Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father; Christ the spiritual idea of Sonship; divine Science, or the Holy Comforter. These three express in divine Science the threefold, essential nature of the Infinite. They also indicate the divine Principle of scientific being, the relation of God to man and the universe. Divine trinity.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 331, lines 26-32, and page 332, lines 1-3.

VII. Life, Truth, and Love constitute the triune Person called God, - that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father; Christ the spiritual idea of Sonship; divine Science, or the Holy Comforter. These three express in divine Science the threefold, essential nature of the Infinite. They also indicate the Principle of scientific being, the relation of God to man and the universe. Divine trinity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter X, page 331, lines 26-32, and page 332, lines 1-3.

VII. Life, Truth, and Love constitute the triune God, or triply divine Principle. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father; Christ the type of Sonship; Divine Science, or the Holy Comforter. These three express the threefold, essential nature of the Infinite. They also indicate Scientific Being, and the whole relation of God and man.

Divine trinity.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 227, lines 6-13 (unnumbered).

VII. Life, Truth, and Love constitute the triune God, or triply divine Principle. They represent a trinity in unity, three in one, - the same in essence, though multiform in office: God the Father; Jesus the type of Sonship; Divine Science, or the Holy Comforter. These three express the threefold, essential nature of the Infinite. They also indicate Scientific Being, and the whole relation of God and man.

Divine trinity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter V, page 227, lines 6-13 (unnumbered).

The only real substance and intelligence are Life, Truth, Love. One in essence, in office infinite, they are the three in one which constitute all.

God the Father, Jesus the Son, Divine Science the Holy Ghost, - these three titles express the threefold essential nature of the Infinite, as the everlasting scientific being, and they indicate the relation between God and man.

XIX. Life, Truth, and Love constitute the triune God, or Divine Principle. They represent a trinity in unity, three in one, - the same in essence, though multiform in office.

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 22-24, and page 46, lines 20-24, and chapter IX (Platform of Christian Scientists), page 382, lines 7-10 (unnumbered).
36th ed., chapter V, page 181, lines 22-24, and page 182, lines 20-24, and chapter X (Platform of Christian Scientists), page 382, lines 7-10 (unnumbered).

We learn of metaphysical science that the Trinity is the divine Life, Truth, and Love; the only true substance and intelligence. They are one in essence, in office infinite; even the three in one, which constitute all that is Principle, and creates all that is real.

XVIII. That Life, Truth, and Love are the Trinity, or triune Principle, the three in one, the same in action and entity, and these are the 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 39, lines 23-27, and vol. 2, chapter XI (Platform), page 197, lines 22-24 (unnumbered). By 6th ed., vol. 2, chapter X, page 151, same lines.

XVIII. That Life, Truth and Love are the Trinity or triune Principle; they are the three in one, which are the same in action and entity, therefore these are the one God.

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 147, lines 4-7 (unnumbered).

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

Father-Mother

As the apostle expressed it in words which he quoted with approbation from a classic poet: "For we are also His offspring."

NOTE

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

Chapter X, page 332, lines 4-8.

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His Spiritual creation.

Father-Mother.

As the apostle expressed it, in words which he quoted with approbation from a classic poet: "For we are also His offspring."

NOTE

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

Chapter X, page 332, lines 4-8.

VIII. Father-Mother is the name for God, which indicates His tender relationship to His spiritual creation.

Father-Mother.

As the apostle expressed it, in words which he quoted with approbation from a classic poet: "For we are also His offspring."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 332, lines 4-8.

VIII. Father is the name for Spirit, God, which indicates His tender relationship to His spiritual creation. As the apostle expressed it, in words which he quoted with approbation from a classic poet: "For we are also His offspring."

The Father.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 227, lines 14-18 (unnumbered).

In this spirit are the lines of Mrs. Hemans: -

Is it not much that I may worship Him,
With nought my spirit's breathings to control,
And feel His presence in the vast and dim
And whispering woods, where dying thunders roll
From the far cataracts? Shall I not rejoice
That I have learned at last to know His voice
From man's? - I will rejoice! My soaring Soul
Now hath redeemed her birthright of the day,
And won, through clouds, to Him, her own unfettered way!

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 71, lines 5-15 (unnumbered).
36th ed., chapter V, page 207, lines 5-15 (unnumbered).

ALSO NOTE

Paragraph #240 of Science of Being is not found in any edition prior to the 50th, the version which immediately follows this one. However, these lines by Mrs. Hemans were dropped when #240 was added, and they were originally the final lines in another paragraph (#219), which dealt with 'your Father', which is the subject of the later paragraph #240. Thus these lines are included in the comparison for paragraph #240 since they speak of our tender relationship with Him.

thus

it was that Jesus became the mediating or intervening idea between Truth and error, or Soul and sense, which opposed not God, that healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the impersonal Truth, namely, that Soul and God are one, and the "I" or the Father.

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 198, lines 1-7 (unnumbered).

By 6th ed., chapter X, page 152, same lines.

IX. Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ

The Son of God

is incorporeal, spiritual, - yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." The corporeal man Jesus was human.

NOTE

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

Chapter X, page 332, lines 9-18.

IX. Jesus was born of Mary. Christ is the idea Truth voicing good, the message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, - yea, the divine utterance, dispelling the illusions of the senses - the Way, the Truth, and the Life, healing the sick and casting out evils, - destroying sin, disease, and death. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." The ideal man Jesus was the embodiment of goodness.

The Son of God.

NOTE

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

Chapter X, page 332, lines 9-18.

IX. Jesus was born of Mary. Christ is the ideal Truth voicing good, the messenger from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, - yea, the divine utterance, dispelling the illusions of the senses - the Way, the Truth, and the Life, healing the sick and casting out evils, - destroying sin, disease, and death. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." The corporeal man Jesus was the embodiment of goodness.

The Son of God.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 404th edition in 1906. Chapter X, page 332, lines 9-18.

IX. Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He voiced truth. He spoke to the human sense through the divine. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." The fleshly Jesus was embodied; the Christ was spiritual. His mission was the rebuke of Spirit, dispelling the illusions of the senses. With the divine Mind he healed the sick and cast out evils, such as sin, disease, and death.

The Son of God.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 361st edition in 1905. Chapter X, page 332, lines 9-18.

IX. Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He voiced truth. He spoke to the human sense through the divine. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." The fleshly Jesus was material; the Christ was spiritual. His mission was the rebuke of Spirit, dispelling the illusions of the senses. With the divine Mind he healed the sick and cast out evils, such as sin, disease, and death.

The Son of God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter X, page 332, lines 9-18.

IX. Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He voiced Truth. He spoke to the human sense through the divine. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With the Divine Mind he healed the sick and cast out evils, such as sin, disease, and death.

The Son.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 227, lines 19-27 (unnumbered).

IX. Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He voiced Truth. He spoke to the human sense through the divine. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With the divine Mind he healed the sick and cast out evils, such as sin, disease, and death.

The Son.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 145th edition in 1898. Chapter V, page 227, lines 19-27 (unnumbered).

IX. Jesus the Christ was the son of God. He was a mediator between humanity and Spirit. He voiced Truth. He spoke to the human sense through the divine. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With the divine Mind he healed the sick and cast out evils, such as disease and death.

The Son.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 227, lines 19-27 (unnumbered).

He was a mediator between humanity and Spirit - the voice of Truth, speaking to the human senses through Science. As Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With this Divine Mind he healed the sick and cast out evils, disease, and death, arising from a belief in materialized Mind.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. 36th ed., chapter X (Platform of Christian Scientists), page 382, lines 21-28 (unnumbered).

He was a mediator between humanity and Spirit - the voice of Truth, speaking to the human senses through Science. As Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With this Divine Mind he healed the sick and cast out devils - both illusions arising from a belief in materialized divinity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888.

16th ed., chapter IX (Platform of Christian Scientists), page 382, lines 21-28 (unnumbered).

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

thus it was, that Jesus became the mediating or intervening belief between Spirit and matter, Truth and error or Soul and sense, which belief opposed not God; and that Truth that healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the impersonal Truth, namely, that Soul and God are one, and the "I" or the Father.

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 147, lines 18-25 (unnumbered).

ALSO NOTE

A comma has been added following the word 'one' on line 25 to reflect the errata page.

X. Jesus demonstrated Christ; he proved that Christ is the divine idea of God - the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.

Holy Ghost or Comforter

NOTE

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

Chapter X, page 332, lines 19-22.

X. Jesus demonstrated Christ; he proved that Christ is the divine idea of God - the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.

Holy Ghost or Comforter.

NOTE

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

Chapter X, page 332, lines 19-22.

X. The Holy Ghost, or Comforter, reveals this triune Principle, God, as expressed in divine Science, leading into all truth, and revealing the divine Principle of universal and perpetual harmony.

Holy Ghost or Comforter.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 361st edition in 1905. Chapter X, page 332, lines 19-22.

X. The Holy Ghost, or Comforter, reveals this triune Principle, God, as expressed in divine Science, leading into all Truth, and revealing the divine Principle of universal and perpetual harmony.

Holy Ghost or Comforter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 332, lines 19-22.

X. The Holy Ghost, or Spirit, reveals this triune Principle, and is expressed in Divine Science, which is the Comforter, leading into all Truth, and revealing the divine Principle of the universe, - universal and perpetual harmony. Holy Ghost.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 227, lines 28-32 (unnumbered).

The Holy Ghost reveals this triune Principle, and is embodied in Divine Science, leading into all Truth.

NOTE

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

16th ed., chapter IX (Platform of Christian Scientists), page 382, lines 10-12 (unnumbered).

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

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

That the Holy Ghost is divine science, revealing and explaining this triune Principle, and leading into all Truth;

NOTE

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

Vol. 1, chapter I, page 39, lines 27-32, and vol. 2, chapter XI (Platform), page 197, lines 24-26 (unnumbered).

By 6th ed., vol. 2, chapter X, page 151, same lines.

ALSO NOTE

The first paragraph in this version, beginning "The Holy Ghost...," also corresponds to paragraph #14 of Science of Being, and is found in that comparison as well.

That the Holy Ghost is science, revealing and explaining this triune Principle, and leading into all Truth;

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 147, lines 7-9 (unnumbered).

XI. Jesus was the son of a virgin. He was appointed to speak God's word and to appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual, for only purity could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus. He expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image.

Christ Jesus

NOTE

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

Chapter X, page 332, lines 23-32, and page 333, lines 1-2.

10-24

XI. Jesus was the Virgin's son. He was appointed to speak God's word, and appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed the highest type which a fleshly form could express of divinity, in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God, and man in His image.

Christ Jesus.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 332, lines 23-32, and page 333, lines 1-2.

XI. Jesus was the Virgin's son. He was appointed to speak God's word, and appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed in that age the highest type which a fleshly form could express of divinity. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God, and man in His image.

Christ Jesus.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 404th edition in 1906. Chapter X, page 332, lines 23-32, and page 333, lines 1-2.

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and

Christ Jesus.

appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed in that age the highest type which a fleshly form could express of divinity. Into the Christ or ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God, and man in His image.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 361st edition in 1905. Chapter X, page 332, lines 23-32, and page 333, lines 1-2.

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and

Christ Jesus. appear to mortals in such a form of humanity as they could understand as well as percieve. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed in that age the highest type which a fleshly form could express of divinity. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God, and man in His image.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 332, lines 23-32, and page 333, lines 1-2.

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and

Christ Jesus.

appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed in that age the highest type which a fleshly form could express of manhood. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God, and man in His image.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 332, lines 23-32, and page 333, lines 1-2.

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and

Jesus. appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed the highest type in that age which a fleshly form could express of manhood. Into the real and ideal man the sensual element cannot enter. Thus it was that Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 228, lines 1-12 (unnumbered).

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and

Jesus. appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which was to be incarnate in the good and pure Christ Jesus. He expressed the highest type in that age which a fleshly form could express of manhood. Into the real and ideal man the sensual element cannot enter. Thus it was that Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 145th edition in 1898. Chapter V, page 228, lines 1-12 (unnumbered).

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and

appear to mortals in such a form of humanity

Jesus.

as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect the ideal of Truth and Love, which was to be incarnate in the good and pure Jesus. He expressed the highest type in that age which a fleshly form could express of manhood. Into the real and ideal man the sensual element cannot enter. Thus it was that Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter V, page 228, lines 1-2 (unnumbered).

XI. Jesus was the son of Mary. In the flesh he was appointed to speak God's word to human flesh, and appear to mortals in such a form of humanity as they could understand as well as perceive.

Jesus.

Mary's conception of him was spiritual; for only purity could reflect the ideal of Truth and Love, which was to be incarnate in the good and pure Jesus. He expressed the highest type which a fleshly form could express of manhood. Into the real and ideal man the sensual element cannot enter. Thus it was that Jesus, begotten by the Father, illustrated the coincidence, or spiritual agreement, between God and the ideal man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 228, lines 1-12 (unnumbered).

Christ Jesus was the man set apart by God, as His word come to the flesh. Mary's conception was spiritual, for only such purity could reflect the ideal of Truth and Love, which was to be incarnate in the good and pure Jesus. Into the divine ideal of manhood the sensual element cannot enter. Thus it was that Jesus became the coincidence, the agreement, of the divine and human.

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 13-20 (unnumbered).
21st ed., chapter X (same page and lines).

The conception of Jesus was spiritual. The spirituality of Mary was the transparency, through which immortal Mind was reflected in that better likeness of Truth and Love, the good and pure Jesus. Into Mary's idea of God and conception of man, the male, or sensual element of thought entered not to taint the idea;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI (Platform), page 197, lines 28-32, and page 198. line 1 (unnumbered).

By 6th ed., chapter X, pages 151 and 152, lines the same.

The conception of Jesus was spiritual, if Joseph was not his father. The superior spirituality of Mary might have been the transparency, through which immortal Mind reflected, somewhat, the idea of God, giving that better likeness of Truth and Love, in the good and pure Jesus. Into Mary's idea of God and conception of man, the male, or sensual element of thought might not have entered to taint the idea,

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 147, lines 10-18 (unnumbered).

XII. The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike.

Messiah or Christ

NOTE

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

Chapter X, page 333, lines 3-15.

XII. The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men - for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated, and demonstrated in the life whereof Christ Jesus was the embodiment. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus better signifies the Godlike.

Messiah, or Christ.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 333, lines 3-15.

XII. The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men - for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as a divine reflection of God. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated, and demonstrated in the life whereof Christ Jesus was the representative. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus better signifies the God-like.

Messiah, or Christ.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 333, lines 3-15.

XII. The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men - for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as a title, and belongs to our Master exclusively. Christ expresses God's spiritual, eternal idea. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated and demonstrated in the Life whereof Christ Jesus was the embodiment. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus better signifies the God-like.

Messiah.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 228, lines 13-26 (unnumbered).

XII. The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men - for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as a title, and belongs to our Master exclusively. Christ expresses God's spiritual, eternal idea. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated and demonstrated in the Life whereof the Christ was the embodiment. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus is more scientific.

Messiah.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 228, lines 13-26 (unnumbered).

XII. The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men - for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as a title, and belongs to our Master exclusively. Christ expresses God's spiritual, eternal idea. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated and demonstrated in the Life whereof the Christ was the embodiment. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus is more significant.

Messiah.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter V, page 228, lines 13-26 (unnumbered).

Christ means the God-annointed, or the Messiah.

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 12-13 (unnumbered).

21st ed., chapter X (Platform of Christian Scientists), page 382, lines 12-13 (unnumbered).

Jesus was the name of the man, and Christ but another name for God, the Principle and creator of that man. The signification of God in the original text being "good," the term Christ Jesus may be rendered as good man, or God man.

that Christ is but another term for God, and Jesus the name of a 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 40, lines 3-7, and vol. 2, chapter XI, (Platform), page 197, lines 26-28 (unnumbered).
By 6th ed., vol. 2, chapter X, page 151, same lines.

ALSO NOTE

The first paragraph in this version, beginning "Jesus was the...," seems to correspond to this paragraph #244. However, it is found in the exact same location as paragraph #178 occurs in the 16th edition which immediately follows this version, and occurs no where else in this 3rd-15th edition. Therefore, the paragraph is included in both comparisons.

that Christ is but another term for God; that Jesus is the name of a 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 147, lines 9-10 (unnumbered).

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - the reflection of God, - has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am." "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

The divine Principle and idea

NOTE

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

Chapter X, page 333, lines 16-31.

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - the reflection of God, - has come, with some measure of power and grace, to all those prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine ideal, or Christ, was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity, saying of his spiritual identity: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

The divine Principle and idea.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 333, lines 16-31.

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - as the Holy Ghost, or Comforter, - has come, with some measure of power and grace, to all those prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine ideal, or Christ, was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity, saying of his spiritual identity: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

The divine Principle and idea.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 333, lines 16-31.

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, - as the Holy Ghost, or Comforter, - has come, with some measure of power and grace, to all those prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the Prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine ideal, or Christ, was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity, saying of his spiritual identity: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The One Spirit includes all identities.

The divine Principle and idea.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 333, lines 16-31.

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days. Throughout all generations, both before and after the Christian era, the Christ, as the spiritual idea, - as the Holy Ghost, or Comforter, - has come, with some measure of power and grace, to all those prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the Prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the spiritual idea, the divine nature, the essence of Love. The divine idea, or Christ, was, is, and ever will be inseparable from its Divine Principle, God. Jesus referred to this unity, saying: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I."

The deific Principle and idea.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 228, lines 27-32, and page 229, lines 1-9 (unnumbered).

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days.

The deific Principle and idea.

Throughout all generations, both before and after the Christian era, the Christ, as the spiritual idea, - as the Holy Ghost, or Comforter, - has come, with some measure of power and grace, to all those prepared to receive him. Abraham, Jacob, Moses, and the Prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the spiritual idea, the divine nature, the essence of Love. The divine idea, or Christ, was, is, and ever will be inseparable from its divine Principle, God. Jesus referred to this unity, saying: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 145th edition in 1898. Chapter V, page 228, lines 27-32, and page 229, lines 1-9 (unnumbered).

XIV. By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham;

Spiritual oneness

not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

NOTE

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

Chapter X, page 333, line 32, and page 334, lines 1-9.

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XIV. By these sayings Jesus meant, not that the human Jesus was eternal, but that the divine idea or Christ was so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father,

Spiritual oneness

but that the spiritual idea, Christ, dwelt forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father was greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

NOTE

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

Chapter X, page 333, line 32, and page 334, lines 1-9.

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the divine idea or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwelt forever in the bosom of the Father, God, - thence to illumine heaven and earth; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

Spiritual oneness.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 333, line 32, and page 334, lines 1-8.

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the divine ideal or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that

Spiritual oneness.

the spiritual idea, Christ, dwelt forever in the bosom of the Father, God, - thence to illumine heaven and earth; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 333, line 32, and page 334, lines 1-8.

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the divine idea or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen idea or Christ dwelt forever in the bosom of the Father, God; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was for a day.

Spiritual oneness.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 229, lines 10-18 (unnumbered).

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the divine idea or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen idea or Christ dwelt forever in the bosom of the Father, God; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the mortal Jesus, whose earthly career was for a day.

Spiritual oneness.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 145th edition in 1898. Chapter V, page 229, lines 10-18 (unnumbered).

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the divine Idea-Christ was so, and therefore andedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen Idea-Christ dwelt forever in the bosom of the Father, God; not that the Father was greater than the Spirit, the divine Principle of this idea which is God, but infinitely greater, than the mortal Jesus, whose earthly career was temporal.

Spiritual oneness.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 229, lines 10-18 (unnumbered).

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the Christ-Principle was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen Christ-Principle was one with the Father, God; not that the Father was greater than the Christ-Spirit, which was and is God Himself, but greater, infinitely greater, than the mortal Jesus, whose earthly career was for a day.

Spiritual oneness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter V, page 229, lines 10-18 (unnumbered).

XV. The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in the flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes.

The Son's duality

NOTE

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

Chapter X, page 334, lines 10-20.

XV. The invisible Christ was imperceptible to the so-called personal senses; whereas Jesus appeared as a bodily existence. This dual personality, of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in the flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared; while his spiritual self, or Christ, continued to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

The Son's duality.

NOTE

This version first appeared in the 1906 edition (unnumbered) and it remained unchanged until the 1907 edition.
Chapter X, page 334, lines 9-19.

XV. The invisible Christ was imperceptible to the so-called personal senses; whereas Jesus appeared as a bodily existence. This dual personality, of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

The Son's duality.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1906 edition (unnumbered). Chapter X, page 334, lines 9-19.

XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

The Son's duality.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 334, lines 9-19.

XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, of the unseen and the seen, the spiritual and material, the Christ and the Jesus made manifest in the flesh, continued until the Master's ascension, when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

The Son's duality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 334, lines 9-19.

XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, of the unseen and the seen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

Duality.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 229, lines 19-28 (unnumbered).

XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, of the seen and the unseen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

Duality.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter V, page 229, lines 19-28 (unnumbered).

XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, of the seen and the unseen, the Jesus and the Christ, continued until the Master's ascension; and then the human, the corporeal concept, or Jesus, disappeared; while the invisible, the spiritual idea, or the Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.

Duality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 229, lines 19-28 (unnumbered).

XVI. This was "the Lamb slain from the foundation of the world," - slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of man as saying (Revelation i.17,18): "I am the first and the last: I am he that liveth, and was dead (not understood); and, behold, I am alive for evermore, (Science has explained me)." This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

Eternity of the Christ

NOTE

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

Chapter X, page 334, lines 21-30.

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XVI. This was "the Lamb slain from the foundation of the world," - slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of man as saying (Revelation i.17,18): "I am the first and the last. I am he that liveth and was dead (not understood), and behold I am alive for evermore," (Science has explained me.) This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

Eternity of the Christ.

NOTE

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

Chapter X, page 334, lines 20-29.

XVI. This was "the Lamb slain from the foundation of the world," - slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of Man as saying (Revelation i.17,18): "I am the first and the last. I am he that liveth and was dead, not understood, and behold I am alive for evermore." This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

Eternal sacrifice.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 229, lines 29-32, and page 230, lines 1-6 (unnumbered).

XVI. This was "the Lamb slain from the foundation of the world," - slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of Man as saying (Revelation i.17,18): "I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore." This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

Eternal sacrifice.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 145th edition in 1902. Chapter V, page 229, lines 29-32, and page 230, lines 1-6 (unnumbered).

XVII. Spirit being God, there is but one Spirit, for there can be but one infinite and therefore one God. There are neither spirits many nor gods many. There is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism.

Infinite Spirit

NOTE

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

Chapter X, page 334, lines 31-32, and page 335, lines 1-6.

XVII. Spirit being infinite, there is but one Spirit, for there can be but one infinite, and therefore one God. There are neither spirits many, nor gods many. There is no evil in Spirit, because God is Spirit. The theory that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependence on matter, and establish a basis for pantheism. Infinite Spirit.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 334, lines 30-32, and page 335, lines 1-5.

XVII. Spirit is infinite. There is but one Spirit, because there can be but one Infinite, and therefore but one God. There are neither spirits many, nor gods many. There is no evil in Spirit, because God is Spirit. The theory that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism. Infinite Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 334, lines 30-32, and page 335, lines 1-5.

XVII. Spirit is infinite. There is but one Spirit, because there can be but one Infinite, and therefore but one God. There are neither spirits many nor gods many. There is no evil in Spirit, because Spirit is God. The theory that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce Spirit to the dependency of matter, and establish a basis for pantheism.

Spirit.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 230, lines 7-14 (unnumbered).

XVII. Spirit is infinite. There is but one Spirit, because there can be but one infinite, and therefore but one God. There are neither spirits many nor gods many. There is no evil in Spirit, because Spirit is God. The theory that Spirit is distinct from matter, but must pass through it, or into it, to be individualized, would reduce Spirit to the dependency of matter, and establish a basis for pantheism.

Spirit.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 145th edition in 1898. Chapter V, page 230, lines 7-14 (unnumbered).

XVII. Spirit is infinite. There is but one Spirit, because there can be but one infinite, and therefore but one God. There are neither spirits many nor gods many. There is no evil in Spirit, because Spirit is God. The theory that Spirit is distinct from matter, but must pass through it, or into it, to be individualized, would reduce Spirit to the dependence of matter, and require something to be made manifest through nothing.

Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 230, lines 7-14 (unnumbered).

IV. God is Spirit, and Spirit is infinite. There is but one Spirit, because there can be but one Infinite, and therefore but one God.

There is but one true Spirit, and neither spirits many nor gods many. There is no evil in Spirit, because Spirit 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 IX (Platform of Christian Scientists), page 377, lines 12-14, and page 380, lines 22-24 (unnumbered). 21st ed., chapter X (Platform of Christian Scientists), page 377, lines 12-14, and page 380, lines 22-24 (unnumbered).

IV. That God is Spirit, and Spirit is infinite; and there is but one Spirit, because there can be but one infinite, and there is but one God.

There is but one Spirit or God, hence there are no spirits or gods, and no evil Spirit, because Spirit is God.

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 192, lines 11-13, and page 195, lines 27-28 (unnumbered).
By 6th ed., chapter X, pages 146 and 149, same lines.

IV. That God is Spirit, and Spirit is infinite; and there is but one Spirit, because there can be but one infinite, and there is but one God.

There is but one Spirit or God, hence, there are no Spirits or Gods, and no evil Spirit because Spirit is God.

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, lines 22-24, and page 145, lines 6-8 (unnumbered).

XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the AEon or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

The only substance

NOTE

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

Chapter X, page 335, lines 7-15.

10-25

XVIII. Spirit, God, has created all, in and of Himself, Spirit. God never created matter, there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the AEon or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

The only substance.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 335, lines 6-14.

XVIII. Spirit, God, has created all, in and of Himself, Spirit. God never created matter, for there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the Wisdom or Word of God, "was not anything made that was made." Spirit is the only Substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

The only substance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter V, page 335, lines 6-14.

XVIII. Spirit has created all, in and of Spirit. God never created matter, for there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the Wisdom or Word of God, "was not anything made that was made." Spirit is the only Substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

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 230, lines 15-22 (unnumbered).

V. Spirit is the only Substance, - "the substance of things hoped for, and the evidence of things not seen." Things spiritual and eternal are substantial; the material and temporal are insubstantial.

Spirit has created all, in and of Himself. God never created matter, for there is nothing in Spirit out of which matter could be made; but, as the Bible declares, God "made all that was made."

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter X (Platform of Christian Scientists), page 377, lines 15-16, and page 378, lines 1-2, and page 380, lines 13-16 (unnumbered).

ALSO NOTE

The quotation given, "the substance of things...," is today found only in paragraph #42 of Science of Being; however, in these early editions that paragraph with its quote is also presented in the text. Therefore, we assuem that this quotation should also be presented here with paragraph #250.

V. Spirit is the only Substance, - "the substance of things hoped for, and the evidence of things not seen." Things spiritual and eternal are substantial; the material and temporal are insubstantial.

Spirit has created all, in and of itself. God never created matter, for there is nothing in Spirit out of which matter could be made; but, as the Bible declares, God "made all that was made."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888.
16th ed., chapter IX (Platform of Christian Scientists), page 377, lines 15-16, and page 378, lines 1-2, and page 380, lines 13-16 (unnumbered).
21st ed., chapter X (same pages and lines).

ALSO NOTE

The quotation given, "the substance of things...," is today found only in paragraph #42 of Science of Being; however, in these early editions that paragraph with its quote is also presented in the text. Therefore, we assume that this quotation should also be presented here with paragraph #250.

V. That Spirit is the only substance, 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.

Spirit, God, never created matter, for there is nothing in Spirit out of which to make matter, but God "made all that was made";

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 192, lines 14-17, and page 195, lines 17-19 (unnumbered).
By 6th ed. vol. 2, chapter X, pages 146 and 149, same lines.

ALSO NOTE

Most of the first paragraph, beginning "even 'the substance...,' corresponds to paragraph #42 of Science of Being as well. Thus it is presented in both comparisons.

V. That Spirit is the only substance, 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.

Spirit, God, never created matter, for there is nothing in Spirit out of which to make matter, but God "made all that was made,"

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 28-30 (unnumbered).

ALSO NOTE

Part of the first paragraph of this version, beginning "even 'the substance...'" also corresponds to paragraph #42 of Science of Being, and is included in that comparison as well.

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light.

Soul and Spirit one

NOTE

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

Chapter X, page 335, lines 16-24.

XIX. Soul and Spirit being one, God and Soul are one. Therefore there can be but one Soul. Spirit is not corporeal; neither does it belong to a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is larger than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

Soul and Spirit one.

NOTE

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

Chapter X, page 335, lines 15-24.

XIX. Soul and Spirit being one, God and Soul are one. Therefore there can be but one Soul. Spirit is not corporeal; neither does it belong to a limited mind or a limited body. Spirit is infinite, divine. Nothing but Spirit, Soul, can contain Soul, for Spirit is larger than all else. Because Soul is immortal, it cannot exist in matter. Soul must be incorporeal to be Spirit, for Spirit is not body. Only by losing the false, finite sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

Soul and Spirit one.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 335, lines 15-24.

XIX. Soul and Spirit are one; hence God and Soul are one. Therefore there can be but one Soul. Soul is not corporeal; neither does it belong to a limited mind or a limited body. Soul is Spirit, divine Principle. Nothing but Spirit, Soul, can contain Soul, because Spirit is larger than all else. Because Soul is immortal, it cannot exist in matter. Soul must be incorporeal to be Spirit, for Spirit is not body. Only by losing the false, finite sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

Soul and Spirit one.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 335, lines 15-24.

XIX. Soul and Spirit are one. God is Soul. Therefore there can be but one Soul. Soul is not corporeal; neither does it belong to a limited mind or Soul. a limited body. Soul is Spirit, Divine Principle. Nothing but Spirit, Soul, can contain Soul, because Spirit is larger than all else. If soul is immortal, it cannot exist in matter. Soul must be incorporeal to be Spirit, for Spirit is not body. Only by losing the false, finite sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 230, lines 23-32 (unnumbered).

XIX. Soul and Spirit are one. God is Soul. Therefore there can be but one Soul. Soul is not corporeal; neither does it belong to a limited mind or Soul. a limited body. Soul is Spirit, divine Principle. Nothing but Soul can contain Soul, because Spirit is larger than all else. If Soul is immortal, it cannot be temporal. Soul must be incorporeal to be Spirit, for Spirit is not body. Only by losing the false, finite sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 145th edition in 1898. Chapter V, page 230, lines 23-32 (unnumbered).

XIX. Soul and Spirit are one. God is Soul. Therefore there can be but one Soul. Soul is not corporeal; neither does it belong to a limited mind or a limited body. Soul is Spirit, divine Principle. Nothing but Soul can contain Soul, because Spirit is larger than all else. If Soul is immortal, it cannot be temporal. Soul must be incorporeal to be Spirit, for Spirit is infinite. Only by losing the false, finite sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

Soul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter V, page 230, lines 23-32 (unnumbered).

If Soul is immortal it cannot be finite. By losing the finite sense of being we gain the eternal unfolding of Life, and this is immortality.

IX. God is Soul, or Spirit, and Spirit hath no outline. Soul is neither a limited mind nor a limited body; therefore it cannot be a person. Soul is Divine Principle. Nothing but Spirit can contain Spirit, because Spirit is larger than all else.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I (Science of Being), page 37, lines 23-25, and chapter IX (Platform of Christian Scientists), page 378, lines 9-13 (unnumbered).
36th ed., chapter V (Science of Being), page 173, lines 23-25, and chapter X (Platform of Christian Scientists), page 378, lines 9-13 (unnumbered).

A finite sense of Soul is not a correct sense of it: Soul is only another name for Spirit, God, and is Life, Truth, and Love. When we lose a finite sense of it and gain the understanding of Soul, we shall learn in divine science all things that pertain to being, for no sin, therefore "no night is there."

IX. That God is Soul or Spirit, and Spirit hath no outline; it is neither a limited mind nor a limited body, therefore it cannot be person, and is 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 32, lines 1-6, and vol. 2, chapter XI (Platform), page 193, lines 7-9 (unnumbered).
By 6th ed., vol. 2, chapter X, page 147, lines the same.

ALSO NOTE

The quotation "no night is there" is today found only in the chapter Recapitulation in S&H and in Genesis, the Apocalypse, and the Glossary of the Key to the Scriptures. However, it is included here with paragraph #251 since it completes the idea of the sentence.

IX. That God is Soul or Spirit, and Spirit hath no outline; it is neither a limited Mind, nor a limited body, therefore it cannot be person and is Principle.

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 16-18 (unnumbered).

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality.

The one divine Mind

NOTE

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

Chapter X, page 335, lines 25-31.

10-25

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality.

The one divine Mind.

NOTE

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

Chapter X, page 335, lines 25-31.

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are inharmonious, are the opposite of Mind, and must be contradictions of reality.

The one divine Mind.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter X, page 335, lines 25-31.

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, Divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are inharmonious, are the opposite of Mind, and must be contradictions of reality.

The one divine Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 335, lines 25-31.

XX. Mind is divine Principle, reality, and can produce nothing unlike Himself, God, the eternal Love. Reality is harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are inharmonious, are the opposite of Mind, and must be contradictions of reality.

The single divine 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 231, lines 1-7 (unnumbered).

It is self-evident that this Mind, or Divine Principle, can produce nothing unlike God the eternal Love.

Because Spirit is real and harmonious, everything inharmonious - sin, sickness, death - is the opposite of Spirit, and must be the contradiction of reality, must be unreal.

II. God is Mind. He is Divine Principle, not person.

NOTE

This version first appeared in the 33rd edition in 1886 and it remained unchanged until the 50th edition in 1891.
33rd ed., chapter I (Science of Being), page 14, lines 24-26 and lines 27-30, and page 377, chapter X (Platform of Christian Scientists), line 7 (unnumbered).
36th ed., chapter V (Science of Being), page 150, lines 24-26 and lines 27-30, and page 377, chapter X (Platform of Christian Scientists), line 7 (unnumbered).

It is self-evident that this Mind, or Divine Principle, can produce nothing unlike Itself - Himself, Herself.

Because Spirit is real and harmonious, everything inharmonious - sin, sickness, death - is the opposite of Spirit, and must be the contradiction of reality, must be unreal.

II. God is Mind. He is Divine Principle, not person.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 33rd edition in 1886. Chapter I (Science of Being, page 14, lines 24-26 and lines 27-30, and chapter IX (Platform of Christian Scientists), page 377, line 7 (unnumbered).

and this intelligence is the eternal Mind, and neither matter nor man created this intelligence and divine Principle; nor can this Principle produce aught unlike itself.

The realm of the real is spiritual; the opposite of Spirit is matter; and the opposite of the real is the unreal or material.

II. That God is Principle and not person, Mind and not 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 1-4 and 6-8, and vol. 2, chapter XI (Platform), page 192, lines 5-6 (unnumbered). By 6th ed., Platform chapter is #X, page 146, same lines.

II. That God is Principle and not person, Mind and not matter;

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, lines 17-18 (unnumbered).

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter.

The divine Ego

Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.

NOTE

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

Chapter X, page 335, line 32, and page 336, lines 1-8.

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.

The divine Ego.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 335, line 32, and page 336, lines 1-8.

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from an atom to the infinite.

The divine Ego.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter X, page 335, line 32, and page 336, lines 1-8.

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the I AM, or infinitude. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from an atom to the Infinite.

The divine Ego.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 335, line 32, and page 336, lines 1-8.

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the only Ego, or infinitude. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the Unlimited into the limited, the Eternal into the temporal, nor the Immortal into mortality. The divine Ego, or individuality, is all-inclusive Being.

The Ego.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 231, lines 8-15 (unnumbered).

The limited never for a moment contains the unlimited and immortal.

VIII. Mind is deathless, limitless, eternal, and never enters the finite. Intelligence never passes into non-intelligence. Therefore Mind is never within matter; the Unlimited is never limited; the Eternal cannot be in the temporal, nor the Immortal in mortality.

XV. Mind is infinite, the only Ego. Limits impose ignorance.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I (Science of Being), page 27, lines 1-2, and chapter IX (Platform for Christian Scientists), page 378, lines 9-13, and page 380, lines 28-29 (unnumbered). 36th ed., chapter V (Science of Being), page 163, lines 1-2, and chapter X (Platform for Christian Scientists), page 378, lines 9-13, and page 380 lines 28-29 (unnumbered).

The limited never for a moment contained the unlimited and immortal.

VIII. That Mind is infinite, limitless, and eternal. The Infinite never entered the finite, and Intelligence never passed into non-intelligence; so Mind never passed into matter, the unlimited into limits, the eternal into the temporal, and the immortal into mortality, therefore Mind was never in personal man or matter.

XIV. That Mind or Intelligence is the only "I" or "Us," and this "I" or "Us" is bliss, it being infinite freedom and impersonality. Limits impose ignorange, and ignorance is not bliss.

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 30-31, and Vol. 2, chapter XI (Platform), page 193, lines 1-6, and page 196, lines 1-4 (unnumbered).

By 6th ed., vol. 2 is chapter X, pages 147 and 150, same lines.

VIII. That Mind is infinite, limitless and eternal. The Infinite never entered the finite, and Intelligence never passed into non-intelligence, so Mind never passed into matter, the unlimited, into limits, the eternal, into the temporal, and the immortal, into mortality, therefore Mind was never in personal man or matter.

XIV. That Mind or Intelligence is the only "I" or "Us," and this "I" or "Us" is bliss, it being infinite freedom and impersonality. Limits impose ignorance and ignorance is not bliss.

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 10-15, and page 145, lines 13-16 (unnumbered).

XXII. Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, but is reflected by man. The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always spiritual and eternal.

The real manhood

NOTE

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

Chapter X, page 336, lines 9-18.

XXII. Immortal man was and is God's image or ideal, even the infinite expression of infinite Mind, and coexistent and coeternal with that Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through man. Man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always spiritual and eternal.

The real manhood.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 336, lines 9-18.

XXII. Immortal man was and is God's image or ideal, even the infinite expression of infinite Mind, and co-existent and co-eternal with that Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through man. Man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always spiritual and eternal.

The real manhood.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 336, lines 9-18.

XXII. Man was and is God's idea, even the infinite expression of infinite Mind, and coexistent and coeternal with that Mind. Man has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through him. Man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Idea was and is never material, but always spiritual and eternal.

The real manhood.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter V, page 231, lines 16-24 (unnumbered).

XXII. Man was and is God's idea, even the infinite expression of infinite Mind, and coexistent and coeternal with that Mind. Man has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through him. Man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Idea was and is never material, but always spiritual.

The real manhood.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 145th edition in 1898. Chapter V, page 231, lines 16-24 (unnumbered).

XXII. Man was and is God's idea, even the infinite expression of infinite Mind, and coexistent and coeternal with that Mind. Man has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through him. Man's consciousness and mentality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Idea was and is never material, but always spiritual.

The real manhood.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 231, lines 16-24 (unnumbered).

X. Man was and is the idea of God, - the conception of Eternal Mind, co-existent and co-eternal with it. Man was forever in God, or Mind. Therefore Mind can never be in man; for idea was never material. Man is ideal.

XII. Man's consciousness, thought, and Mind are borrowed from God. Woman (a higher term for man) gives the full spiritual compound idea of Him who is Life, Truth, and Love.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter X (Platform of Christian Scientists), page 378, lines 24-28, and page 380, lines 10-13 (unnumbered).

ALSO NOTE

The last sentence in the first paragraph (X), "Man is ideal," is today found only in Recapitulation, paragraph #31. It is thus presented in both comparisons.

X. Man was and is the idea of God, - the conception of Eternal Mind, co-existent and co-eternal with it. Man was forever in God, or Mind. Therefore Mind can never be in man; for idea was never material. Man is ideal.

XII. Man's consciousness, thought, and mind are borrowed from God. Woman (a higher term for man) gives the full spiritual compound idea of Him who is Life, Truth, and Love.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. 16th ed., chapter IX (Platform of Christian Scientists), page 378, lines 24-28, and page 380, lines 10-13 (unnumbered). 21st ed., chapter X (same pages and lines).

ALSO NOTE

The last sentence in the first paragraph (X), "Man is ideal," is today found only in Recapitulation, paragraph #31, only it now reads, "Man is idea," (not ideal). It is thus presented in both comparisons.

X. That man was and is the idea of God, the conception of eternal Mind; that this idea was co-existent and co-eternal with Mind: hence, that man was forever in Mind, but Mind was never in man. There was never a material idea or personal man

XII. That man is not an Intelligence, a mind, or a gender, and that woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God, which represent Life, Truth, or Love.

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 193, lines 15-19, and page 195, lines 8-12 (unnumbered).

By 6th ed., chapter X, pages 147 and 149, same lines.

X. That man was and is the idea of God, the conception of eternal Mind; that this idea was co-existent and co-eternal with Mind, hence, that man was forever in Mind, but Mind was never in man. There was never a material idea or personal man,

XII. That man is not an Intelligence, a mind or a gender, and that woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God, which represent Life, Truth or Love.

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 24-28, and page 144, lines 19-23 (unnumbered).

XXIII. God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing less can express God.

Indivisibility of the infinite

NOTE

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

Chapter X, page 336, lines 19-24.

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XXIII. God is indivisible; a portion of Him could not enter man; neither could His fulness be reflected by man alone, or God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing else can express God.

Indivisibility of the infinite.

NOTE

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

Chapter X, page 336, lines 19-24.

XXIII. God is indivisible; a portion of Him could not enter man; neither could His fulness be reflected by man alone, or God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the Infinite, and nothing else can express God.

Indivisibility of the Infinite.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 336, lines 19-24.

XXIII. A portion of God could not enter corporeal mortal man; neither could His fulness be reflected by him, or God would be manifestly finite, lose the deific character, and become less than God. Wholeness is the measure of the infinite God, and nothing else can express Infinity. God can only be reflected by spiritual, incorporeal man, not contained in mortal, finite man. Indivisibility.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 231, lines 25-32 (unnumbered).

A portion of God could not enter man, or that portion would become finite, losing the character of Deity, and becoming less than God. Wholeness is the measure of the Infinite God, and nothing else can express that infinity. Infinity can only be reflected by humanity, not contained in 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 IX (Platform of Christian Scientists), page 378, lines 28-32, and page 379, line 1 (unnumbered).
21st ed., chapter X (same pages and lines).

- and because He is infinite Life He cannot be in finite forms that but reflect Life; and no portion of the infinite can be separated from itself and remain God, the infinite, still.

neither is there a portion of God to enter man, else that portion would be finite and no longer infinite. If a portion of the Infinite could enter limits, that portion would lose the nature of Deity. There cannot be a portion of the Infinite. The whole expresses infinity or God, and nothing else can, and if this entirety be lacking, God is lacking.

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 21-24, and vol. 2, chapter XI, page 193, lines 19-25 (unnumbered).

By 6th ed., vol. 2, chapter X, page 147, same lines.

neither is there a portion of God to enter man, else that portion would be finite and no longer infinite. If a portion of the Infinite could enter limits, that portion would lose the nature of Deity. There cannot be a portion of the Infinite. The whole expresses infinity or God, and nothing else can, and if this entirety be lacking, God is lacking.

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 28-32, and page 143, lines 1-3 (unnumbered).

XXIV. God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal.

God the parent Mind

The Science of being furnishes the rule of perfection, and brings immortality to light. God and man are not the same, but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring.

NOTE

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

Chapter X, page 336, lines 25-31.

XXIV. God, the divine Principle of man, and man in His likeness, are inseparable, harmonious, and eternal.

God the parent Mind.

The Science of being furnishes the rule of perfection, and brings immortality to light. God and man are not one; but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is His spiritual offspring.

NOTE

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

Chapter X, page 336, lines 25-31.

XXIV. God, the divine Principle of man, and man in His likeness, are inseparable, harmonious, and eternal.

God the parent Mind.

The Science of Being furnishes the rule of perfection, and brings immortality to light. God and man are not one; but in the order of divine Science, God and man co-exist and are eternal. God is the parent Mind, and man is His offspring.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 336, lines 25-31.

XXIV. God and man, Principle and idea, are inseparable, harmonious, and eternal. The Science of divine Principle and its idea furnishes the rule of perfect Being, and brings immortality to light.

Scientific unification.

God and man are not one; but in the order of Divine Science, as divine Principle and idea, God and man are inseparable. God is the parent Mind, and man is His 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 232, lines 1-8 (unnumbered).

Man and God, or

Principle and its ideal, are inseparable, harmonious, and eternal. The Science of Divine Principle and its idea furnishes the rule of perfect being, and brings immortality to 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 IX (Platform of Christian Scientists), page 379, lines 18-22 (unnumbered).

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

Man and God, being Principle and idea, are inseparable, harmonious, infinite, and eternal. The result of metaphysics proves the rule of scientific being, and will bring out the harmony and immortality of man because it is the Truth of 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 13-18 (unnumbered).

By 6th ed., chapter X, page 148, same lines.

Man and God, being Principle and idea, are inseparable, harmonious, infinite and eternal. The result of this statement proves the rule of scientific being, and will bring out the harmony and immortality of man because it is the Truth of 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 24-28 (unnumbered).

XXV. God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality. Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal, while error is mortal and discordant.

Man reflects the perfect God

NOTE

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

Chapter X, page 336, line 32, and page 337, lines 1-13.

XXV. God is individual and personal, in a scientific sense, but not in any anthropomorphic sense; therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, man does lose sight of his spiritual individuality. Material individuality is not realism, it is not the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his divine Principle Love, the Son must be in accord with the Father, in conformity with Jesus' words. According to Science, man is in a degree as perfect as the Mind which formed him. This Truth of being makes man harmonious and immortal, while the error is mortal and discordant.

Man reflects the perfect God.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter X, page 336, line 32, and page 337, lines 1-13.

XXV. God is individual and personal, in a scientific sense, but not in any anthropomorphic sense; therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, man does lose sight of his spiritual individuality. Material individuality is not realism, it is not the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his divine Principle; the Son must be in accord with the Father, in conformity with Jesus' words. According to Christian Science, man is in a degree as perfect as the Mind which forms him. This Truth of being makes man harmonious and immortal, while the error is mortal and discordant.

Man reflects the perfect 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 336, line 32, and page 337, lines 1-13.

XXV. God is individual and Personal, in a scientific sense, but not in any anthropomorphic sense; therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, man does lose sight of his spiritual individuality. Material individuality is not perfect, nor is it the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his divine Principle; the Son must be in accord with the Father, in conformity with Jesus' words. According to Christian Science, man is in a degree as perfect as the Mind which forms him. This Truth of being makes man harmonious and immortal, while the error is mortal and discordant.

Man reflects the perfect God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 336, line 32, and page 337, lines 1-13.

XXV. God is personal, in its Scientific sense, but not in any anthropomorphic sense. As reflecting Him, man therefore cannot lose his individuality;

Eternal identity.

but as material sensation, as a dream of soul in the body, man does lose his individuality. Material individuality is not unfettered, nor is it the reflection, or likeness, of the perfect God. Sensualism is not bliss, but bondage. For true happiness, the man must harmonize with his divine Principle; the Son must be in accord with the Father, according to Jesus' word. According to Christian Science, man is as perfect as the Mind which forms him. The Truth of Being is harmonious and immortal, but error is mortal and untrue.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 232, lines 9-21 (unnumbered).

In Science man cannot lose his individuality; but in material sense he does lose it. Material personality is not unfettered, nor is it a perfect state of happiness. Sensualism is not real bliss, but bondage. The Ego (or the I) must be in accord with the Father, according to Christ's word. In Science man is made perfect, even as the Mind that forms him. The Truth of Being is harmonious and immortal; but error is untrue and mortal.

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 380, lines 29-32, and page 381, lines 1-5 (unnumbered). 21st ed., chapter X (same pages and lines).

When being is personality, it is no longer bliss, but bondage. The "I" and the Father must be one. The Truth of being is harmony and immortality, and any other supposed consciousness or Life is a myth.

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 145, lines 16-20 (unnumbered).

3rd ed., vol. 2, chapter IX (Platform), page 196, lines 4-8 (unnumbered).

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

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal.

Purity the path to perfection

NOTE

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

Chapter X, page 337, lines 14-19.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the Gospel teaches. In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spritual ideal.

Purity the path to perfection

NOTE

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

Chapter X, page 337, lines 14-19.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the Gospel teaches. In proportion to his purity, is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, its spiritual ideal.

Purity the path to perfection.

NOTE

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

Chapter X, page 337, lines 14-19.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the Gospel teaches. In proportion to his purity, is man perfect; and perfection is the order of celestial being and demonstrates Life through Christ, its spiritual ideal.

Purity the path to perfection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter X, page 337, lines 14-19.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the Gospel teaches.

Purity.

In proportion to his purity and perfection, is man in the proper order of celestial Being, and able to demonstrate Life through Christ, its spiritual idea, even as Jesus did.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 232, lines 22-27 (unnumbered).

XIII. In Christian Science the rule is that none but the pure in heart can see God. In proportion to his purity is man in the proper order of his celestial being, and able to demonstrate Life, even as Jesus did.

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 380, lines 17-20 (unnumbered).

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

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 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI, page 195, lines 19-23 (unnumbered). By 6th ed., chapter X, page 149, same lines.

ALSO NOTE

This paragraph corresponds to #258 only in the sense that it is in the place of #258 as it appears beginning with the 16th edition (which immediately follows this version). The lines are more similar to paragraph #42 in their statement, and thus this paragraph is included in the comparisons of both paragraphs.

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 144, lines 30-32, and page 145, lines 1-2 (unnumbered).

ALSO NOTE

This paragraph is also found to correspond to paragraph #42 of Science of Being, and is found in that comparison as well.

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible to the limited senses as is man's infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal.

True idea of man

NOTE

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

Chapter X, page 337, lines 20-28.

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XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible, to the limited senses, as his infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal things (verities) are God's thoughts, as they exist in the spiritual realm of the real. Temporal things are the thought of mortals and are the unreal, being the opposite of the real or spiritual and eternal.

True idea of man.

NOTE

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

Chapter X, page 337, lines 20-28.

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible, to the limited senses, as his infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal verities are God's thoughts, as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals, and are the unreal, being the opposite of the spiritual and eternal.

True and false man.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 232, lines 28-32, and page 233, lines 1-4 (unnumbered).

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible, to the limited senses, as his infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal verities are God's thoughts, as they exist in the spiritual realm of the real. Temporal things are the beliefs of mortals, and are the unreal, being the opposite of the spiritual and eternal.

True and false man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 232, lines 28-32, and page 233, lines 1-4 (unnumbered).

Material man

is not the likeness of Spirit, or perfection, and the infinite idea, or reflection, is as invisible, to the limited senses, as the Infinite Principle.

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 15-18 (unnumbered).

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

material man

is not the likeness of God, the material represents not Spirit. There are no senses of matter; and the infinite idea is as invisible to a limited sense as Deity is.

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 10-13 (unnumbered).

By 6th ed., chapter X, page 148, lines 10-13 (unnumbered).

personal man is not the likeness of God, the finite represents not the Infinite. There are no senses of matter; and the infinite idea is as invisible to a limited sense as Deity is.

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 21-24 (unnumbered).

XXVIII. Subject sickness, sin, and death to the rule of health and holiness in Christian Science, and you ascertain that this Science is demonstrably true, for it heals the sick and sinning as no other system can. Christian Science, rightly understood, leads to eternal harmony. It brings to light the only living and true God and man as made in His likeness; whereas the opposite belief - that man originates in matter and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material - terminates in discord and mortality, in the error which must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.

Truth demonstrated

NOTE

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

Chapter X, page 337, lines 29-32, and page 338, lines 1-11.

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XXVIII. Subject sickness, sin, and death to the rule in Christian Science of health and holiness, and you ascertain that this Science is demonstrably true, for it heals the sick and sinful as no other system can. Christian Science, rightly understood, leads to eternal harmony, and brings to light the only living and true God, and man as made in His likeness; whereas the opposite belief - that man originates in matter, and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material - terminates in discord and mortality, in the error that must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.

Truth demonstrated.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter X, page 337, lines 29-32, and page 338, lines 1-11.

XXVIII. Subject sickness, sin, and death to the rule, in Christian Science, of health and holiness, and you ascertain that this Science is demonstrably true, for it heals the sick and sinful as no other system can. Christian Science, rightly understood, leads to eternal harmony, and brings to light the only living and true God, and man as made in His likeness; whereas the opposite belief - that man originates in matter, and has beginning and end, that he is both soul and body, both spiritual and material, - terminates in discord and mortality, in the error that must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.

Truth demonstrated.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 233, lines 5-18 (unnumbered).

Besiege sickness, sin, and death with the scientific rule of health and Life, and you ascertain that my statement is true, for it heals the sick and sinful as no other method can. This Science understood leads to eternal harmony, and brings to light the pure ideal of God, and man as made in His likeness; whereas the opposite belief - that man has beginning and end, that he is both Soul and body, both spiritual and material, sensual, sick, and dying - terminates in discord, in the error that is met and destroyed by Truth. Human mortality proves that error has been ingrafted into both the premises and conclusions of material and mortal humanity.

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 23-32, and page 380, lines 1-3 (unnumbered). 21st ed., chapter X (same pages and lines).

If you besiege sickness, sin, or death with this scientific understanding of being, you will learn that our statement of God and man is true, and the opposite statement of them is the error and discord that Truth casts out. This metaphysical statement understood, ultimates in eternal harmony, and brings to light the eternal and unerring idea of God; whereas the opposite belief, namely, that man has a beginning and ending, that he is both Soul and body, and that both are sinning, sick, and dying, is seen to ultimate in discord and nothingness, even the "dust to dust" called mortal man. This very mortality is our proof that error is ingrafted into the premises and conclusions of material and mortal 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 18-30 (unnumbered).

By 6th ed., chapter X, page 148, same lines.

ALSO NOTE

The quotation "dust to dust" and the phrase containing it are also found to correspond to paragraph #36 of Science of Being, and are included in that comparison as well.

If you besiege sickness, sin or death with this scientific understanding of being, you will learn that our statement of God and man is true, and the opposite statement of them is the error and discord that Truth casts out. This metaphysical statement understood, ultimates in eternal harmony, and brings to light the eternal and unerring idea of God; whereas the opposite belief, namely, that man has a beginning and ending, that he is both Soul and body, and that both are sinning, sick and dying, is seen to ultimate in discord and nothingness, even the "dust to dust" called mortal man. This very mortality is our proof that error is ingrafted into the premises and conclusions of material and mortal 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 29-32, and page 144, lines 1-10 (unnumbered).

ALSO NOTE

The phrase on line 7 of page 144 concerning "dust to dust" is also found to correspond to paragraph #36 of Science of Being, and is found in that comparison as well.

XXIX. The word Adam is from the Hebrew adamah, signifying the red color of the ground, dust, nothingness.

Adam not ideal man

Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that "darkness...upon the face of the deep," when matter or dust was deemed the agent of Deity in creating man, - when matter, as that which is accursed, stood opposed to Spirit. Here a dam is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator. The dissection and definiton of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

NOTE

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

Chapter X, page 338, lines 12-32.

XXIX. The word Adam is from the Hebrew adamah, signifying the red color of the ground, dust, nothingness.

Adam not ideal man.

Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution; it further suggests the thought of that "darkness...upon the face of the deep" when matter or dust was deemed the agent of Deity in creating man, - when matter stood opposed to Spirit as that which is accursed. Here a dam is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this earth, or matter, sprang Adam, although God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and known as Christ Jesus.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 338, lines 12-32.

XXIX. The word Adam is from the Hebrew adamah, signifying the red color of the ground, dust, nothingness.

Adam not ideal man.

Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution; it further suggests the thought of that "darkness...upon the face of the deep" when matter or dust was deemed the agent of Deity in creating man, - when matter stood opposed to Spirit as that which is accursed. Here a dam is not a mere play upon words, for it means much. It illustrates the separation of man from God, and the obstacle the serpent, sin, would impose between man and his Creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this earth, or matter, sprang Adam, although God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and known as Christ Jesus.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter X, page 338, lines 12-32.

XXIX. The word Adam is from the Hebrew adamah, signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads, a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution, of the darkness which seemed to appear when "darkness was upon the face of the deep," and matter stood as opposed to Spirit, as that which is accursed. Jehovah declared the ground - matter, or earth - accursed; and from this earth, or matter, sprang Adam, although God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and known as Jesus the Christ.

Original sin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 233, lines 19-32 (unnumbered).

XVII. The name Adam is from the Hebrew adamah, signifying the red color of the ground, dust, nothingness. The word Adam should be regarded as identical with the Latin doemon. Originally demons were not always considered as evil beings, but as partly good, though now the word is used exclusively of harmful and mischievous spirits. Somewhat in this way ought Adam to be thought of: as a dam, an obstruction, as error opposed to Truth, - as standing for that which is accursed, spoiled, or undone. Jehovah pronounced matter accursed, from whence error sprang, and blessed the earth "for man's sake." From this it follows that Adam was not the ideal man. The ideal man was revealed in due time, as Jesus the Christ.

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 331, lines 19-32 (unnumbered).

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

XVI. That the word "Adam" signifies "original sin," "error" and not man. "Adam" is from the Latin demens, meaning "madness," "to undo," "to spoil." The word should read as rendered, Adamn. The Scripture plainly declares Adam accursed, yet our translators have as plainly declared the word and the curse, a man, and this man to have originated in dust instead of Deity! The eternal "Us" or "I" made man in the "image and likeness of God;" a curse was not this likeness. A limited mind or a limited body, a limited sinner or a limited saint, is not the likeness of Infinity.

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 19-29 (unnumbered).

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

XVI. That the word Adam signifies error and not man. Adam is from the Latin, demens meaning "madness," "to undo," "to spoil," and the word should have been written, as it was originally rendered, "A damn." The Scripture plainly declares Adam, accursed, yet our translators have as plainly declared the word and the curse, a man, and this man to have originated in dust instead of Deity! The eternal "Us" or "I" made man in the "image and likeness of God," of perfection and infinity, hence, a curse was not this likeness. A limited mind or a limited body, a limited sinner or a limited saint is not the likeness of Infinity.

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 31-32, and page 146, lines 1-10 (unnumbered).

XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

Divine pardon

NOTE

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

Chapter X, page 339, lines 1-6.

10-26

XXX. The destruction of sin is the divine method of pardon; divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

Divine pardon.

NOTE

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

Chapter X, page 339, lines 1-6.

XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being de-

Divine pardon.

stroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 234, lines 1-6 (unnumbered).

Divine pardon destroys sin, Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no forgiveness. God's spiritual pardon involves the final destruction of 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 IX (Platform of Christian Scientists), page 381, lines 7-11 (unnumbered).

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

for Life destroys death, Truth destroys error, and Love destroys hate; these, therefore, being destroyed, need no forgiveness. Error is supposed to be real although wrong, and both real and wrong; but this statement is incorrect. Error is not Truth and is unreal, because it is not true.

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 10-15 (unnumbered).

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

for Life destroys death, Truth destroys error, and Love destroys hate, these, therefore, being destroyed need no forgiveness. Error is supposed to be real although wrong, and both real and wrong, but this statement is incorrect. Error is not Truth and is unreal, because it is not true.

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 22-27 (unnumbered).

XXXI. Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God. Evil not produced by God

A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin, - would make that real which is unreal, and thus heap up "wrath against the day of wrath." He is joining in a conspiracy against himself, - against his own awakening to the awful unreality by which he has been decieved. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil.

NOTE

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

Chapter X, page 339, lines 7-19.

XXXI. Since God is All, there is no room for His opposite. He alone created the real, and it is good; therefore evil, being the opposite of goodness, is unreal, and cannot be the product of God. Evil not produced by God.

The evil-doer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence; for the sinner is making a reality of sin, - making that real which is unreal, - and thus heaping up "wrath against the day of wrath." He is joining in a conspiracy against himself, - against his awakening to the awful unreality by which he has been decieved. Only those who repent of sin, and forsake all evil, can fully understand the unreality of evil.

NOTE

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

Chapter X, page 339, lines 7-19.

XXXI. Since God is All, there is no room for His opposite. He alone created the real, and it is good; therefore evil, being the opposite of goodness, is unreal, and cannot be the product of God.

Evil unreal.

The evil-doer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence; for the sinner is making a reality of sin, - making that real which is unreal, - and thus heaping up "wrath against the day of wrath." He is joining in a conspiracy against himself, - against his awakening to the awful unreality by which he has been decieved. Only those who repent of sin, and forsake all evil, can fully understand the unreality of evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 234, lines 7-19 (unnumbered).

XVI. Since God is omnipotent and omnipresent, there is no room for His opposite.

The evil-doer can receive no encouragement from the fact that Science teaches that sin is the unreality of being; for the sinner is making a reality of sin, and thus heaping up "wrath against the day of wrath." He is joining in the conspiracy against himself, - against his awakening to see the awful unreality by which he has been deceived. Only those who forsake sin can understand its unreality.

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 381, lines 6-7 and lines 11-18 (unnumbered).
21st ed., chapter X (same page and lines).

He alone creates the real and it is good; therefore evil, being the opposite of good, is unreal, and cannot be the product of God.

XV. That God, which is Life, Truth, and Love, never forgives sin;

But let the evil-doer take no encouragement because of this, for he is making a reality of error, and heaping up wrath against his own 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 14, lines 11-13, and vol. 2, chapter XI (Platform), page 196, lines 9-10 and 15-18 (unnumbered). By 6th ed., vol. 1, chapter X, page 150.

XV. That God, which is Life, Truth and Love, never forgives sin;

But let the evil-doer take no encouragement, because of this, for he is making a reality of error, and heaping up wrath against his own belief.

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 21-22, and lines 27-30 (unnumbered).

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony and God.

Basis of health and immortality

NOTE

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

Chapter X, page 339, lines 20-32, and page 340, lines 1-3.

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but understood. To get rid of sin, through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil until we lose our faith in them, and make life its own proof of harmony and God.

Basis of health and immortality.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 339, lines 20-32, and page 340, lines 1-3.

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "on earth as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but understood. To get rid of sin, through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil until we lose our faith in them, and make Life its own proof of harmony and God.

Basis of health and immortality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 339, lines 20-32, and page 340, lines 1-3.

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "on earth as in Heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but understood. To get rid of sin, through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil until we lose our belief in them, and make Life its own proof of harmony and God.

Basis of health.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter V, page 234, lines 20-32, and page 235, lines 1-2 (unnumbered).

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so shall our material theories yield to spiritual ideas, until the finite gives place to the Infinite, sickness to Health, sin to Holiness, death to Life and God's kingdom comes "on earth as in heaven."

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 380, lines 4-9 (unnumbered).

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

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so shall our material theology or doctrinal religions yield to a more spiritual idea of God than a material man presents, until all materiality shall disappear in thought, and the finite give place to the infinite, and the impersonal, unlimited, and unerring idea, and the impersonal, limitless, or infinite Principle of this idea shall appear, and "Thy kingdom have come on earth as it is in Heaven."

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 31-32, and page 195, lines 1-7 (unnumbered).

By 6th ed., chapter X, pages 1948 and 149, same lines.

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so shall our material theology or doctrinal religions yield to a more spiritual idea of God, than a material man presents, until all materiality shall disappear in thought, and the finite give place to the infinite, and the impersonal, unlimited and unerring idea, and the impersonal, limitless or infinite Principle of this idea shall appear, and "Thy kingdom have come on earth as it is in Heaven."

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 144, lines 10-18 (unnumbered).

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love.

NOTE

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

Chapter X, page 340, lines 4-14.

10-265

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." In other words: Let us hear the conclusion of the whole matter: love God and keep his commandments: for this is the whole of man in His image and likeness. Divine Love is infinite, therefore all that really exists is in and of God, and manifests His love.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter X, page 340, lines 4-14.

ALSO NOTE

The word "his" at the end of line 10 is not capitalized in the text, though we must assume this is a typographical error as Mrs. Eddy capitalizes the word "His" in three other places in this same paragraph.

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word "duty," which is not in the original, and the word "fear" are omitted: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." In other words: Let us hear the conclusion of the whole matter: love God and keep his commandments: for this is the whole of man in His image and likeness. Divine love is infinite, therefore all that really exists is divine Love and the manifestations thereof.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter X, page 340, lines 4-14.

ALSO NOTE

The same unusual use of the word "his" at the beginning of line 11 in its small-case (rather than capitalized) form is noted in this version as in the latter 265th edition of the same year.

This text in the Book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted:

The whole of man.

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole [(duty)] of man." In other words: Love and its manifestation are All in all. There is naught else, nothing else is. Divine Love is infinite, therefore all that really exists is divine 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 340, lines 5-13.

This text in the Book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole [(duty)] of man." In other words: Love and its manifestation are All in all. There is naught else, nothing else is. Divine Love is infinite, therefore all that really exists is divine Love.

Finality.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter V, page 235, lines 3-11 (unnumbered).

This text in the Book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole [(duty)] of man." In other words: "Love and its manifestation are all in all. There is naught else, nothing else is. Love divine is all, and all is divine Love." Finality.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter V, page 235, lines 3-11 (unnumbered).

This text in the Book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole ((duty)) of man." Finality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter V, page 235, lines 3-8 (unnumbered).

"Thou shalt have no other gods before me." (Exodus xx.3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; con-stitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as theyself;" annihilates pagan and Christian idolatry, - whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

NOTE

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

Chapter X, page 340, lines 15-29.

ALSO NOTE

In the final 1910 edition, line 25 has different punctuation following the quotation. From 1907 through 1909 the quote read like in does in our current edition - ...as thyself;" ... However, by the 1910 edition it read - ...as thyself:' ...

By the 1912 edition, after Mrs. Eddy's passing, the text had been changed back to the 1907-09 version, ending in a semicolon and standard (") end quote, thus indicating the 1910 version a typo.

"Thou shalt have no other gods before me." (Exodus xx.3.) This First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. Its divine Principle bases the Science of being, whereby man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, - whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter X, page 340, lines 15-29.

"Thou shalt have no other gods before me." (Exodus xx.3.) This first commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal Good, and that all men shall have one Mind. Its divine Principle bases the Science of Being, whereby man demonstrates health, holiness, and life eternal. One infinite God, Good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates Pagan and Christian idolatry, - all social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter X, page 340, lines 14-28.

"Thou shalt have no other gods before me." (Exodus xx.3.) This First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal Good, and all men shall have one Mind. Its divine Principle bases the Science of Being, whereby man demonstrates health, holiness, and Life eternal. One God unifies men and nations; constitutes the brotherhood of man; ends wars ; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates Pagan and Christian idolatry; all social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter V, page 235, lines 12-25 (unnumbered).

There is but one God. The spiritual He, She, and It are Mind and Mind's ideas. One God means One Mind; and this establishes the brotherhood of man, and fulfils the divine laws, "Thou shalt have no other gods before me" and "Love thy neighbor as thyself."

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 1-5 (unnumbered).
36th ed., chapter V, page 155, lines 1-5 (unnumbered).

There is but one Mind.

His works were based on a divine Principle that he understood and could teach, and they can be demonstrated on no other basis. The leading points of this divine science Jesus explained briefly in these words: "Thou shalt have no other gods before me;" "love thy neighbor as thyself."

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, line 30, and page 40, lines 12-17 (unnumbered).